

1st.
CENTURY



21st.
CENTURY
NEW TESTAMENT

*The Literal/Free Dual
Translation*

CENTURY

21st.
CENTURY
NEW TESTAMENT

The dual translation which enables
a study of the literal meanings of the
original text to be combined with a
reading in modern English.

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THE TWENTY-FIRST CENTURY NEW TESTAMENT
With parallel Literal and Free Renderings

Preface

Every translator of God's Word from an ancient language is confronted with a choice between two options. The first is to produce a literal rendering in which the original text is reproduced as closely as possible. This may seem the obvious and ideal goal, yet an exact word-for-word translation would be incomprehensible to an English reader. This is because the way thoughts and ideas were organised and expressed in the ancient Greek language is quite different to the way they are in modern English. For example consider the following:

"All therefore as many as if ever you might will in order that may do to you the men thus also you be doing to them"

That is a literal word-for-word translation of Matt 7:12, the Golden Rule, and is how it appears in a Greek/English interlinear text. Some passages are even more obscure, which may explain why interlinear texts are not as helpful as may be expected. However, in a good literal translation the text is reproduced in readable English while adhering as far as possible to the original. The result is precise, but still makes for difficult reading, and the meaning behind the sentences is not always clear.

The second option is to make a free translation in which the thought and ideas of the original are expressed without too much concern for the exact wording. The aim is to produce a smooth, flowing text which can be read and understood by a casual reader. While this may seem to be the best choice, it too has drawbacks. Fine shades of meaning are often lost, and details which may be important can be sacrificed in pursuit of clarity. Points of teaching and doctrine can be, and have been, obscured in an effort to achieve easy reading. Often the meaning expressed is not what the writer wished to convey but what the translator *thinks* he wished to convey. Hence the result is usually a mix of translation and interpretation.

Conscientious translators are only too aware of these pitfalls and so usually aim for a rendering somewhere between the two extremes. There are many excellent versions that do this, but inevitably there must be compromises. Most nowadays veer toward the free rather than the literal. There have been very few if any literal translations in English since the notable one made by Robert Young first in 1862 with later revisions.

THE 21ST. CENTURY N.T. avoids these problems by presenting two parallel renderings, the left-hand one being literal and the right-hand one being free. Compromises have thus been eliminated. In the literal translation the aim has been to adhere to the original text as closely as possible, and in particular, to preserve the mood, tense, voice and intensity of verbal forms, as well as conveying shades of meaning of other words that are often lost. On the other hand the free translation provides an easy-to-read rendering which, while maintaining accuracy as far as possible, has not been inhibited by the fear of straying from the original form and wording, as that is available alongside for the reader to compare.

With the free translation, consideration has also been given to its use for public reading. Often texts which can be easily read privately, are difficult and sound awkward when read aloud, having for example, overlong or complex sentences. Phrasing that facilitates clear, smooth, meaningful public reading has been chosen, although this is always secondary to accuracy.

While students and serious readers will make more use of the literal translation, they will also value the free rendering to provide a clear overall view of the material. The general reader will mostly enjoy reading the free version, yet will also be able to examine any verse of particular interest more precisely in the literal rendering. So having the two side-by-side serves the needs of students and general readers alike, giving them the best of both worlds. While there have been other multiple translations starting with the famous six-column Hexapla of Origen, and dual-column editions of the King James and Revised Versions, it is believed that THE 21ST. CENTURY N.T. is unique in presenting parallel-column complementary literal and free translations.

The writers of scripture although writing under inspiration were allowed by holy spirit to use their own terminology and writing style. This is similar to an employer asking a secretary to write a letter giving certain information, but letting her phrase it herself. Afterwards, he reads it and if it is approved, signs it. Differences of style are clearly seen in the Greek text of the N.T. with certain words and phrases often used by some, yet rarely if ever used by others. Sentence structure variations can also be discerned.

These differences which add flavour to the text, are at least partially obscured when translating, especially with free renderings, but they are preserved to a greater extent in a literal translation. So a further advantage

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of the literal translation is to enable the reader to sample the writer's individual style, and through it perhaps learn something of his character.

Alternative Renderings

The Greek language although being precise in many respects is not so in others. For example there is one word used for *woman* and *wife*, also for *coming* and *going*, *encouraging* and *exhorting*, and many others. In most cases the correct rendering is obvious from the context, but not always. Sometimes either of two readings would fit. So the translator must choose. He may include one in the main text and put the other as a footnote. The effect of this is to confer principal authority on the one in the text and lesser authority to the footnote; yet they may be equally valid.

To avoid this, such readings in the THE 21ST. CENTURY N.T. are put in square brackets in the main text of the literal translation. They are thus shown to be equally valid alternatives.

Theological Expressions

Some terms that were common in the early twentieth century and beforehand are now no longer used outside theological circles. As befits a translation for the 21st. century these have been dropped in the free translation although they are retained in the literal. Many of these were always somewhat vague.

Among them are: *bless*, *blessing*, terms often understood to mean favours from God, yet we are exhorted in one text to bless God, and the term is also used for thanks offered over a meal. The literal Greek word means to speak well, literally eulogize, and so is rendered: *to praise, commend, thank, speak well of*, or *hail*, as appropriate to the context.

Another term is *grace*. It can mean that which is bestowed by God and also prayer said over a meal. The Greek word implies favour that is not deserved and shown by a superior to an inferior. In all cases this is rendered by the term *gracious favour*, (see also the Appendix).

Justification is another rather obscure word, for which the expressions *acquittal* or *free pardon* are generally used in the translation.

The terms *righteous*, *righteousness* are now not often used in everyday speech and so are avoided in the free translation. Just and justice is the principal thought conveyed by the Greek word, but the context often indicates that a broader application is intended. So various expressions have been used to fit the context and include: *blameless, godly, holy, just, upright* and *virtuous*.

Sin There are many hazy conceptions as to the precise nature of sin. The literal meaning of the Greek word is to miss the mark as an archer missing the target; so the thought is to miss the mark of God's law and standards. It is thus a negative, an error of omission rather than commission. While it does lead to the commission of evil acts, these are due to a deficiency, a lack of conscience, understanding of the Divine will, or a disregard of it. The term has thus been rendered as *shortcomings, falling short*, or in some cases, *wrongdoing* or *evildoing*.

Paul makes a distinction in his letter to the Romans and elsewhere, between sin and *the sin*. The latter refers not to a particular act, but the inherent tendency to fall short, innate in all descendants of Adam as a result of the Fall. The definite article is often used in Greek in places where it is not needed in English, such as before proper nouns, so translators commonly drop it in such cases. They follow this practice also when it appears before the word sin. By doing this though, the important distinction conferred by the definite article in this case is lost. In THE 21ST. CENTURY N.T. literal translation, the article is preserved before the word sin, and various expressions such as *inherent evil tendency* used in the free rendering. The same applies to the expressions death and *the death*. (see also the Appendix).

Other distinctions that are often lost are preserved in the THE 21ST. CENTURY N.T. For example two different Greek words are often translated *temple*, but while one signifies the temple, the other describes the sanctuary or Most Holy compartment of the temple. Two Greek verbs are also often rendered *to know*, whereas one means to know by the acquisition of information hence correctly rendered *to know*, while the other means knowledge arising from inner feeling or perception, and so is here translated *to be aware*. Another example is the two Greek words usually translated anger or wrath. One denotes violent expression of anger, while the other refers to controlled inner anger. These are distinguished by the renderings '*hot anger*' and '*displeasure*' or '*resentment*'.

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Singular Pronouns

The Greek distinguishes between the singular and plural in personal pronouns, a distinction that has been lost in modern English. To indicate the singular number, the old English pronouns *thou thee* and *thy* are used in the literal rendering. These appear in some translations to mark statements involving the Deity, as if such words are especially sacred. Here, the form has been used purely as a means to indicate number. *You*, or *your* indicates the plural, while *thou thee* and *thy* indicates the singular. *You* and *yours* are used in all cases in the free translation.

The associated verbs have not been inflected in archaic form, i.e. not *thou art*, but *thou are*. This may seem strange to those familiar with the language of the King James Bible, but so rendering it makes the pronoun stand out and readers are reminded of its significance. Otherwise, the phrase could be just dismissed as an archaism.

Interesting features are revealed by this distinction. For example, in the Sermon on the Mount, we find Jesus constantly switching from plural to singular and back. This suggests that he practised what all good public speakers should do, at times speaking to the entire crowd, while at others addressing individuals in his audience, perhaps nearby disciples.

Emphasis Many Greek words carry prefixes which denote emphasis. These are often ignored by translators, and so passages lose some of their force. In the THE 21ST. CENTURY N.T. all such are duly emphasized. For example, the term for endurance is often emphasized in the Greek, so it is rendered *tenacious endurance*; also frequently emphasized is the word for knowledge, so it is rendered *superior, higher or full knowledge* according to context.

Subtle shades of meaning often lost in other translations are also preserved. The terms *meek, mild, or gentle* rendered in the Sermon on the Mount and elsewhere, usually carries the idea of weakness, but the Greek word so translated has the thought of mildness arising from strength, self-control, calmness in face of provocation. It is thus rendered as *unprovokable mildness* in the THE 21ST. CENTURY N.T. Another example is the Greek word usually translated *repentance*. One can repent or be sorry for something, yet do nothing about it. The term is translated *reform or change one's ways* in the THE 21ST. CENTURY N.T. which more accurately conveys the thought of the Greek word. Many other such renderings preserve the emphasis and shades of meaning of the original.

Order of Text

The familiar order of the books and chapters has been adhered to with three exceptions. At Luke 22, verses 21-23 have been transposed with verses 19-20 in the free translation to conform to the order of events shown in the other gospel accounts. Similarly in John 18, where verses 19-24 are interposed between verses 14 and 15. In the latter case a note has been inserted to inform the reader, as the verse numbers in this longer passage could otherwise cause confusion. At Revelation 16, verses 15 and 16 are transposed in the free translation to maintain continuity. In all three cases, the order of the Greek text is preserved in the literal rendering.

Translation Notes

Renderings that are unusual or of particular interest are marked by an asterisk to show that there is a comment in the alphabetical Translation Note Appendix.

It is hoped that both the literal and free renderings will prove to be of value to all, student and general reader of God's word alike, and that all will especially benefit from the comparison afforded by the parallel presentation.

However all credit for any such benefits or deeper insights achieved must be given totally and absolutely to the Divine Author of the original text, without whom this work could never have been accomplished, and to whom it is unreservedly dedicated.

*Vivian Capel
Bristol, England*

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Matthew 1

Chapter 1

1 A book of the origin of Jesus Christ, son of David, son of Abraham.

2 Abraham produced Isaac, Isaac produced Jacob, Jacob produced Judah and his brothers. **3** Judah produced Peres and Zerah from Tamar, Perez produced Hezron, Hezron produced Ram, **4** Ram produced Amminadab, Amminadab produced Nahshon, Nahshon produced Salmon. **5** Salmon produced Boaz from Rahab, Boaz produced Obed from Ruth, Obed produced Jesse, **6** Jesse produced David the king. David produced Solomon from Uriah.

7 Solomon produced Rehoboam, Rehoboam produced Abijah, Abijah produced Asa. **8** Asa produced Jehoshaphat, Jehoshaphat produced Jehoram, Jehoram produced Uzziah. **9** Uzziah produced Jotham, Jotham produced Ahaz, Ahaz produced Hezekiah. **10** Hezekiah produced Manasseh, Manasseh produced Amon, Amon produced Josiah. **11** Josiah produced Jechoniah and his brothers up to the Babylonian deportation.

12 After the Babylonian deportation Jechoniah produced Shealtiel, Shealtiel produced Zerubbabel. **13** Zerubbabel produced Abiud, Abiud produced Eliakim, Eliakim produced Azor. **14** Azor produced Zadok, Zadok produced Achim, Achim produced Eliud. **15** Eliud produced Eleazar, Eleazar produced Matthan, Matthan produced Jacob. **16** Jacob produced Joseph the husband of Mary out of whom was produced Jesus, the one being called Christ.

17 Therefore, all the generations from Abraham until David were fourteen generations, and from David until the Babylonian deportation fourteen generations, and from the Babylonian deportation until the Christ, fourteen generations.

18 Of Jesus Christ, the birth was thus. His mother Mary, having been engaged to Joseph, was found in belly out of holy spirit, before they had come together. **19** But Joseph, her man, being righteous and not willing to make a public display, intended secretly to release her. **20** Having thought deeply over these matters of his, look! an angel of the Lord appeared to him in a dream saying: "Joseph son of David, thou should not be afraid to take Mary thy woman, for that produced in her is out of holy spirit.

21 "But she will give birth to a son and thou will call his name Jesus, for he will save his

Chapter 1

1 This is the account of the life of Jesus Christ, son of David, and son of Abraham.

2 Abraham fathered Isaac, Isaac fathered Jacob, Jacob fathered Judah and his brothers. **3** Judah fathered Peres and Zerah by Tamar, Perez fathered Hezron, Hezron fathered Ram. **4** Ram fathered Amminadab, Amminadab fathered Nahshon, Nahshon fathered Salmon. **5** Salmon fathered Boaz by Rahab, Boaz fathered Obed by Ruth, Obed fathered Jesse. **6** Jesse fathered David the king. David fathered Solomon by Uriah's widow.

7 Solomon fathered Rehoboam, Rehoboam fathered Abijah, Abijah fathered Asa. **8** Asa fathered Jehoshaphat, Jehoshaphat fathered Jehoram, Jehoram fathered Uzziah. **9** Uzziah fathered Jotham, Jotham fathered Ahaz, Ahaz fathered Hezekiah. **10** Hezekiah fathered Manasseh, Manasseh fathered Amon, Amon fathered Josiah. **11** Josiah fathered Jechoniah and his brothers until the deportation to Babylon.

12 After the Babylonian deportation Jechoniah fathered Shealtiel, Shealtiel fathered Zerubbabel. **13** Zerubbabel fathered Abiud, Abiud fathered Eliakim, Eliakim fathered Azor. **14** Azor fathered Zadok, Zadok fathered Achim, Achim fathered Eliud. **15** Eliud fathered Eleazar, Eleazar fathered Matthan, Matthan fathered Jacob. **16** Jacob fathered Joseph the husband of Mary who gave birth to Jesus, who is called Christ.

17 So there were fourteen generations from Abraham to David, then from David to the captivity in Babylon, another fourteen generations, and from the captivity to Christ a further fourteen generations.

18 The birth of Jesus Christ happened like this. His mother Mary was engaged to Joseph, but was found to be pregnant by holy spirit before they were actually married. **19** However, Joseph, her fiance, being an upright man, yet being unwilling to disgrace her in public, decided to break off the engagement privately. **20** He had given a lot of thought to this, but then in a dream, an angel of the Lord appeared to him and said: "Joseph you son of David, do not be afraid to take Mary as your wife because what she has conceived is by holy spirit

21 "She will give birth to a son and you will call him Jesus, (meaning Jehovah is salvation), for he

Matthew 1-2

people from their sins. 22 All this happened so that it might be fulfilled which was spoken by the Lord through the prophet saying: 23 'Look, the virgin will have in belly and will give birth to a son and they will call his name Emmanuel which being translated is "God with us."'"

24 Having been awakened from sleep, Joseph did as the angel of the Lord commanded him, and he took the woman to him, 25 but he was not knowing her until she gave birth to a son; and he called his name Jesus.

Chapter 2

1 Concerning Jesus: having been produced in Bethlehem of Judea in the days of Herod the king, look! magi from eastern regions came beside into Jerusalem 2 saying: "Where is the one born king of the Jews? for we saw his star in the east and we came to prostrate* ourselves to him." 3 Having heard this, king Herod was alarmed and all Jerusalem with him. 4 So having gathered together all the chief-priests and scribes of the people he was inquiring of them where the Christ is produced.

5 They said to him: "In Bethlehem of Judea, for thus it has been written through the prophet, 6 'And you Bethlehem land of Judea are by no means least among the leaders of Judah, for out of you will come a leader who will shepherd my people Israel.'"

7 Then Herod having secretly called the magi, inquired exactly from them the time of the star's appearing. 8 Having sent them into Bethlehem, he said: "Having gone on your way and searched carefully for the young child, as soon as you find it report back to me so that I also having come, may prostrate* to it."

9 And they, having heard the king went their way and look! the star which they saw in the east went before them until having come it stood still over where the young child was. 10 Having seen the star they rejoiced with very great joy. 11 And having come into the house, they saw the young child with Mary its mother, and having fallen down they prostrated to it and having opened their treasures they presented to it gifts, gold and frankincense and myrrh. 12 And having been divinely warned by a dream not to return to Herod, they withdrew through another way into their country.

13 They having withdrawn, look! an angel of the Lord appears in a dream to Joseph saying:

will save his people from their shortcomings. 22 All this came about so that what the Lord said through the prophet might come true: 23 'Look, the virgin will conceive and will give birth to a son, and they will call him Emmanuel, which when translated means "God is with us"'.

24 When he awoke, Joseph did as the angel told him and he took her as his wife, but he had no intercourse with her until she gave birth to her son, whom he called Jesus.

Chapter 2

After Jesus had been born in Bethlehem in Judea in the days of King Herod, see, astrologers arrived in Jerusalem from eastern lands 2 asking, "Where is he who is born to be king of the Jews?, for we saw his star in the east and we have come to honour him." 3 When he heard this, king Herod was very upset and so was the rest of Jerusalem. 4 So he got together all the chief priests and the teachers and asked them where the Christ would be born.

5 They answered: "In Bethlehem in Judah, for this is what the prophet wrote, 6 'You, Bethlehem of the land of Judea are certainly not the least among the leading towns of Judea, for out of you will come a leader who will shepherd my people Israel.'"

7 Herod next secretly summoned the astrologers and closely questioned them as the time of the star's appearance. 8 Then he sent them to Bethlehem saying: "Go on your way and search carefully for the child, but as soon as you find it come back and let me know so that I too may go and honour it."

9 Well, they heard what the king said then went on their way, but there! -the star that they saw in the east- it went on ahead of them, until it finally came to rest over where the young child was. 10 Seeing the star there, they were jubilant and rejoiced greatly. 11 They went into the house and there they saw the child with Mary its mother, so falling down they prostrated themselves before it. Then they opened their treasure chests and gave it gifts of gold, frankincense and myrrh. 12 However after receiving a warning from God in a dream not to return to Herod, they found another way back to their own country.

13 After they had gone, there! an angel of the Lord appeared to Joseph in a dream telling him:

Matthew 2-3

“Having risen, take along the young child and its mother and flee into Egypt and be there until I may speak to thee; for Herod intends to seek the young child to destroy it”.

14 He, having risen, took along the young child and its mother by night and withdrew into Egypt, 15 and was there until the death of Herod, so that it might be fulfilled that which was spoken by the Lord through the prophet saying: “Out of Egypt I called my son.”

16 Then Herod having seen that he had been tricked by the magi was exceedingly angry and having sent, he did away* with all the boys, those in Bethlehem and in all its boundaries from two years and under, according to the time which he inquired exactly of the magi. 17 Then was fulfilled that which was spoken by Jeremiah the prophet saying: 18 “A voice in Ramah was heard wailing, and much lamenting, Rachel wailing for her children not willing to be comforted because they are not.”

19 Herod having died, look! an angel of the Lord appears in a dream to Joseph in Egypt 20 saying: “Having risen, take along the young child and its mother and be on your way into the land of Israel, for they have died, those seeking the life of the young child”. 21 He, having risen, took along the young child and its mother and came into the land of Israel.

22 Having heard that Archelaus is reigning over Judea instead of his father Herod he became afraid to leave for there. Having been divinely warned by a dream he withdrew into parts of Galilee, 23 and having come he settled down into a city called Nazareth so that it might be fulfilled what was spoken through the prophets that a Nazarene he will be called.

Chapter 3

In those days John the Baptist comes along preaching in the wilderness of Judea 2 saying: “Reform yourselves* for the kingdom of the heavens has drawn near.” 3 For this is the one spoken of through Isaiah the prophet saying: “A voice of one calling loudly in the wilderness, ‘Make ready the way of [the Lord] [YHVH*] keep making [straight] [level*] his highways.” 4 John was having his clothing of camel-hair and a leather belt around his loins, but his food was insect locusts* and wild honey.

5 Then were travelling out to him, Jerusalem, and all Judea, and all the regions around of the

“Get up! go take the child and its mother with you, and get away down to Egypt. Stay there until I speak to you again, for Herod intends to find the child and kill it!”

14 So he got up, took the young child and its mother, and travelled down to Egypt by night. 15 There he stayed until Herod died, so that what the Lord had spoken through the prophet might come true: “I called my son out of Egypt.”

16 When Herod discovered that he had been tricked by the astrologers he was absolutely furious. So he sent men to kill all the boys in Bethlehem and its surrounding areas that were two years old and under. This was according to the time he had ascertained by his interrogation of the astrologers. 17 So was fulfilled the words of the prophet Jeremiah: 18 “A voice was heard in Ramah crying and sobbing with grief, it is Rachel weeping for her children, refusing to be comforted because they are no more.

19 Eventually Herod died, whereupon an angel of the Lord appeared to Joseph down in Egypt, in a dream. 20 “Get up,” he said, “take the child and its mother and go back to Israel, because those who wanted to kill it are dead.” 21 So he got up and taking the child and its mother, returned to the land of Israel.

22 However, he found that Herod's son Archelaus was ruling over Judea in place of his father, which made him afraid to go there. After being warned by God in a dream, he went instead to the district of Galilee. 23 There he settled in the city of Nazareth, thereby fulfilling the words of the prophets that he would be called a Nazarene.

Chapter 3

In due course John the Baptist came preaching in the wilderness of Judea 2 exhorting: “Mend your ways for the heavenly kingdom is near!” 3 This was the one the prophet Isaiah spoke of when he said: “A voice calling out loudly in the wilderness saying: ‘Prepare the way of Jehovah, keep levelling out his roads’”. 4 John was wearing clothing of camel-hair with a leather belt, and he lived on insect locusts and wild honey.

5 Many were coming out to him from Jerusalem, and all of Judea, as well as all the regions around

Matthew 3-4

Jordan river, 6 and were being baptized in the Jordan river by him, confessing in full* their sins.

7 But seeing many of the Pharisees and Sadducees coming to the baptism, he said to them: "Offspring of vipers, who has [pointed out to] [secretly warned] you to flee from the impending displeasure? 8 Therefore produce fruit appropriate for reformation, 9 and do not cherish the idea to be saying in yourselves 'As a father we have Abraham', for I am saying to you that God is able out of these stones to raise up children to Abraham. 10 Already the axe to the root of the trees is lying. Therefore every tree that is not producing choice fruit is cut out and into a fire is thrown. 11 While I baptize you in water into* reformation*, but the one coming after me is stronger than I, of whom I am not worthy his sandals to [carry] [take off]. He will baptize you in holy spirit and fire, 12 whose winnowing shovel is in his hand and he will thoroughly clean out his threshing floor and gather together his wheat into the barn but the chaff he will burn with unquenchable fire."

13 Then Jesus presents himself from Galilee to the Jordan to John to be baptized by him. 14 But he was strongly resisting him saying: "I have need to get baptized by thee, and are thou coming to me?" 15 But replying Jesus said to him: "Permit it forthwith, for thus it is fitting to fulfil all righteousness. Then he permitted him. 16 Having been baptized, Jesus straightaway came up from the water and look! the heavens having been opened, he saw God's spirit coming down as if a dove coming upon him. 17 And look! a voice out of the heavens saying: "This is my Son, the beloved in whom I have found satisfaction.*"

Chapter 4

Then Jesus was led up into the wilderness by the spirit to be tempted by the Devil. 2 And having fasted forty days and forty nights he afterwards felt hungry. 3 Having drawn close, the tempter said to him: "If thou are a son of God, speak, so that these stones should become loaves of bread." 4 But he, having answered said: "It is written: 'Not on bread alone man will live, but upon every remark proceeding out through God's mouth.'"

5 Then the Devil takes him along into the holy city and stood him upon the wing of the temple 6 and is saying to him: "If thou are a Son of God, throw yourself down for it is written

the river Jordan, 6 and they were being baptized by him in the Jordan, as they confessed all their shortcomings.

7 But when he saw many of the Pharisees and Sadducees coming to the baptism he denounced them: "Sons of serpents, who has put you up to fleeing from the coming trouble? 8 Let's see some tangible result from your change of heart! 9 And don't feel so self-important because you say: "We have Abraham as our father." I tell you this, that God can raise up sons of Abraham from these very stones! 10 The axe is already laid at the root of the tree, for every tree that does not bear good fruit is chopped down and thrown into the fire. 11 While I baptize you in water as a sign of your mending your ways, the one coming after me is far greater than I am, -why I'm not even worthy to take off his sandals. He will baptize you with holy spirit and with fire. 12 His implement for separating wheat from chaff is in his hand, and he will thoroughly thresh out the harvest. The grain he will gather into the storehouse, while the chaff he will burn with a fire that cannot be put out."

13 Then Jesus came from Galilee to the Jordan to be baptized by John. 14 But he vigorously protested: "I should be baptized by you, so are you coming to me?" 15 "Let it be so now," replied Jesus, "for we should comply with all God's requirement." So he let him.

16 After he was baptized, Jesus came immediately up out of the water, and see there! the heavens were opened, and he saw God's spirit coming down just like a dove, and it rested upon him. 17 Listen! a voice out of heaven is speaking: "this is my beloved Son in whom I have every confidence."

Chapter 4

Then Jesus was led by the spirit up into the wilderness where he was tempted by the Devil. 2 Having fasted for forty days and nights he felt very hungry. 3 So the tempter approached him and said: "If you really are the Son of God, order these stones to turn into loaves of bread." 4 But he answered him: "It is written, 'Man cannot live just on bread, but on everything spoken by God.'"

5 So the Devil took him into the holy city and put him up onto the highest part of the temple. 6 Then he told him: "If you truly are the Son of God, then throw yourself down, for it is written that he will entrust you to his angels, so that they will bear you up on their hands and you won't even

Matthew 4

that, 'To his angels he will command about thee and upon hands they will raise thee, never should thou strike thy foot against a stone.'" 7 Jesus said to him: "Again it is written, 'Thou shalt not severely tempt* [the Lord] [YHVH*] thy God.'" "

8 Again the Devil takes him along into an exceptionally high mountain and points out all the kingdoms of the world and their glory, 9 and he said to him: "All these to thee I will give if falling down thou wilt do worship to me." 10 Then Jesus is saying to him: "Go away Satan, for it is written, '[the Lord] [YHVH*] thy God thou shalt worship and to him only you shall render service.'" 11 Then the Devil let him go, and look! angels came forward and were ministering to him.

12 Having heard that John was handed over he withdrew to Galilee. 13 And having left behind Nazareth, having come, he settled down into Capernaum by the sea in borders of Zebulun and Naphtali, 14 so that it might be fulfilled that was spoken through Isaiah the prophet saying: 15 "Land of Zebulun and land of Naphtali, way of the sea, on the other side of the Jordan, Galilee of the nations; 16 the very people sitting in darkness saw a great light, and to the ones sitting in a region and shadow of death, light rose up to them."

17 From then Jesus started to preach and to say: "Reform* yourselves for the kingdom of the heavens has drawn near."

18 Walking around by the Sea of Galilee, he saw two brothers, Simon, the one called Peter, and Andrew his brother casting a large fishing net into the sea, for they were fishers. 19 He is saying to them: "Come here! behind me, and I shall make you fishers of men." 20 But they, at once, having left the nets, followed him. 21 Having passed on from there he saw others, two brothers: James, the one who was of Zebedee, and John his brother, in the boat with Zebedee their father repairing their nets, and he called them. 22 They at once, having left the boat and their father, followed him.

23 And he was going around in the whole of Galilee teaching in their synagogues, and preaching the good news of the Kingdom and curing every sickness and every debility in the people. 24 And the hearing of him went out into the whole of Syria, and they brought to him all those badly enduring various sicknesses and sufferings, being distressed, being demon-

hit your foot against a stone." 7 But Jesus replied: "It is also written that you should not persist in tempting Jehovah your God."

8 Then the Devil took him to the top of a very high mountain and pointed out to him all the kingdoms of the world and their splendour. 9 Now he said to him: "I will give you all these if you just get down and prostrate yourself to me." 10 Jesus retorted; "Get away from me Satan!, it is written: 'Jehovah your God you should worship and him alone you should serve.'" 11 With that the Devil let him alone, and see there! angels were coming forward to minister to him.

12 When he heard that John had been put in prison, he went back to Galilee; 13 but he moved out of Nazareth and settled down in Capernaum by the sea in the districts of Zebulun and Naphtali. 14 The words of the prophet Isaiah thereby came true: 15 "Land of Zebulun and land of Naphtali on the road by the sea; in multi-racial Galilee on the other side of the Jordan; 16 those very people who were sitting in darkness have seen a great light, and to the ones living under the shadow of death, light has arisen."

17 From then on Jesus started to preach this message: "Mend your ways, for the heavenly kingdom is near."

18 One day as he was walking along by the Sea of Galilee he saw two fishermen: Simon, who was also called Peter, and Andrew his brother casting a large fishing net into the sea. 19 So he called out to them: "Come here and join me, and I will make you fishers of men." 20 Without hesitation they left their nets and followed him. 21 Further on he saw another two brothers, James and John in a boat with Zebedee their father, mending nets. He also called them, 22 and straightaway they too left their boat and their father and followed him.

23 Then he went around the whole of Galilee, teaching in their synagogues and preaching the good news of the Kingdom, curing the people's every sickness and weakness. 24 Well, the report about him spread throughout the whole of Syria, so people brought to him all those suffering serious illnesses, those distressed, the demon possessed, the epileptics, the paralytics, and he cured every one. 25 Many crowds followed him

Matthew 4-5

possessed, lunatics, and paralytics, and he cured them. 25 And many crowds followed him from Galilee, and Decapolis, and Jerusalem and Judea, and the other side of the Jordan.

Chapter 5

Having seen the crowds he climbed the mountain, and he having sat down and his disciple came to him. 2 And having opened his mouth he was teaching them saying:

3 "Sublimely happy* are those beggars to the spirit, because of them is the Kingdom of the heavens.

4 "Sublimely happy* are those mourning, because they will be comforted.

5 "Sublimely happy* are those unprovokably mild* because they will be allotted the earth.

6 "Sublimely happy are those hungering and thirsting for [justice] [upright dealing] because they will be fed.

7 "Sublimely happy* are the merciful ones, because they will be shown mercy.

8 "Sublimely happy* are, those pure in heart, because they will see God.

9 "Sublimely happy* are the peacemakers, because they will be called sons of God.

10 "Sublimely happy* are those having been pursued for the sake of uprightness because of them is the Kingdom of the heavens.

11 "Sublimely happy* are you whenever they may reproach you, and may pursue you, and lying, may say every wicked thing of you for my sake. 12 Rejoice and be jubilant because your reward is great in the heavens. For thus they pursued the prophets, those prior to you.

13 "You yourselves are the salt of the earth, but if the salt becomes insipid in what way will it be made salty? for nothing it has strength, if not to be thrown outside to be trampled on by men.

14 "You yourselves are the light of the world. A city is not able to be hidden when lying on top of a mountain. 15 Nor do they [burn] [light] a lamp and they place it under a two-gallon measure, but upon the lampstand and it shines to all those in the house. 16 Thus let shine your

from Galilee, the Ten Cities, from Jerusalem and Judea, and the opposite side of the Jordan.

Chapter 5

On seeing the crowds he climbed the mountain and sat down, and his disciples gathered around him. 2 He started to teach them these things:

3 "Those who are begging for the spirit are really happy, because they are in line for the Kingdom of heaven.

4 "Very happy too are those who are mourning because they will be comforted.

5 "Great happiness will be the lot of those having inner strength yet who are mild, for the earth will be given to them.

6 "All those who are hungering and thirsting for uprightness will be overjoyed because they will achieve their desire.

7 "The merciful will be happy indeed, for they will be shown mercy.

8 "Untold happiness will come to those having pure motives, for they will actually see God.

9 "The peacemakers too will know real happiness because people will call them sons of God.

10 "Those who are persecuted because they cling to what is right are extremely happy, for they also are in line for the Kingdom of heaven. 11 So you should be very happy when people reproach you, and persecute you, and spread wicked lies about you because of your connection with me. 12 Rejoice! be jubilant! because a great reward is awaiting you in heaven, remember, people harassed the prophets before you in just the same way.

13 "It is you that are the salt of the earth, yet if the salt loses its taste, how can it be restored? It is fit for nothing but to be thrown out on the pathways for people to trample on.

14 "You indeed are the light of the world. Now if a city is built on the top of a mountain it cannot be hidden. 15 Nor do people light a lamp then put it under a measuring vessel, they put it on a lampstand so that it illuminates everyone in the house. 16 So then, let your light shine in the sight

Matthew 5

light in front of men so that they may see your noble works and may glorify your Father who is in the heavens.

17 "Do not suppose that I came to break down the law or the prophets I came not to break down but to fulfil 18 For truly I am saying to you until such time as heaven and earth may go away, one iota or one small horn of a letter may positively not go away from the law until the time it all comes to pass. 19 Therefore, whoever may loose one of these commandments, -the least ones, and may thus teach men, a least one he will be called in the Kingdom of the heavens; but whoever may do and may teach them, this one shall be called great in the Kingdom of the heavens. 20 For I am saying to you that if your uprightness does not excel, more than that of the scribes and Pharisees, you may certainly not enter into the Kingdom of the heavens.

21 "You heard that it was said to the ancients: 'Thou shall not murder, but whoever does murder will be liable to judgement.' 22 But I am saying to you that everyone being angry with his brother will be liable to judgement, but whoever may say to his brother 'Empty head' will be liable to the Sanhedrin, but whoever may say ['you fool'] ['you moron']* will be liable into the Gehenna of fire.

23 "If ever therefore thou bring thy gift upon the altar and there thou may remember that thy brother is having something down on thee, 24 leave thy gift there in front of the altar and go away, first [change your attitude] [be reconciled] to thy brother, and then having come, bring forward thy gift.

25 "Become agreeable to thy legal opponent quickly, while thou are with him in the way, lest at any time the opponent may hand you over to the judge, and the judge to the assistant and thou may be thrown into prison. 26 Truly I am saying to thee, thou certainly may not come out from there until the time thou repay the last [quadrans] [coin of smallest value].

27 "You heard that it was said: 'thou shall not commit adultery.' 28 But I am saying to you, everyone looking at a woman to desire her, already he has committed adultery with her in his heart. 29 But if thine eye, the right one, ensnares you, take it out and throw it away from thee for it is better for thee that one of thy parts should be lost and not thy whole body be thrown into Gehenna. 30 And if thy right hand ensnares you cut it off for it is better for thee that one of

of men so that they may see your noble deeds and be moved to give the credit to your Father in heaven.

17 "Do not think for one moment that I came to pull the law and the prophets to pieces, that is not my purpose at all, it is rather to fulfil them. 18 For I say this to you for a certainty, that heaven and earth will pass away before the smallest letter, or the smallest part of a letter passes away without it positively coming true. 19 So then, whoever omits one of the least of these commandments and teaches others to do so, he will be considered least in the Kingdom of heaven. But whoever observes them and teaches them to others, he will be regarded as great in the Kingdom of heaven. 20 I tell you this, unless you are more upright than the teachers of the Law and Pharisees you will not even get into the Kingdom of heaven.

21 "You heard that people were told a long time ago that 'You must not commit a murder' and those that did murder could expect an adverse judgement. 22 Well, I tell you that everyone that continues angry with his brother can expect a judgement, while whoever calls his brother an idiot may be called before the highest court. But whoever impugns his character risks the valley of burning refuse!

23 "If you should bring an offering to the altar and you suddenly remember that your brother has something against you, 24 leave your gift there and go away. Make it up with your brother first, and then come back and offer your gift.

26 "Come to an agreement quickly with your legal opponent and settle out of court. Otherwise he may bring you before the judge, who will hand you over to the jailer, who will throw you into prison. I tell you, you will not get out of there until you have repaid the very last penny.

27 "You have heard the saying: 'You must not commit adultery.' 28 Well, I say to you that everyone that just looks with desire at a woman, has already as good as committed adultery with her. 29 So if you have a roving eye, gouge it out and throw it away, for it is far better to lose it than for your whole body be thrown into the valley of burning refuse. 30 If your right hand tends to wander, cut it off, for it is much better to lose it rather than your whole body should end up in the valley of burning refuse!

Matthew 5-6

thy limbs should be lost and not thy whole body go away into Gehenna.

31 "But it was said, 'whoever may release his wife let him give to her a sending off'. 32 But I am saying to you that everyone releasing his wife without evidence of fornication, he makes her to commit adultery, and whoever, she being released, may marry her, commits adultery.

33 "Again, you heard that it was said to the ancients: 'You shall not swear falsely, but you shall give back to [the Lord] [YHVH] your oaths.' 34 But I am saying to you not to swear at all, neither in heaven because it is the throne of God; 35 nor in the earth because it is a footstool of his feet; nor into Jerusalem because it is a city of the great King, 36 nor by thy head should you swear because you are not able one white hair to make or black. 37 But let your word be yes, yes; no, no; more than these is out of the wicked one.

38 "You heard that it was said: 'Eye instead of eye and tooth instead of tooth.' 39 but I am saying to you, do not resist the wicked one but whoever slaps thee on thy right cheek, turn to him also the other. 40 And to the one wanting thee to be judged to take thy inner garment, let go to him also the outer garment. 41 And whoever will impress thee into going one mile, go without fuss with him for two. 42 To the one asking thee 'Give!' and the one wanting to borrow from thee do not turn away.

43 "You heard that it was said: 'Thou should love thy neighbour and thou should hate thy enemy.' 44 But I am saying to you, be loving your enemies and pray over those pursuing you 45 so that you might have become sons of your Father, of the One in heaven; because His sun he makes rise upon the wicked and good, and he sends rain upon the righteous and unrighteous. 46 For if you may love those loving you [what reward are you having?] [from whom are you having a reward?]. Are not also the tax-collectors doing the very same? 47 And if you may greet your brothers only, what uncommon thing are you doing? Are not also people of the nations doing the very same? You shall therefore be [complete] [perfect], as your Father, the heavenly One is [complete] [perfect].

Chapter 6

"Take heed not to be practising your righteousness in front of men to be viewed admiringly by them, but if not, a reward you are not having from your Father, the One in the heavens. 2 Whenever therefore, thou may make a

31 "It has been said that whoever divorces his wife must give her a certificate of divorce, 32 but I say to you that everyone who divorces his wife without real evidence of her sexual immorality, causes her to commit adultery, as well as whoever marries her.

33 "You have also heard that people of old time were told: 'You must not make a false vow, but you must pay what you have promised to Jehovah.' 34 but I tell you not to vow at all by heaven because it is God's throne, 35 nor by earth because it is his footstool, nor by Jerusalem because it is the great King's city. 36 Do not even vow by your head, because you cannot make a single hair, either white or black. 37 Just let your 'yes' mean yes and your 'no' mean no, anything apart from these is instigated by the wicked one.

38 "You have heard it said: 'An eye for and eye and a tooth for a tooth.' but I tell you do not contend with a trouble-maker; 39 if anyone insults you, let him do it. 40 If anyone wants to sue you for your shirt, let him have your coat as well. 41 If an officer demands your assistance, do twice what he asks. 42 Give to anyone asking for help, and do not refuse to lend to anyone in want.

43 "You have heard it said: 'You should love those near to you, but hate your enemies.' 44 Well, I say you should love you enemies too, and even pray for those who are persecuting you. 45 Then you will prove that you are sons of your heavenly Father, for he makes his sun rise on the wicked as well as the good, and sends rain upon both the upright and unprincipled. 46 Of what credit is it to you if you love only those loving you? Why, even unprincipled people do that! 47 And if you only say 'Hello' to your brothers, what is so wonderful about that? Do not worldly people do exactly the same? 48 Be complete in your expressions of love just as your heavenly Father is.

Chapter 6

"Take care that you do not make a show of your virtue so as to be admired by others, because if you do, you will get no credit for it from your heavenly Father. 2 So whenever you make charitable gifts, do not accompany them with a

Matthew 6

gift of mercy, do not blow a trumpet ahead of thee, just as the hypocrites are doing in the synagogues and in the streets so that they may be glorified by men. Truly I am saying to you, they are having fully their reward. 3 But thy gift-of-mercy making: -do not let thy left hand know what thy right hand is doing. 4 so that thy gift of mercy may be in secret, and thy Father, the One observing in secret, will repay thee.

5 "And whenever you may pray, you must not be like the hypocrites because they like to pray standing in the synagogues and in the corners of the wide places, so that they may shine before men. Truly I am saying to you they are fully having their reward. 6 But thou, whenever thou pray, enter into thy private room and having shut thy door pray to thy Father, the One in secret, and thy Father, the One observing in secret will repay you. 7 And praying, do not be [verbose] [repetitious] just as the people of the nations, for they think that by their multiplicity of words they will be heard. 8 So do not make yourselves like them, for God your Father is aware of what you are having need of before you ask him.

9 "Thus therefore, be praying: 'Our Father, the One in the heavens, make sacred thy name; 10 make come thy Kingdom. May thy will come to pass, as in heaven also upon earth. 11 Our bread for tomorrow give us today; 12 and release from us our debts as we also have released our debtors. 13 And may thou not bring us into temptation, but draw us away from the wicked one.'

14 "For if you release men from their failings, your Father, the heavenly one, will release them also from you. 15 But if you should not release men from their failings, neither will your Father release the failings from you.

16 "Whenever you may fast, do not continue becoming like the hypocrites, sad faced; for they disfigure their faces so that they may appear to men to be fasting. Truly I am saying to you they are fully having their reward. 17 But thou, when fasting, oil thy head and wash thy face 18 so that thou may not appear fasting to men, but to thy Father, the One in secret, and thy Father, the One observing in secret will repay thee.

19 "Do not go on treasuring up for yourselves treasures upon the earth where moth and rust [disfigures] [destroys] and where thieves dig through and steal, 20 but keep treasuring up for yourselves treasures in heaven where neither

fanfare of publicity, just as the hypocrites do in full view of everyone so that people will laud them. I tell you this for a fact, they are having all the reward they will ever get. 3 But when you give to those in need, do not let even your left hand know what your right hand is doing; 4 let your gifts be in strictest confidence. Then your Father who sees secret deeds will repay you.

5 "And when you pray, do not be like those hypocrites who like to stand praying in all the public places so that everyone can see them and think how worthy they are. I tell you truly, they are getting just what they desire -and nothing more. 6 So when you pray, find a quiet place in your home, shut the door, and pray to your Father in private. Then your Father who discerns all things done in private will answer you. 7 And do not pray repeating the same things over and over as the pagans do, for they think their wordiness will ensure that they are heard. 8 Do not be like them, for God your Father is quite aware of your needs before ever you ask him.

9 "So then, pray in this manner: 'Our heavenly Father, uphold the sanctity of your holy Name; 10 bring to pass your Kingdom when all on earth will do your will just as it is now done in heaven. 11 Give us sufficient food for the coming day. 12 Forgive our failings as we have already forgiven the failings of others; 13 and do not let us be overcome in temptation but deliver us from the wicked one.'

14 "If indeed you forgive the failings of others, your heavenly Father will forgive yours, 15 but if you do not forgive them theirs, neither will he forgive yours.

16 "Whenever you fast, do not go on imitating the hypocrites who adopt a gloomy countenance and distort their faces so that everyone can see they are fasting. I tell you for a certainty, they will get no other reward than that. 17 But when you fast, put oil on your head and wash your face 18 so that it is not obvious to anyone except your Father that you are fasting. Then he who observes secret things will see you and give you due reward.

19 "Do not go on hoarding worldly treasures for yourself, which moths and rust can spoil, and thieves break in and steal. 20 Rather go on acquiring spiritual treasures, that moths and rust cannot spoil and thieves cannot break in to steal.

Matthew 6-7

moth nor rust [disfigures] [destroys] and where thieves are not digging through and are stealing. 21 For where thy treasure is there also will be thy heart.

22 "The lamp of the body is the eye. If therefore thine eye may be simple, thy whole body will be bright, 23 but if thine eye may be wicked, thy whole body will be dark. If therefore, the light that is in thee is darkness, how great that darkness is!

24 "No one is able to be slaving for two masters, for either he will hate the one and he will love the other, or of one he will uphold, and of the other he will look down on. You are not able to be slaving for God and for Mammon.

25 "Because of this I am saying to you, stop worrying about your souls, what you might eat or what you might drink; nor for your body, what you might wear. Is not the life worth more than the food, and the body than clothing? 26 Consider closely the birds of the heaven, that they do not sow, nor reap, nor gather into barns, yet your Father, the heavenly One, nourishes them, do you not greatly surpass them? 27 Who out of you, being worried, is able to put on to his age one forearm's length?

28 "And about clothing, why are you worrying? Learn well from the lilies of the field, how they grow; they may not toil nor do they spin, 29 but I am saying to you that not even Solomon in all his glory was arrayed as one of these. 30 But if the vegetation of the field that today is, and tomorrow into an oven is being thrown, God thus clothes, will he not much more you with little faith?

31 "Therefore you should not worry, saying 'What may we eat?' or 'What may we drink?' or 'What may we put on?' 32 For all these things the nations seek after, for your Father, the heavenly One, sees that you are in need of all these things. 33 Keep seeking first the Kingdom and his righteousness and all these things will be added to you. 34 Therefore you should not worry about tomorrow, for tomorrow will have its own worries. Sufficient for the day is its badness.

Chapter 7

"Stop judging, so that you should not be judged, 2 for in what judgement you are judging, you will be judged, and in what measure you are measuring it will be measured to you 3 But why are thou looking at the splinter in thy brother's

21 For wherever your treasure is, there your whole life will be centred.

22 "Now your eye is like a lamp to the body, so if your eye is set on innocent things your whole existence will be enlightened; 23 but if it is intent on what is wicked, your whole existence will be dark. And if the light in your life is really darkness, then how great that darkness is!

24 "No-one can work for two employers at the same time, for he will either detest the one and esteem the other, or he will respect the one and despise the other. So you cannot work for both God and wealth.

25 "That is why I tell you not to worry about food and drink for yourselves, or clothing to wear. Is not your life worth more than food and your body than clothing? 26 Just consider those birds, -they do not sow, nor reap, nor store up their food, yet your heavenly Father looks after them. Are you not far more precious than they are? 27 Who of you can add a fraction to his life by worrying?

28 "And why worry about clothing? Keep learning from these lillies, see how they grow, they do not toil nor do they spin, 29 yet I tell you that not even Solomon in all his splendour was clothed like one of these. 30 So if God thus clothes the wild flowers of the meadow, which are here today but tomorrow will be fuel for the oven, will he not moreso clothe you, you with little faith?

31 "So never worry and say to yourself, "What shall we eat?" or "what shall we drink?" or "what shall we wear today?" 32 for these are the things that fully occupy worldly people. Your heavenly Father well knows all your needs, 33 so rather, be pre-occupied with the Kingdom and his worthy standards, and these other things will be given to you. 34 Do not then, worry about tomorrow, for tomorrow will have worries enough of its own. Sufficient for each day is its own troubles.

Chapter 7

"Stop being critical so that you will not be criticised, 2 for the rules that you are making for others, you will be judged by, and the standards you are using for others, you will be measured by. 3 Why then are you scrutinizing the splinter in

Matthew 7

eye, but thou are not perceiving the rafter in thine own eye? 4 Or how will thou say to thy brother: 'Permit me to pull out the splinter out of thine eye' yet look! there is a rafter in thine own. 5 Hypocrite, pull out first the rafter out of thine eye and then thou will see clearly to pull out the splinter from thy brother's eye.

6 "You may not give that which is holy to dogs nor may you throw your pearls before swine, that they may not trample them under their feet and having turned around, they may burst you open.

7 "Keep asking and it shall be given to you, keep seeking and you will find, keep knocking and it will be opened to you. 8 For everyone who is asking is receiving and the one seeking is finding and to the one knocking it will be opened. 9 Who out of you men, whom his son will ask for bread, it is not a stone he will press upon him* is it? 10 Or a fish he will ask, it is not a serpent he will press upon* him is it? 11 If therefore you being wicked are aware of good gifts to be giving to your children, how much moreso your Father, the One in the heavens, will give good things to those asking him? 12 Therefore of all things, as many as ever you may wish that men may do [to] [for] you, thus also you keep doing [to] [for] them, for this is the law and the prophets.

13 "Go in through the narrow gate because broad and spacious the way, the one leading off into destruction and many are those going in through it, 14 because narrow the gate and hemmed in the way, the one leading off into life, and few are those finding it.

15 "Take heed for the false prophets who are coming to you in sheep's clothing but inside are rapacious wolves. 16 From their fruits you will recognize them; grapes are not what they gather from thorns, or figs from thistles, do they? 17 Thus every good tree is producing fine fruits, but the rotten tree is producing worthless fruits. 18 A good tree is not able to bear worthless fruits, neither a rotten tree to produce fine fruits. 19 Every tree not producing fine fruit is cut out and into a fire is thrown. So then, from their fruits you will recognize them.

21 "Not every one saying to me 'Lord, Lord' will come into the Kingdom of the heavens but the one doing the will of my Father, the One in the heavens. 22 Many will say to me in that day, 'Lord, Lord, have we not in thy name prophesied, and in thy name cast out demons, and in thy name performed many miracles? 23 And then I will unequivocally say to them: 'I

your brother's eye when you haven't noticed the rafter in your own eye? 4 So how can you say to your brother: 'Let me get that splinter out of your eye,' when look, there is this rafter slicking out of your own. 5 Hypocrite, first get that rafter out of your own eye, then you will be able to see well enough to remove the splinter from your brother's eye.

6 "Do not give sacred things to dogs, nor throw down your pearls in front of swine, otherwise they will trample on them, then turn on you and rend you apart.

7 "Keep asking, and it will be given to you, keep searching and you will find, keep knocking and it will be opened up to you. 8 For everyone who asks receives, and he who searches eventually finds, and it is opened up to the one who knocks. 9 If your son should ask any man of you for some bread, would you push him off with a stone? 10 Or if he should ask for some fish, would you thrust a serpent on him? 11 If then, you who are disposed to do evil are aware of what good things to give to your children, how much more will your heavenly Father give good things to those asking him? 12 So then, whatever you would like men to do to you, you should keep doing to them, for this is the whole tenor of the law and the prophets.

13 "Go in through the narrow gate because the one that leads to destruction is broad and spacious and many people enter it. 14 But the gate that leads to life is narrow and the path to it restricted, so very few people find it.

15 "Watch out for the false prophets who approach you appearing as sheep, but really are rapacious wolves. 16 You can recognize them by what they produce. No one expects to gather grapes from a thornbush, or figs from a thistle, do they? 17 Good trees produce fine fruit, whereas rotten trees produce fruit that is worthless. 18 A good tree does not bear worthless fruit nor can a rotten tree produce good. 19 Every tree that does not produce good fruit is cut down and thrown into the fire. 20 So then, by what they produce you can recognize those people.

21 "Not everyone who makes use of my name will enter the Kingdom of heaven, only those really doing the will of my Father in heaven. 22 In that day many who call me Lord will say: 'Have we not preached in your name? and have we not performed exorcisms in your name, and done many charitable works?' 23 But then I will plainly tell them: 'I don't know you, be on your way you

thrown into outer darkness, there to bitterly regret it." 13 Turning to the army officer Jesus said: "Go your way, may it be according to your faith," and the servant was healed in that hour.

14 Jesus then came into Peter's home and saw his mother-in-law lying ill with a burning fever; 15 so he caught hold of her hand and the fever left her. Then she got up and started attending to his needs.

16 When it was evening, people came bringing many who were possessed by demons, and he cast them out without ceremony; in fact he cured everyone that came to him in poor health. 17 Thereby the prophecy of Isaiah was fulfilled: 'He took our weaknesses and bore our sicknesses.'

18 On seeing the crowd surrounding him, Jesus gave orders to set off for the opposite side of the Sea of Galilee. 19 But one of the teachers of the Law came up to him and said: "Teacher, I will follow you wherever you may go." 20 Jesus answered him: "Foxes have their lairs and the birds of heaven have their roosts, but the Son of Man has nowhere to lay down his head." 21 Then another disciple asked him: "Let me off until I have buried my father." 22 But Jesus replied: "Keep following me and let the dead bury their own dead."

23 So he got into a boat and his disciples followed him. 24 Soon the sea became very rough and the waves were swamping the boat; but he was fast asleep. 25 So they roused him imploring him: "Lord save us, we are about to perish!" 26 But he replied: "Why are you so cowardly, you with so little faith?" Then he arose and rebuked the winds and the sea, and they subsided into a great calm. 27 The men were amazed, and whispered to each other: "What sort of man is this, that even the winds and the sea obey him?"

28 They duly arrived at the other side to the country of the Gadarenes. There they encountered two demon-possessed men coming out from among the tombs. They were exceptionally belligerent so that people lacked the courage to go that way and pass them. 29 And they cried out: "What have we got to do with you, Son of God? Have you come to inflict judgement on us before our time?"

will be thrown out into the outer darkness; there will be the ones weeping and gnashing the teeth." 13 And Jesus said to the centurion: "Be on your way, according to your great faith* may it happen to you;" and the boy was healed in that hour.

14 And Jesus having come into the house of Peter, saw his mother-in-law having been laid aside and burning with fever; and he caught hold of her hand and the fever left her, and she arose and was ministering to him.

16 Having become evening, they brought to him many demon possessed and he cast out the spirits by a word, and all those in a bad condition he cured, 17 so that it might be fulfilled, that spoken through Isaiah the prophet saying: 'He our weaknesses took, and the sicknesses he bore;'

18 But Jesus, having seen the crowd about him commanded to set off to the other side. 19 And having approached, one scribe said to him: "Teacher, I will follow you to wherever you may go." 20 And Jesus is saying to him: "Foxes have lairs, and the flying creatures of heaven, encampments, but the Son of Man is not having anywhere he may incline his head. 21 But another of the disciples said to him: "Lord, allow me first to go off and bury my father*." 22 But Jesus is saying to him: "Keep following me and let the dead bury their own dead."

23 And having embarked into a boat, his disciples followed him. 24 And look! a great agitation occurred in the sea, so that the boat was being covered by the swell, but he was asleep. 25 And having come to him they roused him saying: "Lord save us, we are perishing!" 26 And he is saying to them: "Why are you so cowardly*, you with so little faith?" Having risen, he rebuked the winds and to the sea and there occurred a great calm. 27 But the men wondered saying: "What sort is this one, that even the winds and the sea are listening to him?"

28 And him having come to the other side, into the country of the Gadarenes, encountered two demon-possessed coming out of the memorial tombs, exceptionally belligerent, so that people did not have the strength to go by through that way. 29 And look! they cried out saying: "What to us and to thee*, Son of God? Did thou come here before the appointed time to [torment] [inflict judgement on]* us?"

who violate God's law!

24 "Now everyone who hears these precepts and performs them is like a prudent man who built his house on a rock foundation. 25 The rain poured down, the waters rose, and the storm winds lashed against that house but it stood firm because it was built on solid rock. 26 But everyone who hears these sayings of mine and does not observe them is like a stupid man who built his house on sand. 27 Down poured the rain, the floods came, and the gales battered that house and it caved in, and its collapse was complete."

28 When Jesus finished his discourse, the crowds were astonished at what he taught them, 29 for he spoke with authority and not like their teachers of the Law.

Chapter 8

After he descended from the mountain, great crowds followed him. 2 Then, see there! a leper came and prostrated himself before him: "Sir," he said, "if only you would, you could make me clean." 3 So stretching out his hand he laid it firmly on him saying: "Then I will, be clean," and immediately his leprosy was cleansed. 4 Then Jesus said to him: "See that you tell no-one about this, just go and show yourself to the priest and take along the offering which Moses decreed, this will confirm it to them."

5 When he entered the city of Capernaum, an army officer came 6 entreating him: "Sir, my servant has been laid low in my house with paralysis and he is greatly distressed." 7 "Then I will come and cure him," he replied. 8 But the officer answered: "Sir, I am not worthy that you should come under my roof, just say the word and my servant will be cured. 9 I am a commissioned officer under authority, and I in turn have soldiers under me. If I order one: 'Go on this mission,' he goes, or if I order another: 'Come back,' he comes, or if I tell my slave: 'Do this,' he does it."

10 On hearing this Jesus marvelled and said to those who were following: "I tell you for a certainty, I have not found one in Israel with faith such as this. 11 And I say this to you too, that many from nations in the east and west will come to have favoured positions in the Kingdom of heaven along with Abraham, Isaac and Jacob, 12 while the natural heirs of the Kingdom will be

never knew you, get away from me you are working lawlessness."

24 "Therefore, everyone who hears these words of mine and does them will be compared to a prudent man who built his house on solid rock. 25 And down came the rain, and the rivers came, and the winds blew and fell upon that house, and it did not fall for it had been founded on solid rock. 26 And everyone hearing these words of mine and not doing them will be compared to a stupid man who built his house upon the sand. 27 And down came the rain, and the rivers came and the winds blew and beat against that house and it fell and great was the fall of it."

28 And it happened when Jesus finished these words, the crowds were astonished at his teaching; 29 for he was teaching them as having authority and not as their scribes.

Chapter 8

But on his having come down from the mountain, he was followed by great crowds. 2 And look! a leper, having come to him prostrated before him saying: "Sir, if thou wish thou art able to cleanse me." 3 And having stretched out the hand he laid his hand on him saying: "I do wish, be cleansed," and straightaway his leprosy was cleansed. 4 And Jesus is saying to him: "See thou may tell to no-one, but go away, show thyself to the priest and bring the gift which Moses decreed, in witness to them".

5 But on his having come into Capernaum, a centurion came to him entreating him 6 and saying: "Sir, my boy has been laid in the house, a paralytic, being dreadfully tormented." 7 He is saying to him: "Having come, I shall cure him." 8 But having answered, the centurion said: "Lord, I am not fit so that under my roof you may enter, but only say a word and my boy will be healed. 9 For I also am a man commissioned under authority having under myself soldiers, and I am saying to this one: 'Go on a journey,' and he goes on the journey, and to another: 'Be coming', and he is coming, and to my slave: 'Do this', and he is so doing."

10 But having heard, Jesus marvelled and said to those following. "Truly I am saying to you, beside this I found no-one with so much faith in Israel. 11 I am saying to you that many from east and west will come and recline with Abraham and Isaac and Jacob in the Kingdom of the heavens, 12 but the sons of the Kingdom

Matthew 8-9

30 A long way from them was a herd of many swine, feeding. 31 But the demons were begging him saying: "If you are casting us out, send us into the herd of swine." 32 And he said to them: "Be on your way." They, having come out went off into the swine; and look! all the herd rushed headlong down the precipice into the sea, and they died in the waters. 33 Those feeding them fled, and having gone into the city they reported everything, including that about the demon-possessed. 34 And look! all the city came out to meet Jesus, and having seen him they begged that he might go across from their districts.

Chapter 9

And having embarked into the boat he crossed over and came into his own city. 2 And look! they were bringing to him a paralytic having been laid on a cot. And having seen their faith, Jesus said to the paralytic: "Take courage child; thy sins are released." 3 And look! those of the scribes said to themselves: "This one blasphemes." 4 And Jesus being aware of their thoughts said: "Why are you thinking wicked things in your hearts? 5 For which is easier, to say, 'your sins are released' or to say, 'Arise and walk?' 6 but so that you may be aware that the Son of Man is having authority to release sins-," then he is saying to the paralytic: "Arise, take up thy cot and go away into thy home." 7 And having got up he went into his home. 8 But having seen it the crowds feared and glorified God, the One having given such authority to men.

9 Passing on from there, Jesus saw a man sitting at the tax office named Matthew, and he said to him: "Follow me"; and having risen, he followed him. 10 And it happened that with him reclining in the house, look! were many tax collectors and sinners who having come, were reclining with Jesus and his disciples. 11 Having seen this, the Pharisees were saying to his disciples: "For what reason does your teacher eat with tax collectors and sinners?" 12 But he having heard said: "They are having no need of a physician who are strong, but those having poor health. 13 But having departed, learn what this is, 'I want mercy not a sacrifice'; for I came not to call the righteous but sinners."

14 Then are coming to him the disciples of John saying: "For what reason are we and the Pharisees fasting, but thy disciples are not fasting?" 15 And Jesus said to them: "The sons of the bridechamber cannot mourn as long as the bridegroom is with them; but days will come

30 At some distance away a large herd of swine was being fed. 31 So the demons begged him: "If you are going to cast us out, let us go into that herd of swine." 32 He answered: "Be on your way then." Well, they came out and went off into the swine and see how they stampeded! Down over the precipice they hurtled, into the sea every one of them, there to perish in its waters. 33 The herders fled into the city and reported everything including what happened to the demon-possessed men. 34 Just imagine it! the entire city turned out to meet Jesus. Having seen him they then begged him to leave their district.

Chapter 9

He got into the boat and went across to the other side of the sea, to his own city. 2 And see there, some people bringing him a paralysed man on a stretcher. Observing their faith, Jesus said to the invalid: "Cheer up young man! for your shortcomings are forgiven." 3 But just look at those teachers of the Law! "This man blasphemes," they muttered to themselves. 4 However, Jesus, reading their thoughts said to them: "Why are you thinking such disparaging things? 5 Tell me, which is the easiest, to say to him: 'Your shortcomings are forgiven' or to tell him: 'Get up and walk?' 6 Well, just to show you that the Son of Man has authority to forgive shortcomings-" so saying, he turned to the paralysed man and ordered him: "Get up, pick up your stretcher and go home." 7 So having got up, he went home. 8 When they saw this, the crowds were awe-struck and they began praising God who had given the power to do such things to men.

9 Going on from there, Jesus came across a man called Matthew sitting at the tax office. "Be my follower," he said, so the man got up and followed him. 10 Later, he was having a meal in his house, and see! -many tax collectors and unprincipled men had come along too to share the meal with Jesus and his disciples. 11 When they saw this, the Pharisees upbraided the disciples: "Why does your teacher eat with such people?" they demanded. 12 Overhearing them, Jesus retorted: "It is those who are ailing that need a doctor, not people in good health. 13 When you go, just ponder over this; 'What I want is mercy, not an offering,' for I did not come to call the virtuous but those lacking virtue."

14 After that John's disciples came to him asking: "Why is it that while both we and the Pharisees practice fasting, your disciples do not?" 15 Jesus answered them: "The friends of the bridegroom can hardly mourn while the bridegroom is with

Matthew 9

when the bridegroom may be taken away from them, and then they will fast. 16 No-one puts on a patch of unshrunk rag on an old outer garment for its substance is pulling away from the outer garment and the tear becomes worse. 17 Neither do they put new wine into old wineskins, for if not, the wineskins are bursting and the wine is spilt and the wineskins ruined; but they put new wine into newly-made wineskins and both are totally preserved*.”

18 As he was speaking these things to them, look! a certain ruler having come forward was bowing low to him saying that ‘My daughter just now expired, but having come, put thy hand on her and she will live’. 19 And having risen, Jesus was following him and his disciples. 20 And look! a woman having a blood flow for twelve years, having come behind, grasped the fringe of his outer garment. 21 For she was saying within herself: “If only I may grasp his outer garment I will be saved.” 22 But Jesus having turned and having seen her said: “[Be of good cheer] [Take courage] daughter, thy faith has saved thee;” and the woman was saved from that hour.

23 And Jesus having come into the house of the ruler and having seen the flautists and the crowd making a tumult, 24 he was saying: “Withdraw, for the little girl is not doomed to death but she is sleeping;” and they were scornfully mocking him. 25 But when the crowd was put out, having entered, he took firm hold of her hand and the little girl arose. 26 And the report of this came out into the whole land.

27 And going along from there, to Jesus followed two who were blind crying out and saying: “Take pity on us Son of David.” 28 But having come into the house the blind came to him and Jesus is saying to them: “Are you believing that I am able to do this?” They are saying to him: “Yes Lord” 29 Then he laid his fingers on their eyes saying: “According to your faith let it happen to you.” 30 And their eyes were opened. And Jesus sternly charged them saying: “See you let nobody know;” 31 but they having gone out spread abroad about him in the whole of that land.

32 But as they were going out look! they brought to him a demon-possessed dumb one, 33 and the demon having been cast out, the dumb one spoke. And the crowds marvelled saying: “Never has such a thing been seen in Israel.” 34 But the Pharisees were saying: “By the ruler of the demons he expels demons.”

them, can they? but the time will come when the bridegroom will be taken from them, then they will fast. 16 No-one sews a patch of new material on an old garment, for it would just pull away and the tear become worse. 17 Nor would anyone put new fermenting wine in old brittle wineskins otherwise the wineskins would burst, the wine be lost, and the wineskins ruined. They put new wine in new supple wineskins, and so ensure that both are preserved.”

18 As he was saying all this to them, see there! a certain ruler had approached and now was bowing low before him. “My daughter has just passed away,” he said, “please come and put your hand on her, then she will come alive again.” 19 So Jesus followed him along with his disciples. 20 But look at this! a woman who had a haemorrhage for twelve years has come up behind him and grasped the fringe of his robe. 21 She said to herself: “If only I can catch hold of his robe I shall be cured.” 22 But Jesus turned and saw her. “Don’t be downhearted daughter,” he said, “your faith has cured you;” and she was indeed cured from that moment.

23 Then Jesus came to the house of the ruler and saw the flute-players and the wailing crowd of professional mourners. 24 “Leave the house,” he told them, “for the little girl has not died but is sleeping.” On hearing this they all ridiculed him, 25 but the crowd was ejected, and he entered. He then took the little girl firmly by the hand, and she got up. 26 The report of this spread throughout the whole of the district.

27 As he left the place, two blind men followed him crying out: “Take pity on us Son of David.” 28 And even when he had entered the house the blind men followed him. So he said to them: “Do you really believe I can do this?” They replied: “Yes sir, we do.” 29 So he placed his fingers on their eyes telling them; “Just as you believe, let it be to you.” 30 And their eyes were opened. Then Jesus gave them strict instructions: “See that you tell nobody about this.” 31 But they went out and told everyone about him throughout the whole of that district.

32 As they were going out, see! now people were bringing him a dumb man who was possessed by a demon. 33 When the demon was cast out, the dumb man spoke again. Well, the crowds simply marvelled at this, saying: “Never before has anything like this been seen in Israel.” 34 But the Pharisees said: “He expels demons by the power of the ruler of the demons.”

Matthew 9-10

35 And Jesus was going about all the cities and villages, teaching in their synagogues and preaching the good news of the Kingdom and curing every disease and every weakness. 36 But having seen the crowds, he was moved in his inward parts about them because they were skinned and thrown about as sheep not having a shepherd. 37 Then he is saying to his disciples: "While the harvest is much, yet the workers are few; 38 therefore entreat the lord of the harvest so that he may put out workers into his harvest."

Chapter 10

And having called his twelve disciples to him, he gave them authority over unclean spirits in order to cast them out and to be curing every disease and every weakness.

2 But of the twelve apostles, the names are these: first Simon the one called Peter, and Andrew his brother, and [James] [Iakobos] he of Zebedee and John his brother; 3 Philip and Bartholomew, Thomas and Matthew the tax-collector, [James] [Iakobos] he of Alphaeus and Thaddaeus; 4 Simon the Cananaean and Judas the Iscariot, the one having handed him over.

5 These twelve Jesus sent off having commanded them saying: "Into a way of the nations you may definitely not go, and into a city of Samaritans you may not enter; 6 but instead keep travelling to the sheep, those having been let loose of the house of Israel. 7 But when travelling, keep preaching saying: 'The Kingdom of the heavens has approached' 8 Those being frail, keep curing; those dead, keep raising up; lepers, keep cleansing; demons, keep casting out; free you received, free you give. 9 You may not acquire gold, nor silver, nor copper in your girdles. 10 Not a food-bag for the way, nor two undergarments, nor sandals, nor a staff; for the worker is worthy of his food.

11 "Into whatever city or village you may enter, search out who in it is worthy and there stay until you may leave. 12 But on entering into the house greet it*; 13 and if in one case the house may be worthy, let your peace come upon it, but if it is not worthy, let your peace return upon you. 14 And whoever may not receive you favourably nor listen to your words, on going outside that house or city shake off the loose dust from your feet. 15 Truly I am saying to you, it will be more tolerable for the land of Sodom and Gomorrah in a day of judgement than for that city.

35 Then Jesus travelled through all the cities and villages, teaching in the synagogues, and declaring the good news of the Kingdom, while curing every disease and infirmity. 36 And when he saw the crowds he was inwardly moved with pity for them because they had been stripped and pushed around like sheep without a shepherd. 37 Then he said to his disciples: "Though the harvest is plentiful, the workers are but few, 38 so entreat the Owner of the harvest to send out more workers.

Chapter 10

He called his twelve disciples to him and gave them the power to cast out unclean spirits, and to cure every disease and infirmity.

2 The names of the twelve apostles are these: first Simon, the one called Peter and Andrew his brother, then James son of Zebedee and John his brother; 3 next come Philip, Bartholomew, Thomas and Matthew the tax-collector; then James the son of Alphaeus and Thaddaeus; 4 finally, Simon the Cananaean and Judas Iscariot, the one who betrayed him.

5 Jesus then sent these twelve on a preaching tour with the strict instructions: "You must not take any road to a non-Israelite nation, nor enter any Samaritan city. 6 Instead, confine your mission to the straying sheeplike ones of the family of Israel. 7 And on your journey keep telling people that the Kingdom of heaven is near. 8 Continue curing the infirm, raising the dead, cleansing the lepers and casting out demons; you received freely, give freely. 9 Don't stop to get any money for your belt-purses, 10 nor a bag of food for your journey, nor a change of clothing or sandals, not even a staff if you haven't one; for a worker is deserving of his food.

11 "Whenever you go into a city or village, first find someone who is willing to give you lodging and stay with him until you leave the district. 12 On entering a house, wish it peace, 13 and if the household proves worthy of it, let your peace come upon it, but if not, let your peace return to you. 14 If anyone does not accept you or take heed of your message, then when you leave, whether from a house or city, abandon any sympathy you might have had for them. 15 I tell you this for certain, the land of Sodom and Gomorrah would fare better in the Judgement day than that city.

Matthew 10

16 "Look! I am sending you as sheep in the midst of wolves; therefore keep being prudent as the serpents, and guileless as the doves. 17 But be forewarned about men; for they will give you into courts, and in their synagogues they will whip you; 18 and before governors and also kings you will be led because of me as a witness to them and to the nations. 19 But whenever they may give you in charge, you should not worry how or what you may speak, for it will be given to you in that hour what you should speak. 20 For you are not the ones speaking, but the spirit of your Father which is speaking in you. 21 But brother will give in charge brother, and father, child, and children will stand up against parents and will cause them to be put to death. 22 And you will be hated by all because of my name, but the one enduring tenaciously* to the end this one will be saved.

23 "Whenever they may pursue you in this city, flee into one of a different sort*; for truly I am saying to you, you may by no means complete the cities of Israel until the Son of Man may come.

24 "A disciple is not above his teacher nor a slave above his master. 25 Sufficient it is for the disciple that he may become as his teacher, and the slave, as his master. If they called the master of the house Beelzebub, how much more, those of his household? 26 Therefore, you should not fear them, for nothing is covered which will not be uncovered and hidden which will not become known. 27 What I am saying to you in the darkness, you say in the light; and what you are hearing into the ear, preach upon the housetops. 28 And you should not fear those killing the body, but are not being able to kill the soul; rather keep fearing the One being able to destroy both soul and body in Gehenna.

29 "Are not two small birds sold for an assarion? yet one of them will not fall upon the earth without of your Father. 30 But of you, the hairs of the head are all having been numbered. 31 Therefore do not keep fearing, you are surpassing many small birds.

32 "Therefore everyone who will testify* for me in front of men, I also shall testify* for him in front of my Father, the One in the heavens; 33 but whoever will disown me in front of men, I also shall disown him in front of my Father, the One in the heavens. 34 Do not suppose that I came to put peace on the earth, I came not to put peace but a dirk* 35 For I came to divide a man from his father, and a daughter from her

16 "Now pay attention! I am sending you out just like sheep in the midst of wolves, so be careful just as serpents are, yet as harmless as doves. 17 You will find that some men will haul you into courts, and flog you in their synagogues, so be warned! 18 They will bring you up before governors and even kings because of me, but this will only serve as a witness against them and their nations. 19 And when they bring you up before them, don't worry about what to say or how you should say it, for what you should say will be given to you at the time. 20 Remember that it is not you that is speaking, but the spirit of your Father that is in you. 21 A brother will betray his own brother to death, and even a father his own son, children will testify against their parents causing them to be put to death. 22 Everyone will hate you because you bear my name, but the one standing firm through it all, is the one who will be saved.

23 "Whenever they hound you in one city, flee to a more receptive one, for I tell you this, you will certainly not get around to all the cities of Israel before the Son of Man comes.

24 "A disciple is not greater than his teacher, nor a slave his master, 25 it is enough if the disciple becomes like the teacher or the slave his master. If then they villified the head of the house how much more will they his household? 26 So never be afraid of them, for nothing is covered over that will not be uncovered, or hidden that will not be revealed. 27 What I tell you in private, you repeat in public, and what I whisper to you, you proclaim from the flat roof-tops. 28 And do not fear those who can kill the body but cannot destroy your life, rather keep fearing Him who can destroy both body and life in the valley of burning refuse.

29 "Are not two sparrows sold for a very small sum? yet not even one of those will fall to the ground without your Father knowing. 30 As for you, the very hairs of your head have been numbered, 31 so do not be afraid, you are worth far more than a whole flock of sparrows.

32 "Indeed, everyone that speaks up for me before men, I will speak for him in the presence of my heavenly Father, 33 but whoever repudiates me before men, I will repudiate him to my heavenly Father. 34 Do not think that my coming to the earth will bring peace, rather it will result in sharp discord. It will divide a man from his father, a daughter from her mother, and a bride from her

Matthew 10-11

mother, and the bride from her mother-in-law, 36 and a man's enemies, those of his household. 37 The one having fondness for father or mother more than me is not worthy of me; and the one having fondness for a son or daughter more than me is not worthy of me; 38 and the one who is not taking his execution stake* and is following behind me is not worthy of me. 39 The one finding his soul will lose it, and the one having lost his soul because of me will find it.

40 "The one receiving you receives me, and the one receiving me receives the One having sent me. 41 The one receiving a prophet in the name of a prophet, a recompense of a prophet will receive, and the one receiving a righteous person in the name of a righteous one, a recompense of a righteous one will receive. 42 And whoever may give a drink to one of these little ones, only a cold cup, in the name of a disciple, truly I am saying to you, he will certainly not lose his recompense."

Chapter 11

And it so happened when Jesus finished marshalling his twelve disciples that he crossed over from there to be teaching and preaching in their cities. 2 But John, having heard in the place of bondage the works of Christ, having sent through his disciples, 3 said to him: "Are thou the one coming, or a different one are we expecting? 4 And Jesus answering said to them: "Having departed, report to John what you are hearing and what you are seeing; 5 the blind are seeing again and the lame are walking around; lepers are being cleansed and the deaf are hearing and the dead are being raised and the beggars are being told good news; 6 sublimely happy is whoever may not be stumbled in me."

7 As these were departing, Jesus began to be saying the crowds about John: "What did you go out into the wilderness to behold? a reed being shaken in a wind? 8 But what did you go out to see? a man having been clothed in soft garments? Look! those wearing soft garments are in the houses of kings. 9 But why did you go out? a prophet to see? Yes I am saying to you an extraordinary prophet. 10 This is the one about whom it has been written: 'Look! I am sending my messenger before thy face, who will prepare thy way before thee. 11 Truly I am saying to you there has not been raised up among those produced of women a greater one than John the Baptist, but the lesser one in the Kingdom of the heavens is greater than he. 12 But from the days of John the Baptist until now the Kingdom of the

mother-in-law; 36 and a man's enemies will be those of his own household. 37 Anyone who has greater fondness for his father or mother than me, is not worthy of me; nor is anyone having greater fondness for son or daughter. 38 Whoever is not prepared to follow in my steps to his execution is not worthy of me either. 39 He who tries to preserve his life will lose it, but the one who loses it because of me, will have it restored.

40 "Whoever receives you receives me, and whoever receives me receives the One who sent me. 41 He who receives a prophet because he is a prophet will get the recompense that a prophet can give, and he who receives a virtuous man because he is virtuous, will get the reward that a virtuous man can give. 42 And whoever gives a drink, even if only a cup of cold water, to one of the least of my disciples because he is a disciple, I tell you truly that he will certainly not lose anything by it."

Chapter 11

Well, when Jesus had got his twelve disciples organized, he left that place to continue teaching and preaching in the cities. 2 Meanwhile, John who was still in prison, had heard of the wonderful works Christ was performing, so he sent his disciples to ask him: 3 "Are you the long-awaited One or must we expect someone else?" 4 Jesus replied: "When you go back to John, tell him what you are now hearing and seeing: 5 The blind are seeing, the lame walking, the lepers are being cured, the deaf are hearing, even the dead are being raised, and the common people are being told the Good News. 6 Happy indeed will be anyone who is not confused over who I am."

7 As these were leaving, Jesus turned to the crowds and spoke to them about John. 8 "When you went out into the wilderness, what did you expect to see? a reed shaking in the wind? or did you expect to see a man dressed in fine clothing? but surely those who wear fine clothing live in king's palaces! 9 So just what was it you went out to see? was it to see a prophet? Yes indeed a very special prophet! 10 for he was the one of whom it was written: 'Look I am sending my messenger before you, to prepare the way for you'. 11 Now I tell you this truthfully, there is no-one yet born who is greater than John the Baptist, yet one who is least in the Kingdom of heaven will be greater than he is. 12 Indeed, from the time of John's preaching until now, it is the Kingdom of heaven that men have been vigorously trying to attain, and those striving for it are getting into it;

Matthew 11

heavens is being subject to force and those striving for it are seizing it. 13 For all the prophets and Law until John prophesied, 14 and if you want to accept it, he is Elijah, the one being about to come. 15 The one having ears let him keep hearing.

16 "But to whom can I liken this generation? It is like little boys sitting in the marketplaces calling to different ones 17 saying: 'We played the flute to you but you did not dance; we lamented and you did not beat your breasts.' 18 For John came neither eating nor drinking and they are saying: 'He is having a demon' 19 The Son of Man came eating and drinking and they are saying: 'Look! a man gluttonous and an excessive wine drinker*, a friend of tax collectors and of sinners.' And wisdom was justified by its works."

20 Then he started to reproach the cities in which took place most of his powerful works because they had not reformed. 21 "Woe to thee Chorazin; woe to thee Bethsaida; because if took place in Tyre and Sidon the powerful works having taken place in you, they may have reformed in sackcloth and ashes. 22 Furthermore I am saying to you both, it will be more tolerable for Tyre and Sidon in a day of judgement than for you. 23 And thou Capernaum, not as far as heaven shall thou be exalted, but as far as Hades thou will come down, because if in Sodom took place the powerful works, -those taking place in thee, it likely remained until today. 24 Furthermore I am saying to you all that it will be more tolerable for the land of Sodom in a day of judgement than for you."

25 At that particular time Jesus, having answered said: "I am openly testifying to thee Father, Lord of the heaven and of the earth because thou hid these things from the wise and intelligent and thou revealed them to infants; 26 yes Father, because thus it became well pleasing before thee.

27 All things were handed over to me by my Father, and no-one understands the Son if not the Father, nor the Father does anyone understand if not the Son, and to whoever the Son may wish to reveal.

28 "Come here to me all those being weary and being heavily burdened and I will rest you. 29 Raise up my yoke upon you and learn from me, because I am unprovokably mild* and lowly in heart, and you will find rest for your souls 30 for my yoke is beneficial and my load is light."

13 for everything written by the prophets and in the law until John, prophesied about it. 14 But if you are prepared to accept it, he is the 'Elijah' who was foretold to come. 15 Whoever has ears let him keep paying attention.

16 "To whom now can I compare this generation? It is like a lot of petulant children sulking in the marketplace complaining to their fellows: 17 'We played the flute but you wouldn't dance, then we played at funerals but you wouldn't mourn.' 18 John came neither feasting or drinking and they say he is possessed by a demon; 19 the Son of Man came feasting and drinking and they say: 'Look at him! he's nothing but a glutton and a tippler, and he consorts with extortioners and unprincipled men.' Well, true wisdom is proved by its results.

20 Then he began to reproach those cities in which he had performed most of his miracles, because they had not changed their ways. 21 "Woe to you Chorazin, and to you Bethsaida, for if the miracles performed in you had been done in Tyre and Sidon, they might well have reformed with a full demonstration of penitance. 22 And I tell you both this too, that Tyre and Sidon would fare far better in a day of judgement than you would. 23 And you Capernaum, no lofty high esteem for you, for to the lowest depths you will be brought, for if the miracles being done in you, took place in Sodom, it would still be here. 24 So I tell the lot of you, that even Sodom would come off better than any of you in a day of judgement."

25 It was then that Jesus prayed: "I am explaining to everyone Father, Lord of heaven and earth, that you have hidden these truths from the worldly wise and the intellectuals, and instead have revealed them to lowly ones, 26 because indeed Father, that is how you wanted it."

27 Then in answer to a question he replied: "Everything I have was given to me by my Father, and if the Father doesn't understand the Son, then no-one does, nor does anyone understand the Father if not the Son and whoever he wishes to reveal Him.

28 "Come to me all you who are weary from bearing heavy burdens, and I will relieve you. 29 Rather, take my yoke upon you and follow my steps, for I am not a harsh master but unassuming, and you will find your lives refreshed. 30 For my yoke is for your benefit, while my load is light."

Matthew 12

Chapter 12

At that particular time Jesus went through fields sown with grain, on the sabbath, but his disciples hungered and started to pluck ears of corn and to eat. 2 But the Pharisees having seen it said to him: "Look, thy disciples are doing what is not permitted to be doing in the sabbath." 3 But he said to them: "Did you not read what David did when he got hungry and those with him? 4 How he entered into the house of God and they ate the loaves of the presentation which was not permitted for him to eat nor those with him, except for the priests alone? 5 Or did you not read in the law that regarding the sabbaths the priests in the temple are violating the sabbath and are guiltless? 6 But I am saying to you, a greater than the temple is here. 7 But if you had known what 'I want mercy and not sacrifice' means you would not have condemned the guiltless. 8 For Lord of the sabbath is the Son of Man."

9 And having gone from there he came into their synagogue, 10 and look! a man having a withered hand. And they asked him saying: "Is it permissible to cure on the sabbath?" so that they might bring a charge* against him. 11 But he said to them: "Who will there be out of you, a man who will have one sheep, and if this might fall on a sabbath into a hole will get hold of it and will raise it? 12 How much therefore, is a man different from a sheep? So it is permissible on the sabbath to be doing good." 13 Then he is saying to the man: "Stretch out thy hand," and he stretched it out and it was restored sound as the other.

14 But the Pharisees, having come out, took counsel against him so that they might destroy him. 15 But Jesus having known, withdrew from there. And many followed him and he cured them all, 16 and he put them on their honour so that they should not make him manifest, 17 so that it may be fulfilled that spoken through Isaiah the prophet saying:

18 "Look! my boy, whom I chose, my beloved with whom my soul was well satisfied; I shall put my spirit upon him and judgement to the nations he shall declare. 19 He will not wrangle nor shout out nor will anyone hear his voice in the wide places. 20 A reed having been bruised, he will not break, and a smouldering flax he will not quench until he may put forth judgement into victory. And in his name nations are hoping."

Chapter 12

One sabbath Jesus was strolling through the cornfields with his disciples. Feeling hungry, they started to pluck off the ripe ears of corn and eat them. 2 But the Pharisees were watching; "Look what your disciples are doing," they said, "they are breaking the sabbath." 3 Jesus replied: "Did you not read what David and his companions did when they were hungry? 4 how they went into the house of God and ate the presentation loaves which it was not lawful for anyone to eat except the priests? 5 Or did you not read in the law that the priests work in the temple on the sabbath, and yet are not guilty of breaking it? 6 But I tell you this, that something greater than the temple is here. 7 If you had but known the meaning of the saying; 'I want mercy, not sacrifice', you would not have criticized those not guilty of doing any wrong. 8 For the Son of Man is master of the sabbath."

9 Leaving the fields he came to their synagogue, 10 and there he found a man with a withered hand. Hoping for legal grounds for a charge against him, they asked: "Is it permissible to heal on the sabbath?" 11 He replied: "What man among you who has a sheep that falls into a ditch on the sabbath, will not go and get it out? 12 Which has the greater value, a man or a sheep? well then, of course it is permissible to do good on the sabbath." 13 Turning to the man he said: "Stretch out your hand," so he stretched it out, and it became just as strong as the other.

14 The Pharisees left, and started plotting how they might destroy him, 15 but Jesus knowing what they were scheming, withdrew from that area. Many sick people followed him and he cured every one. 16 However, he put them on their honour not to reveal where he was, 17 so that the words of the prophet Isaiah may be fulfilled:

18 "See! my servant whom I chose, my beloved with whom I am well satisfied. I will put my spirit upon him so that he will pass judgement on the nations. 19 He will not wrangle or shout out, and no-one will hear his voice raised in the public places. 20 He will not break a bruised reed nor put out a smouldering flax until he makes his judgements successful. 21 In his name the nations are hoping."

Matthew 12

22 Then they brought to him one demonized, blind and dumb; and he cured him causing the dumb to speak and be seeing. **23** And all the crowds having been beside themselves were saying: "Is this not the Son of David?" **24** But the Pharisees having heard said: "This one is not casting out demons except by Beelzebub ruler of the demons."

25 But being aware of their thoughts he said to them: "Every kingdom having been divided against itself is being desolated, and every city or house being divided against itself will not stand. **26** And if Satan is casting out Satan, he was divided against himself, how therefore will his kingdom stand? **27** And if I am casting out the demons by Beelzebub in whom are your sons casting them out? By means of this they will be your judges. **28** But if by the spirit of God I am casting out demons then the Kingdom of God has overtaken you. **29** Or how is anyone able to enter into the house of the strong to seize his goods if not he first bind the strong one? And then his house he will plunder. **30** The one not being with me is against me, and the one not gathering with me scatters.

31 "Because of this I am saying to you, every sin and slander will be released from men, but slander of the spirit will not be released. **32** And whoever may say a word against the Son of Man it will be released from him; but whoever may speak against the holy spirit, it will not be released to him neither in this age nor in the one being about to come.

33 "Either make the tree choice and its fruit choice, or make the tree rotten and its fruit rotten; for from the fruit the tree is known. **34** Offspring of vipers! how are you able to be speaking good things, being wicked? for out of the abundance of the heart the mouth is speaking. **35** The good man out of the good treasure is putting out good, and the wicked man out of the wicked treasure is putting out evil.

36 "But I am saying to you that every idle saying which men will speak, they will give back a word about it in a day of judgement: **37** for out of thy words thou will be proved righteous and out of thy words thou will be proved unrighteous."

38 Then answered him some of the scribes and Pharisees saying: "Teacher, we want to see a sign from thee." **39** But answering he said to them: "A wicked and adulterous generation is seeking a sign, and a sign will not be given to it if not the sign of Jonah the prophet. **40** For as Jonah was

22 Then they brought to him a demonized man who was both blind and dumb, and he cured him so that he was able to see and speak again. **23** Well, the crowds were just beside themselves and were asking: "Surely, is this not the Son of David?" **24** But when the Pharisees heard it they sneered: "He is not casting out demons except by Beelzebub the ruler of the demons."

25 Being aware of their thoughts, Jesus retorted: "Every kingdom that is divided against itself will be desolated, and every city or house that is divided against itself cannot stand. **26** So if Satan is casting out Satan he is divided, how then can his kingdom stand? **27** And if I cast out demons in the power of Beelzebub, in whose power do your followers cast them out? They condemn you for that very reason. **28** If though it is by the power of God's spirit that I cast out demons, then the Kingdom of God really has overtaken you. **29** Now then, how could anyone break into a strong man's house and carry off all his possessions unless he first tied him up? Only then could he ransack his house. **30** He who is not with me is against me, and he who is not gathering with me is scattering.

31 "Therefore I tell you that while men can be forgiven all kinds of shortcomings and slander, speaking against the spirit will not be forgiven. **32** Even if anyone says anything against the Son of Man it will be forgiven him, but if anyone speaks against the holy spirit, it will not be forgiven him neither in this age nor the one that is imminent.

33 "You can either have a good tree producing good fruit, or a rotten tree bearing rotten fruit, it is by its fruit that a tree is known. **34** So, offspring of vipers! how can you who are wicked, say anything good? for you speak from what you store up in your hearts. **35** A good man brings what is good out of his pure store, but a wicked man produces only evil from his vile hoard.

36 And let me tell you this: every harmful saying spoken by men must be accounted for in the day of judgement, **37** for by your own words you will be judged to be either virtuous or evil."

38 Some of the teachers of the Law and Pharisees then said: "Teacher, we would like to see a sign from you." **39** But he answered: "So, this wicked and adulterous generation is seeking a sign!, well, no sign will be given it except that of the prophet Jonah. **40** Just as Jonah was in the

Matthew 12-13

in the belly of the sea monster three days and three nights thus will be the Son of Man in the heart of the earth three days and three nights. 41 Men of Nineveh will stand up in the judgement with this generation and will judge it down, because they reformed at the preaching of Jonah; and look! a greater than Jonah is here. 42 A queen of the south will be raised up with this generation and will judge it down because she came from the other side of the earth to hear the wisdom of Solomon, and look! a greater than Solomon is here.

43 "Whenever the unclean spirit may come out from a man it goes through waterless places seeking rest and is not finding it. 44 Then it is saying: 'Into my home I will return from where I came out,' and having come, it is finding it empty and having been swept clean and having been put in order. 45 Then it goes and takes with itself seven other spirits more wicked than itself and having entered, it dwells there, and so becomes the last of that man worse than the first. Thus it will be to this wicked generation."

46 While he was yet speaking to the crowds, look! his mother and the brothers had stood outside seeking to speak to him. 47 But someone said to him: "Look! thy mother and thy brothers having stood outside are seeking to speak to thee." 48 But he having answered said to the one speaking to him: "Who is my mother, and who are my brothers?" 49 And having stretched out his hand upon his disciples he said: "Look! my mother and my brothers; 50 for whoever may do the will of my Father the One in the heavens, he is my brother and sister and mother."

Chapter 13

One day, having come out of the house, Jesus was sitting beside the sea, 2 and there came together many crowds toward him. So he boarded a boat and did sit down, while all the crowd stood on the shore. 3 And he spoke to them many things in parables saying: "Look! one sowing went out to be sowing. 4 And in his sowing, some fell beside the way, and the flying creatures having come swallowed them down. 5 But others fell upon the rocky soil where they were not having much earth, and immediately it sprang up through not having depth of earth, 6 but the sun having risen, it was scorched and through not having a root it was dried up. 7 Yet others fell upon the thorns and the thorns came up and smothered them. 8 But others fell upon good earth and it was giving fruit, some a hundred, some sixty, some but thirtyfold. 9 The one having ears, let him keep hearing.

belly of the sea monster for three days and nights, so the Son of Man will be in heart of the earth for three days and nights. 41 Men of Nineveh will stand up in the judgement and shame this generation because they changed their lives at Jonah's preaching; but now, someone greater than Jonah is here. 42 The queen of the south will rise up in the judgement and she too will shame this generation, because she came from the other side of the world to hear Solomon's wisdom, yet someone greater than Solomon is here.

43 "Whenever a demon departs from a man, it goes through inhospitable places in its search for a new abode but does not find one. 44 So it says: 'I will return to my former home,' and when it gets there, finds it vacant, cleaned up, and orderly. 45 It then goes off to find other demons and takes back seven worse than itself; and there they stay. So the final condition of that man becomes far worse than it was originally. That is just how it will be for this wicked generation."

46 While he was speaking to the crowds, there were his mother and brothers outside trying to get in to speak to him. 47 So someone said to him: "Your mother and brothers are outside and they want to speak to you." 48 He replied to the man: "Who is my mother and who are my brothers?" 49 Then he gestured to his disciples with his hand: "These here are my mother and brothers," he said, 50 "for whoever does the will of my Father in heaven, is my brother, sister and mother."

Chapter 13

One day Jesus left the house and sat down beside the sea, 2 but a crowd soon collected around him, so he went aboard a boat and sat down there, while the crowds remained standing on the beach. 3 He instructed them about many things by means of parables. "Look," he began, "A sower went out to do his sowing 4 And as he was scattering the seed, some fell by the roadside, well, the birds soon came and pecked it all up. 5 Other seed fell on rocky soil where there was very little earth, and it germinated prematurely because the earth there was not deep. 6 When the season came for hot sun, it became scorched and shrivelled up because it had no root. 7 Yet other seed fell among brambles, and they grew up and smothered it. 8 But some seed fell upon fertile soil and it yielded grain, some a hundred, some sixty, and some thirty fold. 9 Whoever has ears let him keep paying attention.

Matthew 13

10 Having come to him the disciples said: "For what reason are you speaking to them in parables?" 11 But he having answered said that: "To you it has been given to know the mysteries of the Kingdom of the heavens but to those it has not been given. 12 For whoever is having, it will be given to him, and he will have in abundance; but whoever is not having, that which he is having will be taken from him. 13 For this reason I am speaking to them in parables, because looking, they are not looking, and hearing, they are not hearing, nor are understanding; 14 and is being fulfilled to them the prophecy of Isaiah saying: 'Hearing, you will hear but certainly not understand, and looking you will look but positively not see. 15 For the heart of this people was thickened, and they heard heavily with the ears, and their eyes they closed so that not at any time they might see with the eyes and with the ears they might hear, and with the heart they might understand and might turn back and I will heal them.'

16 "But happy indeed are your eyes because they are seeing, and your ears because they are hearing. 17 For truly I am saying to you that many prophets and righteous ones earnestly desired to see what you are looking at but they did not see, and to hear what you are hearing but they did not hear.

18 "You therefore, hear the parable of the one having sown. 19 Everyone hearing the word of the Kingdom and not understanding, -the wicked one is coming and seizes that having been sown in his heart; this is the one sown by the way. 20 But the one sown on rocky soil, this is the one hearing the word and immediately with joy is receiving it; 21 but he is not having root in himself but is transitory, but pressure or hounding through the word having occurred, he immediately is stumbled. 22 But the one sown in the thorns, this is the one hearing the word but the worry of the age and the delusion of riches smothers the word he becomes unfruitful. 23 But the one sown upon the good earth, this is the one hearing and understanding the word, who indeed bears fruit and is producing some a hundred, some sixty, and some thirtyfold."

24 He added another parable saying to them: "The kingdom of the heavens was likened to a man having sown good seed in his field. 25 But while men were sleeping, the enemy of him came and oversowed darnel in the midst of the wheat and went away. 26 But when the stalk sprouted and produced fruit, then appeared also the darnel. 27 So the slaves of the master of the

10 The disciples then approached him and asked: "Why are you speaking to them in parables?" 11 So he told them: "You have been given understanding of the difficult things about the Kingdom of heaven, but to them it has not been given. 12 Whoever has understanding, more will be given and he will have it in abundance, but whoever does not have it, what little he has will be taken away from him. 13 So this is the reason I speak to them in parables, because although they look, they do not perceive, and although they hear they do not take it in, nor do they understand. 14 It is they who are fulfilling the prophecy of Isaiah: 'Although you hear, you will certainly not understand, and although you look you will not really see. 15 For the motivation of this people is poor, because they hear, but take no notice. They shut their eyes so that they will never actually see with their eyes, and really hear with their ears, and be moved to understand and change their lives so that I might restore them.'

16 "But you indeed are happy because your eyes really do see, and your ears do truly hear. 17 And I can tell you this for sure, there have been many prophets and upright men who longed to see the things that you are seeing and hear the things that you are hearing, but they did not get the chance.

18 "Hear then the meaning of the parable of the sower. 19 Anyone who hears the Kingdom Good News but does not understand it, he is the seed that falls on the roadside. The wicked one comes along and snatches away any interest he may have had. 20 The seed sown on rocky soil is that person who hears the Good News and accepts it with enthusiasm, 21 but his commitment has no depth, it is merely superficial; so when opposition and pressure occurs because of the Good News, he soon gives up. 22 As for the one sown among brambles, he is the one who hears the Good News but allows the worries of life and the illusory prospect of getting rich to crowd out the Good News and he does nothing about it. 23 However, the seed sown on good soil, now this is the one that both hears and understands the Good News, he really does produce results, some more than others according to their circumstances."

24 He then told them another parable: "The Kingdom of heaven can be compared to a man who sowed the best quality seed in his field. 25 But while everyone was asleep, his enemy came and scattered seeds of weeds that looked like wheat among the real wheat and then made off. 26 When the wheat came up bearing its ears, the

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house having come to him said: "Sir, was it not good seed you sowed in thy field? from where therefore is it having darnel? 28 But he said to them: 'An enemy, a man did this.' They are saying to him: 'Are you willing therefore, that having gone out, we should gather them?' 29 but he says: 'No, lest at any time in gathering the darnel you may uproot the wheat along with them. 30 Allow both to grow together until the harvest, and in the due time of the harvest I will tell the harvesters: "Collect first the darnel and bind them into bundles for to burn them up, but the wheat, gather into my barn."'"

31 He added another parable saying to them: "The Kingdom of the heavens is like a grain of mustard which a man having taken, sowed in his field, 32 which in comparison is the smaller of all the seeds, but whenever it may grow, it is the greater of the vegetation and it becomes a tree, so do come the flying creatures of the heavens and settle in its branches."

33 Another parable he spoke to them: "The Kingdom of the heavens is like leaven which a woman having taken, hid in three [seah] [gallon] measures of flour until the whole was leavened."

34 All these things Jesus spoke to the crowds in parables and apart from, a parable he was speaking nothing to them 35 so that might be fulfilled that spoken through the prophet saying: "I shall open my mouth in parables; I shall shout aloud things having been hidden from the founding."

36 Then having let the crowds go he came into the house. And his disciples came to him saying: "Make clear to us the parable of the darnel of the field." 37 But he having answered said: "The one sowing the good seed is the Son of Man; 38 but the field is the [world] [human race]; the good seed, these are the sons of the Kingdom, but the darnel are the sons of the wicked one. 39 The enemy, the one having sown them is the Devil; but the harvest is the [complete end] [accomplishment] of the age, and the harvesters are angels. 40 As therefore the darnel is gathered and in the fire is burned, thus will be in the [complete end] [accomplishment] of the age. 41 The Son of Man will send his angels and they will gather out of his Kingdom all the things causing stumbling and the ones doing lawlessness 42 and they will throw them into the furnace of the fire; there will be the weeping and the gnashing of teeth. 43 Then the righteous ones will shine out as the sun in the Kingdom of their Father.

weeds came up as well. 27 So the workers approached the owner and said: 'Sir, was it not good quality seed you sowed in your field? where then have all these weeds come from?' 28 He answered: 'Someone with a grudge against me must have done this.' So they asked; 'Do you want us to go and pull them out?' 29 He said: 'No, don't do that because in pulling out the weeds you may also pull out the wheat. 30 Let them both grow until the harvest, then I will tell the harvesters to first collect up the earless weeds, bind them into bundles and burn them, then they can gather the wheat into the barns.'

31 He followed this with another parable: "The Kingdom of heaven is similar to a mustard grain 32 -one of the tiniest of seeds- that was sowed by a man in his field, but when it grew it became bigger than any of the surrounding vegetation; in fact it was as big as a tree, so that birds came and nested in its branches.

33 In a further parable he told them: "The Kingdom of heaven corresponds to yeast which a woman mixed into three gallon measures of flour, so that soon the whole lot was fermenting."

34 So he taught the crowds by means of such parables, apart from which he spoke nothing to them. 35 This actually fulfilled what the prophet had said: "I shall speak to them in parables and make public those things hidden from mankind's beginning."

36 He then dismissed the crowds and went back into the house, whereupon his disciples came asking: "Tell us, what is the meaning of the parable of the weeds in the field?" 37 He gave them this answer: "The one sowing the good seed is the Son of Man; 38 the field is mankind; the good seed, why, these are the sons of the Kingdom, but the weeds are the sons of the wicked one; 39 the enemy who sowed them is the Devil; and the harvest is the final end of this age; the harvesters are angels. 40 As the weeds are gathered and destroyed in the fire, so it will be in the final end of this Age. 41 The Son of Man will send down his angels who will gather out from those professing to be of his Kingdom, all who are causing others to fall and those breaking God's law; 42 they will throw them into the furnace to there bitterly regret it. 43 Then the upright will shine just like the sun in their Father's Kingdom. Whoever has ears let him keep paying attention.

Matthew 13-14

The one having ears let him be hearing.

44 “The Kingdom of the heavens is like treasure having been hidden in the field, which a man having found, hid, and from his joy he is going away and is selling as many things as he is having and he buys that field.

45 “Again, the Kingdom of the heavens is like an travelling merchant seeking fine pearls; 46 but having found one much valued pearl, having gone, he has sold all, as many things as he was having and bought it.

47 “Again, the Kingdom of the heavens is like a dragnet thrown into the sea gathering in out of every kind; 48 which when it was filled and having hauled it up on the shore and having sat down, they collected the good into vessels but the rotten they threw out. 49 Thus it will be in the [complete end] [accomplish-ment] of the age; the angels will be going out and separate the wicked out of the midst of the righteous 50 and will throw them into the furnace of the fire; there will be the weeping and the gnashing of teeth.

51 “Did you understand all these?” They are saying to him; “Yes.” 52 But he said to them: “Because of this every [scribe] [teacher] having been instructed regarding the Kingdom of the heavens is like a man, the master of a house who is bringing out of his treasure things new and old.”

53 Now it happened that when Jesus finished these parables he went from there. 54 And having come into his father’s town he was teaching them in their synagogue, causing them to be astonished and to be saying: “From where did this one get this wisdom and power to do miracles? 55 Is this not the carpenter’s son? and is not his mother called Mary, and his brothers, James and Joseph and Simon and Judas? 56 And are not his sisters all with us? So from where came all these?”

57 And they were being stumbled in him. But Jesus said to them: “A prophet is not unhonoured except in his father’s town and his house.” 58 And he did not perform many miracles there because of their lack of faith.

Chapter 14

In due time, Herod the tetrach on hearing of Jesus 2 said to his boys: “This one is John the Baptist; he was raised from the dead and because of this the mighty powers are working in

44 “The Kingdom of heaven is like treasure buried in a field which a man unearthed then re-buried. Full of joy he went away and sold everything he had, and bought that field.

45 “Again, the Kingdom of heaven resembles a costly pearl 46 which was found by a travelling merchant seeking fine pearls. He sold all that he had in order to buy it.

47 “The Kingdom of heaven can also be compared to a dragnet which was thrown into the sea and collected fish of all kinds. 48 When it was hauled up on to the beach the fishers sat down and sorted out the catch; the suitable fish they put into containers, while the unsuitable they threw away. 49 So it will be at the final end of the age; the angels will go and separate the wicked from among the upright, 50 and they will throw them into everlasting destruction to their bitter regret.

51 “Did you understand all this?” he asked them. “Yes” they replied, 52 so he said: “This is why every teacher who has been taught regarding the Kingdom of heaven is like the master of a house who brings out of his treasure chest things old and new.”

53 Now when Jesus had finished speaking these parables he left that area 54 and he returned to his hometown. There he began teaching in the synagogue and everyone was astonished at him and were saying among themselves: “Where did he get such wisdom?” and “how is it he can he do miracles? 55 Isn’t he the carpenter’s son? and isn’t his mother Mary, and his brothers James, Joseph, Simon and Judas; 56 and his sisters, don’t they live right here in this town with us? so how is it he can do all this?”

57 Thus they were deterred from believing him. So Jesus said to them: “A prophet is not deprived of honour except in his hometown and in his own house.” 58 As a result, he did very few miracles there because of their lack of faith.

Chapter 14

Eventually, King Herod heard about Jesus 2 and said to his servants: “This must be John the Baptist come back from the dead, that is why he is performing miracles.” 3 Before this, Herod had

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him." 3 For Herod, having seized John bound and put him in prison because of Herodias the woman of Philip, his brother, 4 for John was saying to him: "It is not lawful for thee to be having her." 5 While being willing to kill him he feared the crowd because they were holding him to be a prophet.

6 But it having become the birthday of Herod, the daughter of Herodias danced in the midst and she pleased Herod 7 whereupon with an oath he agreed to give to her whatever she may ask. 8 But having been led on by her mother, "Give to me," she is saying, "here upon a platter, the head of John the Baptist." 9 And having been grieved, the king, because of the oaths and those reclining with him, he commanded it to be given; 10 and having sent, he beheaded John in the prison. 11 His head was brought upon a platter and was given to the maiden and she brought it to her mother. 12 And his disciples having come, took up the corpse and buried him, and having come they reported back to Jesus. 13 But having heard, Jesus withdrew from there in a boat into a deserted place on his own; and the crowds having heard, followed him on foot from the cities.

14 And having gone out he saw a great crowd and he was inwardly moved over them and he cured their infirm ones. 15 But evening having come, the disciples came to him saying: "The place is deserted, and the hour already has passed, release the crowds so that having gone away into the villages they may buy for themselves something to eat. 16 But Jesus said to them: "They are having no need to go away, you give them something to eat." 17 But they are saying to him: "We are not having anything here except five loaves and two fishes. 18 But he said: "Bring them here to me." 19 And having commanded the crowds to recline upon the grass, having taken the five loaves and two fishes, then having looked up into the heaven, he offered praise and having broken them, he gave the loaves to the disciples, then the disciples to the crowds. 20 And all ate and were filled, and they took up the surplus of the fragments, twelve baskets full. 21 Those eating were about five thousand men apart from women and small boys.

22 Straightaway he urged the disciples to embark in the boat and to go before him to the other side until he released the crowds. 23 And having released the crowds he went up into the mountain on his own to pray. Evening having come, he was alone there. 24 But the boat already many stadia from land, was having off,

arrested John, bound him and put him in prison because of Herodias, his brother Philip's wife, 4 for John had told him: "It is illegal for you to have her." 5 He really wanted to kill him, but was afraid of the people because they believed him to be a prophet.

6 Then came Herod's birthday party, and the daughter of Herodias danced among the guests and greatly pleased him, 7 so he promised to give her anything she asked. 8 "Give me here on a plate," she demanded, "the head of John the Baptist;" but it was her mother who had put her up to ask for it. 9 The king was very upset over this, but because he had promised in the hearing of those with him at the table, he commanded that it should be carried out. 10 So he sent and had John beheaded in prison, 11 and his head was brought on a plate to the girl, who gave it to her mother. 12 His disciples came, took the body and interred it, then they reported what had happened to Jesus. 13 When he heard it, Jesus departed in a boat for a secluded place to be on his own. However, when the crowds got to hear of it they followed him on foot from the cities.

14 When he arrived he saw this great crowd, and being moved with compassion for them, he cured all who were infirm. 15 By now it was evening, so the disciples came to him and said: "This place is uninhabited and it is getting late, let the crowds go so that they can go into the villages and get something to eat." 16 But Jesus responded: "They don't need to go away, you give them something to eat." 17 "We haven't got anything except five loaves and two fishes." they protested. 18 "Then bring them here to me," Jesus ordered. 19 Next he told the crowd to sit down on the grass, and taking the five loaves and the two fishes he raised his eyes to heaven and offered praise. Breaking the loaves he handed out the portions to his disciples, and they passed them on to the crowd. 20 Everyone ate to satisfaction, and they gathered up twelve baskets of left-overs. 21 There were about five thousand men who were fed, apart from the women and children.

22 After that he insisted that the disciples board the boat forthwith, and go back to the other shore, leaving him to disperse the crowds. 23 When all the people had gone he ascended the mountain on his own to pray. The evening was well advanced and he was still there, -alone. 24 The boat was some distance from land but had

Matthew 14-15

being distressed by the waves, for the wind was contrary. 25 But in the fourth watch of the night, he came to them walking upon the sea. 26 But the disciples, having seen him walking upon the sea were troubled saying that it is an apparition and they cried out from fear. 27 At once Jesus spoke to them saying: "Take courage it is I, do not be fearing." 28 Having answered Peter said to him: "Lord, if thou art, command me to come to thee upon the waters. 29 He said: "Come"; and having stepped down from the boat Peter walked upon the waters and came toward Jesus. 30 But looking at the wind he became afraid and began to sink, he cried out saying: "Lord save me!" 31 Immediately, Jesus stretched out the hand and seized him and is saying to him: "Of little faith, for what were thou having doubted?" 32 And they having stepped up into the boat, the wind ceased. 33 But those in the boat prostrated themselves to him saying: "Truly you are the Son of God." 34 And having got across, they came to land into Gennesaret.

35 And having recognized him the men of that place sent into the whole of that surrounding country and brought to him all those in a bad condition. 36 And they were calling on him so that they might only grasp the fringe of his outer garment; and as many as grasped it were completely saved.

Chapter 15

Then came to Jesus from Jerusalem Pharisees and scribes saying: 2 "For what reason are thy disciples passing over the tradition of the elders? for they are not washing the hands whenever they may eat bread." 3 But he having answered said to them: "For what reason are you also passing over the commandment of God through your tradition? 4 For God said: 'Be honouring the father and the mother, and the one reviling father or mother to death let him die'; 5 but you are saying: 'Whoever may say to the father or the mother, "It is an offering,* by which you might have been assisted from me;" 6 he shall definitely not honour his father, thus you have nullified the word of God through your tradition. 7 Hypocrites, well did Isaiah prophesy about you saying: 8 'This people honours me with the lips but their heart is far distant from me 9 but in vain they are worshipping me, teaching as teachings commandments of men.'" 10 And calling the crowd to him he said to them: "Hear and understand: 11 it is not that which is coming into the mouth that makes a man vulgar*, but that which is coming out of the mouth, this is what makes a man vulgar*."

heaved to because of the rough sea and a contrary wind. 25 Then, in the early hours of the morning, he came to them, walking on the sea. 26 When the disciples saw him they were terrified and cried out in fear: "It is a ghost!" 27 Immediately Jesus called to them: "Calm down, don't be afraid, it is I." 28 Plucking up courage, Peter called back: "If it really is you Lord, order me to come to you on the water." 29 So Jesus replied: "Very well, come!". Stepping down from the boat, Peter began to walk on the water, and he came toward Jesus. 30 But then looking up at the storm he lost his nerve and began to sink. "Lord save me!" he cried out. 31 Immediately Jesus shot out his hand and held on to him. "O you of little faith," he chided, "what made you waver?" 32 They stepped up into the boat together, and the wind abated. 33 All those in the boat prostrated themselves to him: "Truly," they declared, "you are the Son of God." 34 Having eventually crossed the sea, they came to land at a place called Gennesaret.

35 The men who lived there soon recognized him and they sent to all the surrounding districts to bring their infirm ones to him. 36 These then called out to him to come near so that they might just hold the fringe of his robe; all those that did so were completely cured.

Chapter 15

There came to Jesus from Jerusalem Pharisees and teachers of the Law 2 demanding: "Why do your disciples ignore the customs of the elders because they do not wash their hands before they eat?" 3 But Jesus replied. "Why do you ignore the commandments of God by your customs? 4 For God said, 'Honour your father and your mother, and whoever speaks evil of his father or mother let him be put to death,' 5 but you say: 'Whoever wishes can say to his father or mother, "This which I might have given you is promised to the temple," 6 he certainly does not honour his father, so you have nullified the word of God by your customs. 7 Hypocrites! well did Isaiah prophecy about you when he said: 8 'This people pays me lip-service, but they have no real love for me, 9 their worship is futile because they teach doctrines invented by men.'" 10 Then calling the crowd nearer to him he said: "Mark this well, 11 it is not what goes into the mouth that contaminates a man, but what comes out of it, that is what really contaminates him."

Matthew 15

12 Then, the disciples having come to him are saying: "Are thou aware that the Pharisees having heard the word, were stumbled?" 13 But he having answered said: "Every plant which is not planted by my heavenly Father will be uprooted. 14 Let them go, they are blind guides; but if ever the blind may guide the blind, both will fall into the pit."

15 But having answered, Peter said to him: "Make clear to us the parable." 16 But he said: "Even now you also are without understanding are you? 17 Are you not aware that everything entering the mouth passes along into the belly and is discharged into the sewer? 18 But the things coming out of the mouth comes out of the heart and it is those that make a man vulgar*. 19 For out of the heart come wicked reasonings, murders, adulteries, fornications, robberies, false witnessings, blasphemies. These are the things make the man vulgar*, but unwashed hands to eat does not make the man vulgar*."

21 And having gone out from there Jesus withdrew into parts of Tyre and Sidon. 22 And look! a Canaanite woman from those borders having come out was crying out saying: "Have pity on me Lord, Son of David; my daughter is badly demonized." 23 But he not answered to her a word. And his disciples having come forward were asking him saying: "Send her off because she keeps crying out behind us." 24 But he having answered said: "I was not sent except to the sheep having been lost of the house of Israel." 25 But she, having come was prostrating herself to him saying: "Sir, help me." 26 But he having answered said: "It is not good to take the children's bread and to throw it to the little dogs." 27 But she said: "Yes sir, for also the little dogs are eating from the crumbs, the ones falling from the dining table of their masters." 28 Then having answered Jesus said to her: "O woman, great is thy faith; let it happen to thee as thou want." And her daughter was healed from that hour.

29 And having gone across from there Jesus came beside the Sea of Galilee, and having ascended into the mountain, was sitting there. 30 And many crowds came to him having with them lame, crippled, blind, dumb and many others, and they cast them beside his feet and he cured them. 31 So the crowd having marvelled at seeing the dumb speaking, and the lame walking, and the blind seeing, praised the God of Israel. 32 But Jesus having called his disciples to him said: "I am inwardly moved for the crowd because already three days they are tarrying

12 Later, his disciples came to him and said: "Are you aware that what you said upset the Pharisees?" 13 Jesus answered: "If my heavenly Father has not planted a plant it will be pulled up; 14 don't worry about them, they are blind guides, and if the blind lead the blind, both will fall into a ditch."

15 Then Peter said: "Explain that parable to us." 16 "Are you also still lacking in understanding?" Jesus responded, 17 "don't you know that everything you eat goes into the stomach and then is expelled into a drain? 18 but the things that men say come from the heart and they are the things that contaminate. 19 For it is out of the heart that come forth evil schemes, murders, adulteries, sexual immorality, dishonesty, slander, and blasphemy, 20 these are the things that really contaminate a man, not eating with unwashed hands."

21 On leaving there Jesus retired into certain parts of Tyre and Sidon. 22 And there was this Canaanite woman from the border region who came after him crying loudly: "Have pity on me Sir, Son of David, for my daughter is totally possessed by a demon." 23 Jesus refused to answer. Finally the disciples urged him: "Get rid of her for she keeps following and shouting out after us." 24 So Jesus said to her: "I was not sent to anyone but to the misled needy people of the family of Israel." 25 Then she prostrated herself to him pleading: "Sir, please help me." 26 "But it is not right that the children's food should be taken from them and given to the little dogs," he replied. 27 "Yes Sir," she countered: "but the little dogs do eat the fragments falling from their master's table." 28 At that Jesus declared: "Woman, your faith is indeed great, let it happen as you desire." And her daughter was healed in that very hour.

29 From there Jesus travelled across to the shores of the Sea of Galilee, then climbed up into a mountain. As he was sitting there, 30 crowds came bringing those who were lame, crippled, blind, dumb, and in fact having infirmities of all kinds. They brought them to him, and he cured them all. 31 Well, when the crowd heard dumb ones speaking and saw lame ones walking, and blind people seeing; they marvelled and praised the God of Israel.

32 Then Jesus called his disciples and said to them: "I feel sorry for all these people, for they have been with me here for three whole days and

Matthew 15-16

with me and they are not having what they may eat, I do not want to let them go fasting lest at any time they may faint in the way." 33 And the disciples are saying to him: "From where in such a deserted place can we get so many loaves so as to satisfy so great a crowd?" 34 And Jesus is saying to them: "How many loaves have you?" They said; "Seven and a few little fishes." 35 And having passed on the instruction to the crowd to lie back on the ground, 36 he took the seven loaves and the fishes and having given thanks he broke them and was giving to the disciples, and the disciples to the crowds. 37 And all ate and were filled, and they took up the surplus of the fragments, seven large provision baskets full. 38 Those eating were four thousand men apart from women and small boys. 39 And having released the crowds he stepped into the boat and came into the borders of Magadan.

Chapter 16

Pharisees and Sadducees having come tempting, asked him to display a spectacular* sign from heaven to them. 2 But he having answered said to them: "Evening having occurred, you are saying, 'Fair weather, for the heaven is fiery red'; 3 and at morning, 'Today, stormy weather, for the heaven is fiery red and gloomy.' While you are knowing how to distinguish the face of the heaven, yet the signs of the due time you are not able to. 4 A wicked and adulterous generation demanding a sign, but a sign will not be given it if not the sign of Jonah." And having left them behind he went away.

5 And having come to the other side, the disciples completely forgot* to take bread. 6 But Jesus said to them: "Watch out and take heed for the leaven of the Pharisees and Sadducees." 7 But they were deliberating to themselves saying that: "We did not take bread." 8 But Jesus having known said; "Why are you deliberating to one another, you of little faith, because you do not have bread? 9 Do you not yet discern, nor do you remember the five loaves of the five thousand and how many baskets you took? 10 nor the seven loaves of the four thousand and how many large provision baskets you took? 11 How is it do you not discern that it was not about bread I spoke to you? Take heed for the leaven of the Pharisees and Sadducees." 12 Then they understood that he did not say, take heed of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

13 But Jesus having come into the parts of Caesarea Philippi, was asking his disciples

have had nothing to eat. I don't want to let them go hungry in case they may faint on their way home." 33 The disciples replied: "But where can we get enough bread to satisfy so many in such a deserted place as this?" 34 "How many loaves have you?" Jesus asked; "Just seven loaves and a few small fishes," they answered. 35 He then gave word for them to get the crowd seated on the ground; 36 then he took the loaves and fishes, gave thanks, and started to break them and hand them out to the disciples, who passed them on to the crowd. 37 Everyone ate to satisfaction, and seven large provision basketsful of left-overs were gathered up afterward. 38 There were four thousand men who were fed, apart from the women and children. 39 Having dismissed the crowd he got into the boat and came within the borders of Magadan.

Chapter 16

Then came Pharisees and Sadducees to Jesus to tempt him to produce some spectacular sign in the heavens for them. 2 But he told them: "When it is evening you say, 'It is going to be fine tomorrow because the sky is fiery red,' 3 and in the morning, 'Today it is going to be stormy, for the sky is fiery red and overcast'. You know well enough how to tell weather signs in the sky, yet you cannot see the signs that the Messiah is due. 4 This is indeed a wicked and adulterous generation for demanding a sign, but no sign will be given it except the sign of Jonah." With that he walked off and left them standing there.

5 They then crossed to the opposite shore, but the disciples had completely forgotten to bring any loaves with them. 6 Jesus now said to them: "Watch out and take care for the yeast of the Pharisees and Sadducees." 7 It was then they realised that they had overlooked the bread and were deliberating among themselves about it. 8 Discerning their concern Jesus scolded them: "You faithless ones! why are you worrying because you have no bread? 9 Do you still not get the meaning of what I tell you? and do you not remember how the five thousand were fed from five loaves, and how many baskets of left-overs you gathered? 10 Or how seven loaves fed four thousand and how many large provision baskets you then gathered in? 11 How is it you cannot see that I am not talking about literal bread? I told you to watch out for the yeast of the Pharisees and Sadducees." 12 Then they caught on, that he did not mean to watch out for baker's yeast, but the teachings of the Pharisees and Sadducees.

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saying: "Who are men saying the Son of Man is?" 14 They said: "Some, John the Baptist, others Elijah, yet others Jeremiah or one of the prophets." 15 He is saying to them: "But whom you are saying I am? 16 But having answered, Simon Peter said: "Thou art the Christ, the Son of the living God."

17 Jesus, having answered said to him: "Happy art thou Simon Barjonah because flesh and blood has not revealed it to thee, but my Father, the One in the heavens; 18 And I, but I am saying to thee that thou art Peter and upon this bedrock I will build my congregation, and the gates of Hades will not vanquish it. 19 I will give to thee the keys of the Kingdom of the heavens and whatever thou may bind on earth will be having been bound in the heavens and whatever thou may release on earth will be having been released in the heavens. 20 Then he put the disciples on their honour so that to no one they should say that he is the Christ.

21 From then Jesus Christ started to be showing his disciples that it is necessary for him to go into Jerusalem and to suffer many things from the elders, and chief priests and scribes, and to be killed, and to the third day to be raised up. 22 And Peter, having taken him aside started to object to him saying: "Be merciful to thee Lord, this will certainly not be to thee." 23 But he having been turned said to Peter: "Get behind me Satan, a stumbling block thou art to me, because thou art not mindful of the things of God but the things of men."

24 Then Jesus said to his disciples: "If anyone wishes to come after me let him utterly deny himself and let him lift up his execution stake* and let him follow me. 25 For whoever wishes his soul to save will lose it, but whoever may lose his soul on account of me will find it. 26 For what will be the use if a man the whole world may gain, but his soul may forfeit? or what will a man give in exchange for his soul? 27 For the Son of Man is about to be coming in the glory of his Father, with his angels and then he will repay to each one according to his deeds. 28 Truly I am saying to you that there are some standing here who definitely not may taste death until they may see the Son of Man coming in his Kingdom."

Chapter 17

And after six days Jesus takes along Peter, James, and John his brother, and brings them up into a high mountain on their own. 2 And he was transfigured before them and his face shone as

13 Later when Jesus was travelling through the region of Caesarea Philippi he asked his disciples: "Who are people saying that the Son of Man is?" 14 "Some say John the Baptist, but others say Elijah, yet others say Jeremiah or one of the other prophets," they told him. 15 "But who do you say that I am?" he asked pointedly. 16 To which Simon Peter responded: "You are the Christ the Son of the living God."

17 "Happy indeed are you Simon son of Jonah," Jesus declared in reply, "for flesh and blood has not revealed this truth to you, but my heavenly Father. 18 Now I solemnly tell you this: just as your name means 'rock' it is upon this bedrock truth that I shall build my congregation, and my going into death will not prevent it. 19 I shall give you the keys of the Kingdom of heaven, and whatever you may bind on the earth will have already been bound in heaven, and whatever you may release on earth will have already been released in heaven." 20 Then he made the disciples promise that they would tell no-one that he was the Christ.

21 It was from that time on that Jesus began to explain to his disciples that it was necessary for him to go to Jerusalem and to suffer much at the hands of the elders, chief priests, and teachers of the Law; then to be killed and be raised on the third day. 22 However, Peter took him to one side and protested: "Take it easy Lord, this will never happen to you." 23 But he abruptly turned from Peter with the words: "Get behind me Satan! you are a cause of stumbling to me, for you are not speaking God's thoughts but the thoughts of men."

24 Then to his disciples he said: "If anyone wishes to be my follower he must utterly renounce his own interests, be prepared for a martyr's death, and follow my example. 25 For whoever tries to save his life will lose it, but whoever may lose his life because of me will have it restored. 26 For what good will it do a man to gain the whole world at the cost of his own life? 27 Indeed, the Son of Man will soon come with his angels and all the splendour of his Father, to repay each one according to his deeds. 28 I tell you this for certain, that there are some standing here who will not die until they have seen the Son of Man appear as he will in his Kingdom."

Chapter 17

Six days after this, Jesus took Peter, James, and John his brother, on their own, up on a high mountain. 2 And he was transfigured before them,

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the sun, but his outer garments became white as the light. 3 And look! there was seen to them Moses and Elijah speaking together with him. 4 But having answered, Peter said to Jesus; "Lord, it is good for us to be here, if thou wish I shall make three shelters, one for thee, one for Moses and one for Elijah." 5 Yet as he was speaking, look! a bright cloud overshadowed them and look! a voice out of the cloud saying: "This is my Son, the beloved in whom I have found satisfaction*, keep listening to him." 6 And having heard, the disciples fell upon their faces and became very much afraid. 7 And Jesus came and having grasped them said: "Get up and do not be afraid." 8 But having raised their eyes they saw no-one except only Jesus. 9 And as they were coming down out of the mountain, Jesus charged them saying: "You may tell the vision to no-one until the Son of Man out of the dead may rise."

10 And the disciples asked him saying: "Why therefore are the scribes saying that it is necessary for Elijah to come first?" 11 But he having answered said: "Indeed Elijah is coming and will completely restore all things, 12 but I am saying to you that Elijah already came and they did not recognize him but they did to him just what they wished; so also the Son of Man is soon to experience by them. 13 Then the disciples understood that about John the Baptist he spoke to them.

14 And they having come toward the crowd, a man came to him and was kneeling to him 15 saying: "Lord take pity on my son because he is a lunatic and suffers badly, for he falls many times into the fire and many times into the water; 16 and I brought him to your disciples but they were not able to cure him." 17 But having answered Jesus said: "O faithless generation and having been twisted, until when will I be with you? until when will I endure you? Bring him to me here." 18 And Jesus rebuked it and the demon came out from him and the boy was cured from that hour.

19 Then the disciples having come to Jesus on their own said: "For what reason were we not able to cast it out?" 20 But he is saying to them: "Because of your little faith; for truly I am saying to you, if you may have faith as a grain of mustard, you will say to this mountain, 'Pass over from here to there,' and it will pass over and nothing will be impossible to you."

21 ** 22 But they being gathered together in Galilee, Jesus said to them: "The Son of Man is

his face shone as bright as the sun, and his outer garments became brilliantly white. 3 There, conversing with him they saw Moses and Elijah! 4 "Lord, it is a good thing for us to be here," ventured Peter, "if you wish, I will make three dwellings, one for you, one for Moses, and one for Elijah." 5 But even as he was speaking, a bright cloud enveloped them and out of it a voice declared: "This is my beloved Son in whom I have every confidence, keep heeding what he tells you." 6 Well, when they heard this the disciples were terrified and fell flat on their faces. 7 But Jesus came over to them, placed his hands on them reassuringly and said: "Get up, do not be afraid." 8 When they raised their eyes they saw no-one but Jesus. 9 As they were coming down from the mountain Jesus gave them strict instructions: "Tell the vision to no-one until the Son of Man is raised from the dead."

10 The disciples then asked him: "Why do the teachers of the Law say that first, Elijah must come?" 11 "It is true that Elijah is coming and will restore everything," he answered, 12 "but I tell you this, Elijah has already come and they didn't recognize him, they treated him just as they wanted, and the Son of Man is soon to get the same treatment." 13 Then the disciples could see that he was speaking to them about John the Baptist.

14 They then came across a crowd of people from which a man detached himself and knelt down before him. 15 He pleaded: "Lord, have pity on my son, for he is unbalanced and suffers greatly; he keeps falling into the fire and into the water. 16 I brought him to your disciples but they weren't able to cure him." 17 "What fickle unbelievers you all are!" Jesus retorted, "how long is this going on for, just how long must I put up with you? Bring him over here to me." 18 Jesus rebuked the demon and it came out of the boy, and immediately he was cured.

19 Later, the disciples approached Jesus when they were on their own and asked: "Why weren't we able to cast it out?" 20 "It was because you had too little faith," he replied, "I tell you this for a certainty, if you only have faith the size of a mustard seed, and you tell this mountain to go over there, it will go, and nothing will be impossible to you."

22 While he had all the disciples together in Galilee he informed them: "The Son of Man will soon be handed over into the custody of men 23

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soon to be given over into the hands of men, 23 and they will kill him and the third day he will be raised." And they were distressed very much.

24 But having come into Capernaum, those collecting the two drachmas came to Peter and said: "Is not your teacher fulfilling the two drachmas?" 25 He is saying: "Yes". And having come into the house, Jesus anticipated him saying: "What do you think Simon? the kings of the earth, from whom are they receiving duties or census tax? from their sons or from foreigners?" 26 Having said: "From foreigners," Jesus said to him: "Then the sons are free, 27 but so that we may not stumble them, having gone to the sea, throw a hook, and the first fish having come up, take up, open its mouth and you will find a stater; having taken that one, give it to them for me and thee."

Chapter 18

In that hour the disciples came to Jesus saying: "Who is it that is greater in the Kingdom of the heavens? 2 And having called to him a little boy, he stood him in their midst 3 and said: "Truly I am saying to you, if you do not turn and become as little boys, you certainly may not enter into the Kingdom of the heavens. 4 Whoever therefore will humble himself as this little boy, this is the greater in the Kingdom of the heavens; 5 and whoever may receive one such little boy in my name, receives me. 6 But whoever may stumble one of these little ones believing in me, it is better for him that a millstone of an ass should be hanged about his neck and he should be drowned in the wide open sea.

7 "Woe to the world because of the stumbling blocks; for it is a necessity for the stumbling blocks to come, but apart from this, woe to the man through whom the stumbling block is coming. 8 But if thy hand or thy foot is stumbling you cut it off and throw it from thee; good to thee it is to enter into life maimed or lame than having two hands or two feet to be thrown into age-lasting fire. 9 And if thy eye is stumbling thee pluck it out and throw it from you; good to thee it is one-eyed into life to enter, than having two eyes to be thrown into the Gehenna of fire.

10 "See that you do not despise one of these little ones for I am saying to you that their angels in heaven always are looking at the face of my Father, the One in heaven. 11 **

12 "What do you think? if it may happen to a

who will kill him, but he will be raised up on the third day." At this they were all very distressed.

24 After they had returned home to Capernaum, temple-tax collectors called on Peter and asked: "Doesn't your teacher pay the two drachmas temple tax?" 25 He told them: "Yes he does." When Jesus got home he anticipated Peter's question. "What do you think Simon," he said, "from who do worldly kings levy tribute and census taxes; from their sons or from foreign subjects?" "Why, from foreigners," 26 Peter replied. "So the sons are free from tax," Jesus reasoned; 27 "however, so that we won't stumble them, go down to the sea and cast out a hook. If you open the mouth of the first fish you catch you will find a four-drachma coin; you can pay the tax with that for us both."

Chapter 18

It was then that the disciples came to Jesus asking: "Who are the most important ones in the Kingdom of heaven?" 2 He called a little boy over, and stood him in their midst: 3 "I can certainly tell you this," he said, "that unless you change your attitude and become like little children, you will not even get into the Kingdom of heaven. 4 But whoever will humble himself like this little boy, he is the one who will be important in the Kingdom of heaven. 5 Whoever receives such a humble person in my name, receives me, 6 but whoever may cause one of these lowly believers to fall, it would be better that a large millstone such as turned by an ass, be hung from his neck and he be hurled into the deep open sea.

7 "Woe to the world for causing stumbling; yet inevitable though it may be, woe betide the man who is actually causing the stumbling. 8 If your hand or your foot is causing you to fall, cut it off and throw it away; for it is far better for you to enter into life maimed or lame than to be thrown into the ever burning fire having both hands and feet. 9 Also if your eye is causing you to fall, gouge it out and throw it away; for it is much better to enter into life with one eye than to have both, and be thrown into the fiery valley of burning refuse.

10 "See that you never despise one of these lowly ones, for I tell you that their angels are in constant attendance on my heavenly Father.

12 "Now what do you think about this? Suppose a

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man that has a hundred sheep, that one out of them may go astray, will he not leave the ninety nine upon the mountains, and having gone, seek the one straying? 13 And if he may happen to find it, truly I am saying to you that he is rejoicing much more, than over the ninety nine not having strayed. 14 Thus it is not the will in front of my Father, the One in heaven, that one of these little ones may perish.

15 "But if ever thy brother may sin, [go without fuss] [lead gradually], reprove him between thee and him alone. If he should listen to thee, thou gained thy brother. 16 But if he should not listen, take along with you yet one or two so that upon the mouth of two witnesses or three, every saying may stand firm. 17 but if he is unwilling to listen to them, speak to the congregation; if he is also unwilling to listen to the congregation, let him be to thee as a foreigner and a tax-collector. 18 Truly I am saying to you, as many things you may bind on earth will be having been bound in heaven and as many things you may release on earth will be having been released in heaven. 19 Again, truly I am saying to you, that if two out of you upon earth may agree about an important matter, which if they may ask for, it will take place for them by my Father, the One in the heavens. 20 For where two or three are gathered together in my name, there I am in their midst."

21 Then, having come forward Peter said to him: "Lord, how many times will my brother keep sinning against me and I shall release him? Up to seven times?" 22 Jesus is saying to him: "I am not saying to thee until seven times, but until seventy times and seven.

23 "For this reason the Kingdom of the heavens was likened to a man, a king who wanted to take up accounts together with his slaves. 24 But having begun his reckoning, there was brought to him one debtor of ten thousand talents. 25 But he having nothing to repay, the lord commanded him to be sold, also his wife and children and all whatever he is having, in order to repay. 26 So having fallen the slave was prostrating himself to him saying: 'Be patient to me and everything I shall repay thee.' 27 Inwardly moved the lord of that slave released him and discharged to him the debt.

28 "But having gone out that slave found one of his fellow slaves who was owing to him a hundred denarii and having overpowered was choking him saying: 'Pay back whatever you owe.' 29 Having fallen therefore, his fellow slave was calling out to him saying: 'Be patient with

man had a hundred sheep and one went astray, would he not leave the ninety nine grazing on the mountainside, and then go to find the one that is lost? 13 And if he should happen to find it, then he certainly will rejoice far more over that one, than over the ninety nine that never strayed. 14 That is just how it is with my heavenly Father; it is not His will that even one of these lowly ones should perish.

15 "So if your brother should fall short in some way, go and tactfully admonish him just between yourselves. If he heeds your words, you have gained your brother. 16 But if he should not heed you, take along one or two others so that by the testimony of two or three witnesses, every statement can be verified. 17 If he does not listen to them, present the matter to the congregation; and if he refuses to heed even them, treat him him as an outsider and unprincipled person. 18 You can be sure of this, that whoever you may restrict upon earth will have already been restricted in heaven, and whoever you may release upon earth will have already been released in heaven. 19 Indeed, I can tell you that if two of you agree on earth to ask my heavenly Father about such an important matter, it will so happen for them. 20 For where two or three are meeting in my name, I am there with them.

21 It was Peter who then spoke up: "Lord, how many times should I forgive my brother if he keeps offending me, as many as seven times?" 22 Jesus answered him: "I am not going to tell you seven times, but rather up to seventy seven times."

23 Because of this, he likened the Kingdom of heaven to a king who decided to settle up debts with his slaves. 24 "As he started to check the accounts, a debtor was brought in that owed him ten thousand talents. 25 Not having the money to repay, his master ordered that he, his wife, children, and all his possessions be sold to realise the debt. 26 However, the slave prostrated himself and begged: 'Please give me more time and I will pay back everything I owe.' 27 The king was so moved with pity that he let the slave go and cancelled his debt.

28 So the slave went out; but he then sought out a fellow slave who owed him a sixtieth of a talent. He attacked him and grabbing him by the throat demanded: 'Pay what you owe me immediately.' 29 The unfortunate fellow slave fell to the ground pleading: 'Please, just give me time and I will repay it.' 30 But he refused, and had him thrown into prison until he repaid the debt.

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me and I shall repay thee.' 30 But he was not willing, but having gone off threw him into prison until he should repay that being owed.

31 "Therefore his fellow slaves having seen what had happened were distressed very much and having come made clear to their lord all the things having happened. 32 Then his lord having called him, is saying to him: 'Wicked slave, I discharged all thy debt when thou called to me; 33 was it not also necessary for thou to have mercy on thy fellow slave as I also had mercy on thee?' 34 And having become displeased his lord gave him over to the jailers until he should repay all that being owed. 35 Thus also my heavenly Father will do to you if you do not release to each one his brother from your hearts."

Chapter 19

And it so happened that when Jesus finished these words he departed from Galilee and came into the borders of Judea on the other side of the Jordan. 2 And many crowds followed him, and he cured them there.

3 And Pharisees came to him tempting him saying: "Is it lawful to release his wife for every ground?" 4 But he having answered said: "Did you not read that the One having created from a beginning, made them male and female 5 and he said: 'Because of this a man will leave behind the father and the mother and he will stick to his wife and they will be the two into one flesh?' 6 Hence no longer they are two, but one flesh; therefore what God yoked together let not man separate." 7 They are saying to him: "Why therefore did Moses command to give a document of sending away so as to release her?" 8 He is saying to them that: "Moses for your hardheartedness permitted you to release your wife, but from a beginning it has not become thus. 9 But I am saying to you that whoever may release his wife not for fornication, and may marry another, commits adultery."

10 The disciples are saying to him: "If thus is the occasion of a man with the wife it is not expedient to marry." 11 But he said to them: "Not all are making room for the word, but to whom it has been given. 12 For there are eunuchs who were born thus from their mother's hollow, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made eunuchs of themselves because of the Kingdom of the heavens. The one being able to make room let him make room for it."

31 The other slaves saw all this happen and were very upset; so they approached their master and told him everything that had happened. 32 Then the king called the slave to account: 'You wicked slave,' he said, 'I cancelled all your debt because you begged me to; 33 were you not under obligation to have mercy on your fellow slave, as I did on you?' 34 Greatly displeased, his master handed him over to the jailers until he repaid every last penny that he owed. 35 That is how my heavenly Father will deal with you if you do not unreservedly forgive your brothers."

Chapter 19

Following this, when Jesus finished speaking, he left Galilee and came to the border region of Judea on the opposite side of the Jordan. 2 Crowds of people followed him, and he cured them on the spot.

3 Some Pharisees then approached him with the intention of catching him out. "Is it lawful to divorce a woman on any ground?" they asked. 4 But he answered them: "Did you not read that He who created them as male and female in the beginning 5 told them: 'Because of this, a man will leave his father and mother and will stick to his wife and the two of them will become one flesh'? 6 Hence they are no longer two but one flesh, so no man should part what has been joined by the decree of God." 7 "Why then did Moses stipulate that a written notice of dismissal be given to divorce her?" they countered. 8 Jesus replied: "Moses allowed you to divorce your wives as a concession, because of your stony hearts, but it has not been like that from the beginning. 9 Now I tell you this: if anyone divorces his wife on grounds other than sexual immorality and then marries someone else, he commits adultery."

10 The disciples remarked: "If a man is tied to a wife to that extent, it would be better not to marry at all." 11 "Not everyone can accept that view," replied Jesus, "only those who have the gift for it." 12 "There are those destined to stay single from the day of their birth; there are those who stay single because of being mutilated by men; and there are those who stay single for the sake of the Kingdom of heaven. Whoever is able to accept that state, should do so."

Matthew 19

13 Then little boys were brought to him so that he might lay hands upon them and he might pray, but the disciples rebuked them. 14 But Jesus said: "You let go of the little boys, and do not stop them to come to me, for of such like ones is the Kingdom of the heavens." 15 And having laid hands upon them he went away from there.

16 And look! one having come to him said: "Teacher, what good shall I do so that I may have life age-lasting?" 17 But he said to him: "Why do you ask me about what is good? One is good, but if you are wanting into life to enter give heed to the commandments." 18 He is saying to him: "What kind?" But Jesus said: "Thou shall not murder; thou shall not commit adultery; thou shall not steal: thou shall not bear false witness. 19 Honour the father and the mother, and thou shall love thy neighbour as yourself." 20 The young man is saying to him: "All these I kept, what yet am I lacking?" 21 Jesus said to him: "If thou want to be complete, go down, sell thy property and give to the beggars, and thou will have treasure in heavens, and hither! be following me."

22 But having heard this word, the young man went away grieving, for he was having many possessions. 23 But Jesus said to his disciples: "Truly I am saying to you, that the rich hardly will enter into the Kingdom of the heaven; 24 But again I am saying to you, it is easier for a camel to enter through the hole of a sewing needle than the rich into the Kingdom of God."

25 But having heard this the disciples were astonished very much saying: "Who then is able to be saved?" 26 Having looked in, Jesus said to them: "With men this is impossible, but with God all is possible."

27 Then Peter having answered said to him: "Look! we have released all and we followed thee, what then will there be for us?" 28 But Jesus said to them: "Truly I am saying to you, that you the ones having followed me, in the regeneration, whenever the Son of Man may sit upon his throne of glory, you also will sit upon twelve thrones, judging the twelve tribes of Israel. 29 And all who release houses, or brothers, or sisters, or father, or mother, or children or fields because of my name, will receive many times more, and will be allotted age-lasting life. 30 But many first will be last and last, first."

13 Young children were then brought for him to lay his hands upon and pray over, but the disciples tried to stop them. 14 "Leave the children alone," Jesus remonstrated, "don't stop them coming to me, for the Kingdom of heaven will be made up of ones like that." 15 So he laid his hands upon them, and departed from there.

16 Observe the young man who then came to see him. "Teacher," he asked. "what good deeds must I do to get everlasting life?" 17 He answered: "Why do you ask me about what is good? there is only One who is truly good; however, if you want to enter into life, heed the commandments." 18 "What sort of commandments?" he asked. "You shall not murder; you shall not commit adultery; you shall not steal; you shall not commit perjury. 19 Honour your father and mother, and love your neighbour as yourself," Jesus replied. 20 "I have kept all these," the young man responded, "what should I do next?" 21 "If you really want to be complete," Jesus counselled, "go sell your property, give it all away to the beggars and come and follow me; then you will have treasure in heaven."

22 The young man became quite despondent on hearing that, because he had many possessions, so, he left. 23 "I tell you for sure," remarked Jesus, "it will be very difficult for anyone rich to enter the Kingdom of heaven. 24 In fact," he added, "it is easier for a camel to pass through the eye of a sewing needle, than for a rich person to get into God's Kingdom."

25 On hearing this the disciples were greatly surprised. "Who then could possibly be saved?" they asked. 26 Jesus regarded them intently, then answered: "For men, this indeed is impossible, but for God, all things are possible."

27 At that Peter objected: "Look here," he said, "we have given up everything to come and follow you, so what is there in it for us?" 28 Jesus, addressing them all replied: "Of a certainty I say to all of you who have followed me: when the Son of Man sits on his glorious throne in the regeneration, you also will sit upon twelve thrones judging the twelve tribes of Israel. 29 And everyone who has given up homes, brothers, sisters, father, mother, children, or property for what my name stands for, will receive many times more than he lost; furthermore, -he will inherit everlasting life. 30 Many seeming to be first in line for the Kingdom will be last, while those appearing to be last, will be first."

Chapter 20

"For the Kingdom of the heavens is like a man, a master of a house who once went out in the morning to hire workers for his vineyard; 2 having agreed with the workers for a denarius a day, he sent them into his vineyard. 3 And having gone out about the third hour he saw others standing in the [open place] [market] without work; 4 and to those he said: 'You also go down to the vineyard and whatever is fair I shall give you;' 5 they also went away. But again having gone out about the sixth and ninth hour he did the same. 6 But about the eleventh, having gone out he found others standing and he is saying to them: 'Why are you standing here the whole day without work?' 7 They are saying to him: 'Because no-one hired us;' he is saying to them: 'You also go down into the vineyard.'

8 "But evening having occurred the master of the vineyard is saying to his overseer: 'Call the workers and give back the wages, having started from the last until the first.' 9 But those having come about the eleventh hour each received a denarius. 10 The first ones having come supposed they will receive more, but they also each received a denarius. 11 But having received, they were murmuring against the master of the house 12 saying: 'These the last, made one hour, and thou made them equal to us, those having borne the burden of the day and the burning heat.' 13 But he having answered to one of them said: 'Fellow, I am not wronging thee, did thou not agree with me for a denarius? 14 take thine and be going, I want to give to this the last as also to thee; 15 is it not allowed for me to do what I want with my own? Or is thine eye wicked because I am good?' 16 Thus the last will be first and the first, last."

17 But Jesus, being soon to go up to Jerusalem, took the twelve disciples on their own in the way and said to them: 18 "Look! we are going up to Jerusalem and the Son of Man will be given over to the chief priests and scribes and they will condemn him to death 19 and will give him over to the foreigners to mock and to scourge and to put on the stake; but on the third day he will be raised up."

20 Then the mother of the sons of Zebedee came to him with her sons, prostrating themselves and asking something from him. 21 He said to her: "What are thou wanting?" She is saying to him: "Say, so that these two sons of mine may sit one on the right hand and one on the left hand of thee in thy Kingdom." 22 But Jesus having

Chapter 20

"Compare the situation of the Kingdom of heaven to an employer who once set off early in the morning to hire workers for his vineyard. 2 He agreed to pay them one denarius for the day's work, then sent them off to the vineyard. 3 He went out again at around nine o'clock and found some more unemployed men in the market place. 4 'You too can work in the vineyard,' he said, 'and I will give you a fair wage,' 5 so they also went. At midday and also three o'clock in the afternoon he went out and hired more men. 6 Came five o'clock, he went out and saw other men standing around; 'Why aren't you at work today?' he asked. 7 'Because nobody took us on,' they replied. 'Very well, you also can go out into the vineyard,' he told them.

8 When six o'clock came the owner of the vineyard said to his overseer: 'Call in the workers and pay them their wages, but start with those who came last and finish with those who were first.' 9 So those arriving at five o'clock came and received a denarius each. 10 Seeing this, those who came first thought that they would get more, but they too were each given one denarius. 11 As they received it they grumbled to the owner: 12 'These who came last only worked for an hour,' they said, 'and yet you have given them the same as us who did most of the work in the blazing heat of the day.' 13 'Look here my man,' the owner replied to the one who had complained, 'I am not cheating you; didn't you agree to work for a denarius? 14 now take your money and be gone! If I want to pay the last one the same as you, 15 haven't I got the right to do what I wish with my own money? Isn't it a case of you being jealous because I am generous? 16 This then," concluded Jesus, "is how it is that the last in line for the Kingdom will be first, and the first will be last."

17 As they were on their way up to Jerusalem, Jesus took the twelve disciples aside to a quiet spot along the way and said to them: 18 "Look, we are on our way up to Jerusalem; there the Son of Man is about to be given into the hands of the chief priests and the teachers of the Law who will condemn him to death. 19 They will hand him over to the civil authority to mock and scourge him, and to nail him to the stake; however, on the third day he will be raised."

20 It was then that the mother of Zebedee's sons came with them to ask him a favour, and they prostrated themselves before him. 21 "What is it you want?" he asked her. "Just say that in your Kingdom these two sons of mine will sit, one on

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answered said: "You are not aware of what you are asking; are you able to drink the cup which I am soon to be drinking?" They are saying to him: "We are able" 23 He is saying to them: "Indeed my cup you will drink, but to sit on my right hand and on my left hand is not mine to give, but has been prepared by my Father."

24 And having heard, the ten were very annoyed about the two brothers. 25 But Jesus having called them to him said: "You are aware that the rulers of the nations lord it over them and the great exercise authority over them. 26 Not so is it among you, but whoever among you may want to become great will be your servant. 27 And whoever among you may want to first will be your slave; 28 just as the Son of Man did not come to be served, but to serve and to give his soul a ransom in place of many."

29 And on their going out from Jericho, a great crowd followed him. 30 And look! two blind ones sitting by the way, having heard that Jesus is passing by cried out saying: "Lord, have pity on us, Son of David." 31 But the crowd rebuked them so that they should keep quiet; but they cried out more saying: "Lord, have pity on us, Son of David." 32 Jesus having stood, called loudly and said: "What are you wanting I should do for you?" 33 They are saying to him: "Lord, so that our eyes may be opened." 34 Being inwardly moved, Jesus laid his fingers on their eyes and immediately they saw again, and followed him.

Chapter 21

And when they got near to Jerusalem, and came into Bethphage on the Mount of Olives, the Jesus sent two disciples 2 saying to them: "Go on into the village over against you and at once you will find an ass having been tied and a foal with her; having loosed, lead them to me. 3 And if anyone may say anything to you, you will say that the Lord is having need of them, and at once he will send them."

4 But this happened so that it might be fulfilled that was spoken through the prophet saying: "You tell the daughter of Zion: 'Look, thy king is coming to thee unprovokably mild and mounted upon an ass and upon a foal, the son of a beast of burden.'"

6 Having gone over and having done as Jesus made clear to them, the disciples 7 led the ass and the foal and put upon them the outer

your right, and the other on your left," she said. 22 "You do not realize what you are asking," Jesus told them; "could you endure the trials that I am soon to endure?" They replied: "Yes, we could." 23 "Then indeed you will," he said, "but to sit on my right or on my left is not up to me to grant, all this has been arranged by my Father."

24 When the ten heard what the two brothers had done they became very annoyed. 25 But Jesus called them to him and said: "You are well aware how the rulers of the nations lord it over the people and those of high rank dominate them. 26 Well that is not how it is to be among you; whoever wants to be great among you must become your servant, 27 and whoever wants to be the first must become a slave to all. 28 This is just how the Son of Man came, not to be served but to serve, and to give his life as a ransom in replacement for many."

29 As they pass through Jericho, a large crowd collects and follows them. 30 But look over there, sitting by the side of the road, -two blind men. Having heard that it is Jesus who is passing they cry out: "Sir, have pity on us, you Son of David!" 31 Some in the crowd tell them off and order them to keep quiet, but this makes them cry out all the more: "Sir, have pity on us you Son of David!" 32 Jesus stops and calls back in a loud voice: "What do you want me to do?" 33 "Sir, may our eyes be opened," they plead. 34 Deeply moved with pity, Jesus places his fingers on their eyes and immediately, they can see again! From then on they become his followers.

Chapter 21

When just outside of Jerusalem, they arrived at Bethphage on the Mount of Olives. Jesus then dispatched two of the disciples 2 telling them: "Go on to that village over there and as soon as you enter it you will see an ass tied up with her foal. Untie them and bring them both to me. 3 If anyone asks you what you are doing, tell them that the Lord has need of them, and he will let them go."

4 This took place so that the prophecy might be fulfilled: 5 "Tell the daughter of Zion, 'Look, your king is coming, mild but strong, riding upon an ass and upon the foal of a beast of burden.'"

6 The disciples did as Jesus instructed them, and returned 7 leading the ass and the foal. They covered them with their garments and Jesus mounted. 8 Most of the crowd spread their

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garments and he sat on top of them. 8 But most of the crowd strewed their outer garments in the way, but others were cutting tender branches* from the trees and were strewing them in the way. 9 But the crowds, those going ahead of him and those following were crying out saying: "Hosanna to the Son of David, hail the one coming in the name of [the Lord] [YHVH]* Hosanna in the highest places." 10 And he having entered into Jerusalem, the whole city was shaken saying: "Who is this?" 11 But the crowds were saying "This is the prophet Jesus, the one from Nazareth in Galilee. "

12 And Jesus entered into the temple and threw out all those selling and buying in the temple and the tables of the moneychangers he overturned and the benches of those selling doves. 13 And he is saying to them: "It has been written, 'My house, a house of prayer will be called,' but you are making it a den of robbers." 14 And the blind and the lame came to him in the temple and he cured them.

15 But the chief priests and the scribes having seen the wonders that he did and the boys, those crying out in the temple and saying: "Hosanna to the Son of David," became indignant and 16 said to him: "Are thou hearing what these are saying?" But Jesus is saying to them: "Yes, did you never read that 'out of mouth of [babies] [those too young to speak]* and sucklings thou have ordered praise?'" 17 And having left them behind he went outside the city into Bethany and stayed there.

18 In the morning, on returning to the city he became hungry 19 And having seen one fig tree on the way, and he found nothing on it except only leaves, and he is saying to it: "No longer may thou produce fruit into the age," and the fig tree withered straightaway. 20 And the disciples having seen it marvelled saying: "How is it the fig tree withered straightaway?" 21 But Jesus having answered said to them: "Truly I am saying to you, if you have faith and do not prejudice, not only the affair of the fig tree you will do, but also if you may say to this mountain: 'Be lifted up and be thrown into the sea,' it will happen; 22 and all things, as many as you may ask in prayer, having faith you will receive.

23 He having come into the temple came to him as he was teaching, the chief priests and the elders of the people saying: "By what kind of authority are thou doing these things? And who gave thee this authority?" 24 Having answered Jesus said to them: "I shall also ask you one

garments in the road, while others cut young branches from the trees and spread out those. 9 Many went running ahead of him while many more followed behind, all crying out: "Hosanna to the Son of David, hail the one coming in the name of Jehovah! Hosanna in the heights above!" 10 When he entered Jerusalem the whole city was in a turmoil, and people were asking: "Just who is this?" 11 Others were saying: "It is Jesus the prophet, the one from Nazareth in Galilee."

12 Jesus went straight into the temple and began ejecting all those who were turning it into a market; he overturned the tables of the moneychangers and the benches of those selling doves. 13 "It was written, 'My house shall be called a house of prayer,'" he declared, "but you have made it a den of thieves!" 14 Then the blind and the lame came to him there in the temple, and he cured them.

15 However, when the chief priests and the teachers of the Law who were watching his marvellous works, heard the boys shouting out in the temple: "Hosanna to the Son of David," they were outraged. 16 "Do you hear what these are saying?" they challenged, but Jesus replied: "Yes but did you never read that 'out of the mouth of babies and sucklings you have ordered praise?'" 17 With that he left them standing there and went out of the city to Bethany where he stayed the night.

18 Early next morning he returned to the city, but began to feel hungry. 19 On the way he saw a solitary fig tree, so he went to it, but found only leaves. "No fruit will come from you ever again," he said, and forthwith the tree withered. 20 When they saw this the disciples were very surprised, "How is it the fig tree withered so quickly?" they wondered. 21 Jesus replied: "I tell you this truthfully, if you have faith without doubting, not only will you do what I did to the fig tree, but if you say to this mountain, rise up and be thrown into the sea, it will do it. 22 And everything you may pray for will come to you, if you have faith."

23 He arrived at the temple and began teaching, but the chief priests and elders came over to him demanding: "By what authority are you doing all this, and who gave it to you? 24 Jesus responded: "I will ask you just one question, if you answer it, then I will tell you by what authority I do what I do. 25 The baptism John performed, was it

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word, which if you tell me, I also shall tell you by what kind of authority I am doing these things. 25 The baptism, that of John, from where was it? Out of heaven or out of men?" They were talking it through among themselves saying: "If we say 'out of heaven' he will say to us 'for what reason therefore did you not believe him?'" 26 but if we should say 'out of men' we are afraid of the crowd, for as a prophet they are having John." 27 Having answered Jesus they said: "We have no idea." He also said to them: "Neither am I saying to you by what kind of authority I am doing these things.

28 "What do you think? a man was having two children, having gone to the first, he said: 'Child, today, go down to work in the vineyard.' 29 But he having answered said: 'I, sir,' but he did not go there. 30 Having gone to the second he said the same, but he said: 'I am not willing,' but later having regretted it, he went. 31 Which out of the two did the will of the father?" They are saying: "the latter." Jesus is saying to them: "Truly I am saying to you that the tax collectors and the harlots are going before you into the Kingdom of God. 32 For John came to you in a way of righteousness and and you did not believe him; but the tax collectors and harlots believed him, but you having seen, did not feel regret later so as to believe him.

33 "Hear another parable. A man who was master of a house, planted a vineyard and a fence he put around it, and dug in it a winevat and built a tower, and let it out to cultivators, and went abroad. 34 But when the due time of the fruits drew near, he sent his slaves to the cultivators to receive his fruits. 35 And the cultivators having taken the slaves, this one they flayed, this one they killed, this one they stoned. 36 Again he sent other slaves, more than the first and they did to them the same.

37 "Later he sent to them his son saying: 'They will respect my son', 38 But the cultivators having seen the son said to themselves: 'This is the heir, come let us kill him and let us have his inheritance'. 39 And having taken, they threw him outside the vineyard and killed him. 40 Whenever therefore, the master of the vineyard should come, what will he do to those cultivators?" 41 They are saying to him: "Awful men, he will destroy them awfully and he will give it out to other cultivators who will give back to him the fruits in their due times."

42 Jesus is saying to them: "Did you never read in the Scriptures: 'A stone which those building

by authority from heaven or from men?" They conferred among themselves. "If we say 'from heaven', he will say, 'then why did you not believe him', 26 but if we say 'from men' the crowd will turn on us because they believe John was a prophet." 27 So they said to Jesus: "We have no idea." "Then neither will I tell you by what authority I do what I do," he said.

28 "Now tell me what you think about this: A man had two sons, so he approached the first and said: 'Son, I want you to go down to work in the vineyard today,' 29 He replied: 'Yes sir,' but he did not go. 30 So he went to the second and asked him the same thing, but he said: 'No, I don't want to,' but later he felt sorry, so he went. 31 Now which out of those two did the will of his father?" "The last one of course," they retorted. "So truly I tell you," responded Jesus, "that the tax collectors and harlots are getting into the Kingdom of God before you. 32 John came showing you the way of virtue but you did not believe him although the tax collectors and harlots did; yet you didn't even feel sorry so as to believe him later.

33 "Listen now to another parable: A houseowner planted a vineyard; then he erected a fence around it, dug a winepress, and built an observation tower. When all was finished, he let it out to cultivators, and went abroad. 34 As the time for the grape harvest drew near, he sent slaves to collect his fruit. 35 But the cultivators took hold of them, flogged one, stoned another, and one they even killed. 36 So the owner again sent slaves, this time more than before, but these received the same treatment.

37 Finally he sent his own son, 'Surely they will respect my son,' he thought. 38 But when the cultivators saw the son, they said to each other: 'This is the heir, come on, let us kill him and get his inheritance.' 39 So they got hold of him, threw him outside the vineyard and killed him. 40 Now then, when the owner comes, what do you think he will do to those cultivators?" 41 "What awful men," they exclaimed, "surely he will exact an awful vengeance, then let out the vineyard to cultivators who will give him his fruits when they are due."

42 "Then did you never read in the Scriptures," Jesus continued, "'The stone which the builders rejected has become the chief cornerstone?"

Matthew 21-22

rejected became the head of the corner; from [the Lord] [YHVH]* this came to be, and it is marvellous in our eyes?' 43 Because of this I am saying to you, the Kingdom of God will be taken from you and will be given to a nation producing its fruits. 44 And the one having fallen upon this stone will be shattered, but upon whom it may fall, will be crushed."

45 And the chief priests and the Pharisees having heard his parables knew that he is speaking about them, 46 While seeking to overpower him, they feared the crowds since they were holding him to be a prophet.

Chapter 22

Having answered, Jesus again spoke to them in parables saying: 2 "The Kingdom of the heavens was likened to a man, a king, who made a wedding feast for his son. 3 And he sent his slaves to call those having been called to the wedding feast, but they were not willing to come. 4 Again he sent other slaves saying: 'Say to those having been called: "Look! my [breakfast] [luncheon]* I have prepared, my bulls and the fatlings have been slaughtered and all is ready; come to the wedding feast.'" 5 But they, having not cared, went away, one to his own field, one to his business 6 and the rest having overpowered the slaves, abused and killed them. 7 But the king became very displeased and having sent his armies he destroyed those murderers, and their city he burned.

8 "Then he is saying to his slaves: 'Actually the wedding feast is ready, but those having been called were not worthy; 9 go out therefore to the exits of the ways and as many as you may find, call into the wedding feast.' 10 And those slaves having gone out into the ways, collected all whom they found, wicked and good, and the wedding apartment was filled with those reclining.

11 "But the king, having come into it to inspect those reclining saw there a man who had not been dressed with a wedding garment. 12 and he is saying to him: 'Fellow, how did you get in here not having a wedding garment?' but he was speechless. 13 Then the king said to his servants: 'Having bound his feet and hands, throw him out into the outer darkness, there will be the weeping and gnashing of teeth.' 14 For many are those called, but few, those chosen."

15 Then having departed, the Pharisees took counsel together so that they may trap him in speech. 16 And they sent their disciples to him

Jehovah has brought this about, and we marvel as we see it?' 43 So the Kingdom of God will be taken away from you and given to a people who do things to merit it. 44 He who falls upon the stone will be shattered, while he upon whom the stone falls will be crushed."

45 When they heard his parables, the chief priests and Pharisees knew very well that he was speaking about them; 46 and they would have assaulted him, if they had not been afraid of the crowd, because they held him to be a prophet.

Chapter 22

Having said this, Jesus continued by relating another parable. 2 "The Kingdom of heaven can be compared to a king who arranged a wedding reception for his son. 3 He sent slaves to pick up all those who had been invited to the reception; but they refused to come. 4 So he sent other slaves to tell them: "Look, I have prepared a fine meal, with plenty of the best quality food, and everything is ready; now do come!" 5 But they didn't care less; one went off to tend his garden, and another to his place of work, 6 while the rest set about the slaves and actually killed them! 7 The king was greatly displeased at that, so he sent soldiers who executed those murderers and burned their city to the ground.

8 "Meanwhile he told his slaves: 'The wedding reception is all ready, but those who were invited were totally unworthy, 9 so go out to the street corners and invite anyone you can find to the reception.' 10 Well, they went out into the streets and collected everyone they did find -a motley crowd, until the reception hall was filled with guests.

11 "When the king came in to see his guests he caught sight of one who was not wearing the specially provided wedding garment. 12 So he said to him: 'Friend, how did you get in here without wearing the wedding garment?' The man was insolently dumb. 13 So the king told his servants 'Bind him hand and foot and throw him out into the darkness outside; there he will bitterly regret it!' 14 So then, many are invited, but few eventually chosen."

15 At that the Pharisees departed and conferred together as to how they may trip him up in his speech. 16 As a result they sent their disciples to

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with the Herodians saying: "Teacher, we are aware that thou art truthful and the way of God thou teach, and thou carest about no-one, for thou art not looking to the face of men. 17 Say therefore to us what to thee it seems; is it permitted to give census tax to Caesar or not?" 18 But Jesus having known their wickedness said: "Why are you testing me, hypocrites? 19 Show me the census tax coin," so they brought to him a denarius. 20 And he is saying to them: "Whose likeness and inscription is this?" 21 They are saying: "Of Caesar". Then he is saying to them: "Give back Caesar's things to Caesar and God's things to God." 22 And having heard, they wondered and having left him they went away.

23 In that day Sadducees saying there is no resurrection came to him and asked him saying: 24 "Teacher, Moses said 'if anyone should die not having children, his brother shall marry his wife and shall raise up offspring to his brother.' 25 There were with us seven brothers, the first having married, died, and not having offspring he left his wife to his brother. 26 Likewise also the second and the third until the seventh. 27 But after all of them the woman died. 28 In the resurrection therefore, of which one of the seven will she be a wife, for all had her?"

29 But having answered Jesus said to them: "You have been misled, not being aware of the Scriptures nor the power of God; 30 for in the resurrection neither are they marrying nor are they given in marriage, but they are as the angels in heaven. 31 About the resurrection of the dead, did you not read that spoken to you by God saying: 32 'I myself am the God of Abraham and the God of Isaac and the God of Jacob?' He is not the God of the dead but of the living."

33 And having heard, the crowds were astonished over his teaching. 34 But the Pharisees having heard that he silenced the Sadducees, converged upon the place 35 and one of them versed in the Law, asked, testing him: 36 "Teacher, what sort of commandment is great in the Law?" 37 He said to him: "Thou shalt love [the Lord] [YHVH] thy God with thy whole heart and with thy whole soul, and with thy whole mind; 38 this is the great and first commandment. 39 The second, like it is this: Thou shalt love thy neighbour as thyself. 40 On these two commandments, the whole Law hangs and the prophets."

41 The Pharisees having come together, Jesus asked of them saying: 42 "What do you think

him along with the supporters of the ruling political party. "Teacher," they said, "we are aware that you always speak the truth and truthfully teach the way of God, and you are not concerned what others think or seek to please them. 17 Tell us then what you think: is it right for us to pay the census tax to Caesar or not?" 18 Jesus, who knew their wiley intent replied: "Why are you testing me, hypocrites; 19 show me the tax coin." So they brought him a denarius. 20 "Whose likeness and inscription is this?" he demanded. 21 "Caesar's" they replied. "Then pay back Caesar's things to Caesar, and God's things to God," he said. 22 They were nonplussed over that, so they left him alone and went away.

23 However, the Sadducees who believe there will be no resurrection, next came to him with a question. 24 "Teacher," they said, "Moses told us that if a man should die without having children, his brother should marry his widow and raise children in his name. 25 Well, there were seven brothers, the first one got married but died without having children, so he left his widow to his brother; 26 the second did the same, and also the third, right up to the seventh. 27 Afterward the wife also died. 28 Now then, in the resurrection whose wife will she be out of the seven, since they all had her?"

29 "Your ignorance of the Scriptures and the power of God, has misled you," Jesus told them; 30 for in the resurrection no-one will marry or be given in marriage, because they are just like the angels in heaven. 31 And as proof of the resurrection, did you not read what God told you: 32 'I myself am the God of Abraham the God of Isaac, and the God of Jacob?' Well then, God is not a God of the dead, but the living."

33 On hearing this the crowds were astonished at his answer. 34 But the Pharisees, on hearing that he had silenced the Sadducees, all converged on the place where he was. 35 One of them who was well versed in the Law tried to trick him. 36 "Teacher, what sort of commandment of the Law is really the greatest?" he asked. 37 He replied: "'You shall love Jehovah your God wholeheartedly, with your very being and with every thought', 38 this is the greatest and most important commandment. 39 The second is similar, 'You shall love your neighbour just as you do yourself'. 40 On these two commandments depend the whole of the law and the prophetic writings."

41 As the Pharisees were all there together, Jesus put a question to them: 42 "What do you think

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about the Christ, whose son is he?" They are saying to him: "Of David". 43 He is saying to them: "How therefore is David in spirit calling him 'Lord' saying: 44 'Said [Lord] [YHVH] to my Lord: "Sit on my right hand until I may put thy enemies beneath thy feet?"' 45 If therefore David is calling him 'Lord' how is he his son?" 46 And no-one was able to answer him a word, nor dared anyone from that day to ask of him, any longer.

Chapter 23

Then Jesus spoke to the crowds and to his disciples saying: 2 "The scribes and the Pharisees have sat down on the seat of Moses. 3 Therefore all, as many as ever they may say to you, you do and keep observing; but according to their deeds do not be doing; for they are saying but not are doing. 4 But they are binding burdensome loads which they lay upon the shoulders of men, but they are not willing to move them with their finger.

5 "All their deeds they are doing to be seen by men, for they are broadening their phylacteries* and they are enlarging the fringes*. 6 They like the first reclining places at the principal meals*, and the front seats in the synagogues, 7 and the greetings in the public places, and to be called 'Rabbi' by men.

8 "But you should not be called 'Rabbi', for one is your Teacher, but all you are brothers. 9 And you should not call anyone your 'Father' on the earth, for One is your Father, the heavenly One, 10 neither should you be called 'Leaders', because one is your Leader, the Christ; 11 but the greater of you will be your servant. 12 Whoever will exalt himself will be abased but whoever will abase himself will be exalted.

13 "Woe to you scribes and Pharisees, hypocrites because you are shutting up the Kingdom of the heavens before men; for you are not coming in nor those coming in are you letting enter.14** 15 Woe to you scribes and Pharisees, hypocrites because you rove around the sea and the dry land to make one proselyte, and whenever he may have become one, you are making him a son of Gehenna twice as much as you.

16 "Woe to you blind guides, those saying: 'Whoever may swear by the sanctuary, it is nothing, but whoever may swear by the gold of the sanctuary is under obligation.' 17 Morons and blind! for which is greater, the gold, or the sanctuary having sanctified the gold? 18 And

about the Christ, whose son is he?" he asked. "David's", they replied. 43 "Why then does David, under inspiration, call him 'Lord' saying: 44 'Jehovah said to my Lord, "Sit at my right hand until I subdue your enemies beneath your feet."' 45 So if David called him 'Lord', how can he be his son?" 46 No-one was able to answer him as much as one word, and from that time on, no-one even dared ask him another question.

Chapter 23

Addressing both the crowds and his disciples, Jesus told them: 2 "The teachers of the Law and the Pharisees have adopted Moses' role as spiritual leaders. 3 Therefore whatever they tell you to do, do, and keep practising it, but do not copy their deeds, for they do not practise what they preach. 4 They foist burdensome rules on the backs of the people, and are not willing to lift a finger to lighten them.

5 "Everything they do is done to win the admiration of others; they use bigger Scripture cases, and they enlarge the decreed garment-fringes. 6 They like to have the best places at the banquets, and the front seats at the synagogue; 7 they love the salutations in the public places and having people call them 'Rabbi'.

8 "You though should not be called 'Rabbi', for there is only one who is your teacher, you are all brothers. 9 And you should not call anyone on earth 'Father', for only One is your Father, the One in heaven. 10 Nor should you be called 'Leaders' for your only Leader is Christ. 11 He who would be the greatest among you must become your servant; 12 indeed, whoever will exalt himself will be brought low, but whoever will lower himself will be exalted.

13 "Woe to you teachers of the Law and you Pharisees, hypocrites, for you bar the way to the Kingdom of heaven before men; you won't come in yourselves, and you prevent those trying to come in to enter. 15 "Woe to you teachers of the Law and you Pharisees, hypocrites, you traverse land and sea to make one convert, and when he becomes one, you make him twice as likely to end up in the valley of burning refuse as yourselves.

16 "Woe to you blind guides who say: 'An oath taken by the Most Holy compartment of the temple is of no consequence, but whoever takes an oath by the gold of the Most Holy, is bound by it'. 17 How stupid and blind you are! for which is of more value, the gold, or the Most Holy that makes it

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‘Whoever may swear by the altar it is nothing, but whoever may swear by the gift on it is under obligation.’ 19 Blind ones! for which is greater, the gift, or the altar sanctifying the gift? 20 Therefore, he having sworn by the altar, swears by it and all that is on it; 21 and he having sworn by the sanctuary swears by it and the One inhabiting it. 22 He having sworn by heaven swears by the throne of God and by the One sitting on it.

23 “Woe to you scribes and Pharisees, hypocrites because you pay a tenth of the [sweet smelling herb] [mint] and the dill and the cummin and you have let go the weightier things of the law, the justice, and the mercy and the faith; these things it was necessary to do, but not to let go those. 24 Blind guides!, filtering out the gnat but gulping down the camel!

25 “Woe to you scribes and Pharisees, hypocrites, because you are cleaning the outside of the drinking cup and of the dainty dish, but within they are full of robbery and lack of self-control. 26 Blind Pharisee, first clean the inside of the drinking cup and of the dainty dish, so that the outside of it also may become clean.

27 “Woe to you scribes and Pharisees, hypocrites, because you are similar to tombs having been white-washed, which outside indeed are appearing appropriate, but from within are full of bones of the dead and all uncleanness. 28 So also you, from the outside indeed are appearing righteous to men, but from within you are having full measure of hypocrisy and lawlessness.

29 “Woe to you scribes and Pharisees, hypocrites, because you are building the tombs of the prophets and you are setting in order the sepulchres of the righteous, 30 and you are saying: ‘If we were in the days of our fathers, not ever were we sharers with them in the blood of the prophets.’ 31 So you are testifying to yourselves that you are sons of those having murdered the prophets, 32 and you fill up the measure of your fathers. 33 Serpents, offspring of vipers, how can you flee from the judgement of Gehenna?

34 “For this reason look! I am sending to you prophets and wise men and scribes; out of them you will kill and put on stakes, and out of them you will scourge in your synagogues and you will pursue from city to city, 35 so that may come upon you all righteous blood being poured out on the earth from the blood of righteous Abel

holy? 18 And you say: ‘An oath taken by the altar is of no consequence, but one taken by the gift offering upon it, is binding’ 19 How blind you are! Which is the most important, the offering, or the altar that sanctifies it? 20 Does not he who takes an oath by the altar also swear by the offering upon it? 21 and he who takes an oath by the Most Holy does he not also swear by the One who inhabits it? 22 He who swears by heaven, swears by God’s throne and so also by the One sitting on it.

23 “Woe to you teachers of the Law and you Pharisees, hypocrites, you scrupulously pay the required tenth of the smallest crop of herbs you can grow, yet you disregard the more important matters of the law, such as justice, mercy and faith; these are the things you should attend to, though not neglecting the others. 24 Blind guides indeed who strain out a gnat from your drink but gulp down a camel!

25 “Woe to you teachers of the Law and you Pharisees, hypocrites, because you carefully clean the outside of the cup and the dish for serving dainties, but inside they are full of robbery and lack of self control. 26 You blind Pharisee! first clean the inside of the cup and the dish, and then the outside can be cleansed.

27 “Woe to you teachers of the Law and you Pharisees, hypocrites, you are just like tombs that have been whitewashed, and indeed appear dignified on the outside, but inside are full of the bones of the dead and all sorts of corruption. 28 So also you, from the outside you give the impression to people of being virtuous, but inside you are absolutely full of hypocrisy and lawlessness.

29 “Woe to you teachers of the Law and you Pharisees, hypocrites. You renovate the tombs of the prophets and repair the sepulchres of the upright; 30 and you say: ‘If only we had lived in the days of our ancestors, we would certainly not have joined them in shedding the blood of the prophets.’ 31 So really you are admitting that you are the sons of prophet-murderers! 32 and you are just as bad as your fathers. 33 Serpents, offspring of vipers, how can you possibly escape the judgement of the valley of burning refuse!

34 “So, because of what you are, when I send to you prophets, counsellors and teachers, some you will execute, some you will scourge in your synagogues, others you will hunt down from one city to another. 35 You will thus bring upon yourselves the blood of all the upright men shed

Matthew 23-24

until the blood of Zechariah* son of Barachiah, you murdered between the sanctuary and the altar. 36 Truly I am saying to you, all these things will come upon this generation.

37 "Jerusalem, Jerusalem, the one killing the prophets and stoning those having been sent to her, how often I wanted to gather together thy children in which manner a hen gathers together her chicks under the wings, and you did not want it. 38 Look! your house is let go to you. 39 For I am saying to you: you may certainly not see me from this moment until ever you may say: 'Praiseworthy the one coming in the name of [the Lord] [YHVH].'"

Chapter 24

And having gone out of the temple, Jesus was departing and his disciples came to him to show off the buildings of the temple*. 2 But he having answered said to them: "Are you not seeing all these? Truly I am saying to you, there will certainly not be allowed here a stone upon a stone which not will be pulled down."

3 While he was sitting on the Mount of Olives, the disciples came to him by himself saying: "Tell us when these things will be and what the sign of thy presence* and the complete end of the Age?"

4 And having answered, Jesus said to them: "Look out that no-one may lead you astray; 5 for many will come in my name saying: 'I am the Christ' and many they will lead astray. 6 But you are soon to be hearing of wars and accounts of wars, see you do not cry out in alarm, it is necessary for these to occur but the end is not yet. 7 For nation will rise upon nation and kingdom upon kingdom, and there will be famines and earthquakes in various places; 8 but all these things are a beginning of birth pains.

9 "Then they will give you over to pressure, and will kill you, and you will be hated by all the nations because of my name. 10 And then many will be stumbled and will give over one another and will hate one another; 11 and many false prophets will arise and will lead many astray; 12 and because of lawlessness being increased, the love of many will cool. 13 But one enduring tenaciously* to the end, this one will be saved. 14 And this good news of the Kingdom will be preached in the whole inhabited world for a witness to all the nations and then will come the end.

from the first martyr Abel to the last, Zechariah son of Barachiah*, whom you murdered between the Holy Place and the altar. 36 I tell you this for certain, all this blood will come upon your generation.

37 "Jerusalem, O Jerusalem; she who killed the prophets and stoned those sent to her; -how often I wanted to gather your children just as a hen gathers her chicks under her wings; but you did not want it. 38 So your household is abandoned to you. 39 And now," he concluded, "You will certainly not see me again until you say: 'All praise to the one coming in the name of Jehovah'."

Chapter 24

As he was leaving the temple, some of his disciples approached him to point out certain of its recently-completed buildings. 2 "Do you not see all these?" he responded, "well, I can tell you for certain, that not one stone here will be left standing upon another, and not be pulled down."

3 When later, he was sitting on the Mount of Olives, a few disciples got him on his own, and asked: "Tell us when will this happen, and how will we know when you are near, and when the complete end of the Age is due?"

4 Jesus replied: "See that no-one misleads you, 5 for many will misuse my name and even say 'I am the Christ', thereby leading many astray. 6 Without fail you will hear of wars and accounts of wars, but see that you do not express alarm over this for it has to happen; but the end is not due yet. 7 Indeed, nations will war against nations and kingdoms against kingdoms, there will also be famines and earthquakes in various places, 8 but all this is just the beginning of the time of distress.

9 "Then they will put pressure on you and will even kill you; and you will be hated by all nations for bearing my name. 10 Many will compromise and betray each other and hate each other. 11 A lot will be led astray by false prophets; 12 and increasing lawlessness will cause the love of many to cool off. 13 But he who stands firm to the end, is the one who will be saved. 14 And the good news of the Kingdom will be preached over the whole inhabited earth for a witness to every nation, and only then, will the end come.

15 "So when you see that stinking cause of calamity that Daniel spoke of already standing in

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15 "Whenever therefore you may see the foul smelling* thing of desolation spoken through Daniel the prophet already standing in a holy place, -the one reading, let him understand-, 16 then those in Judea, let them flee into the mountains. 17 The one upon the house top, let him not come down to take the things out of his house; 18 and the one in the field, let him not turn back to pick up his outer garment.

19 "But woe to those having in the belly and those suckling in those days. 20 But pray so that your flight may not occur in wintry weather, nor on a sabbath, 21 for then will be great pressure of a sort that has not occurred from the world's beginning until now, nor certainly may not re-occur. 22 And if those days were not shortened, not ever was all flesh saved, but because of the chosen, those days will be shortened.

23 "Then if anyone may say to you: 'Look, here is the Christ or here,' you should not believe, 24 for false Christs and false prophets will arise, and they will give great signs and omens so as to lead astray if possible, also the chosen. 25 Look I have forewarned you!

26 "Therefore if ever they may say to you: 'Look, he is in the desert', you should not go out; or 'Look in the inner room', you should not believe it. 27 For as the lightning is coming out from the east and appears until the west, thus will be the presence* of the Son of Man; 28 wherever the carcass may be, there the eagles will converge.

29 "But straightaway after the pressures of those days, the sun will be darkened and the moon will not give its moonlight, and the stars will fall from heaven and the powers of the heavens will be shaken. 30 And then will appear the sign of the Son of Man in heaven, then all earth's communities will beat themselves and they will see the Son of Man coming upon the clouds of heaven with power and much glory; 31 and he will send his angels with a great trumpet sound and gather his chosen out of the four winds from extremities of heavens until the extremities of them.

32 "But from the fig tree, learn a parable: whenever already its young branches may become tender and the leaves grow out, you know that summer is near; 33 thus also you, whenever you may see all these things know that he is near at the doors. 34 Truly I am saying to you that this generation certainly may not pass away until all these things may occur. 35 The

the holy place," -and the reader should clearly understand this-, 16 "then let those who are in Judea flee to the mountains. 17 Whoever is on the flat roof of his house should not come down, then stop to collect his goods from inside; 18 and whoever is out in the fields should not go back to fetch his coat.

19 "It will indeed be a difficult time for pregnant women and nursing mothers. 20 Just hope that your flight will not come during the winter storms or on a public holiday, 21 for there will be tremendous pressure on everyone such as never before been experienced, and certainly never will again. 22 And if that time was not shortened nobody at all would be saved, but for the sake of the chosen ones, it will be cut short.

23 "If anyone should say to you at that time: 'See, Christ is here', or 'he is there', don't believe them, 24 for false Christs and false prophets will appear, and they will produce convincing signs and omens such as, if possible, would mislead even the chosen ones. 25 So watch out! because I have forewarned you.

26 "If then they say to you: 'See he is out in an unpopulated region', don't bother to go out; or, 'Look he is concealed in a secret place', don't believe it. 27 For the nearness of the Son of Man will be as evident as the lightning which flashes from one end of the sky to the other, 28 and will be as discernible, as the carcass is to the eagles that converge upon it.

29 "Immediately after the pressures of that time, the sun will become dark, and no moonlight will shine from the moon; heavenly bodies will fall to the earth and the natural forces of heaven will be disrupted. 30 Then in heaven will appear the sign of the Son of Man. All over the world people will hit themselves with anguish as they see the Son of Man coming upon the clouds of heaven with power and great glory. 31 He will dispatch his angels with a mighty trumpet blast and they will gather his chosen ones together from all directions, from the furthest regions of the earth to those opposite.

32 "Learn now from this comparison with the fig tree: when you find that the young branches are already tender and the leaves have sprouted, you know that summer is near. So 33 also when you see all these things happening, know that his appearance is imminent. 34 I tell you quite definitely, that this generation will certainly not

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heaven and the earth will pass away, but my words will certainly not pass away.

36 "But about that day and hour no-one is aware, neither the angels of the heavens nor the Son, except only the Father. 37 For as the days of Noah, thus will be the presence* of the Son of Man; 38 for as they were in those days before the cataclysm, chewing raw vegetables, drinking, marrying and giving in marriage until which day Noah entered into the ark, 39 and they knew not until the cataclysm came and carried away them all; thus will be the presence* of the Son of Man. 40 Then, two will be in the field, one is taken away and one is released. 41 Two women grinding in the mill, one is taken away and one is released.

42 "Keep awake therefore, because you are not aware what sort of day your Lord is coming. 43 And know this, that if the master of the house had been aware of what sort of watch the thief is coming, he would have stayed awake and not allowed his house to be dug through. 44 For this reason also, you become ready, because you are not thinking to which hour the Son of Man is coming.

45 "Who then is the faithful slave and prudent whom the lord set down over his [household] [house servants]* to give them the food at the due time? 46 Very happy is that slave whom his lord, having come, will find thus doing. 47 Truly I am saying to you that over all his property he will set him down.

48 "But if the bad slave may say in his heart: 'My lord is spending time,' 49 and he may start to beat with a stick his fellow slaves, but may eat and may drink with those getting drunk; 50 the lord of that slave will come in the day which he is not expecting and in an hour which he is not knowing, 51 and he will cut him in two, and his lot with the hypocrites he will assign; there will be the weeping and the gnashing of teeth.

Chapter 25

"Then the Kingdom of the heavens will be likened to ten virgins who having taken their own lamps went out to meeting the bridegroom. 2 But five out of them were stupid and five prudent; 3 for the stupid having taken their own lamps took no oil with them, 4 but the prudent took oil in the containers with their own lamps. 5 But the bridegroom, taking his time, they all nodded and were sleeping. 6 But in the middle of the night an outcry occurred: 'Look! the

pass away until all these things have taken place. 35 Sooner would heaven and earth pass away than my words should by any means fail.

36 "But of the exact day and hour no-one is aware, not the angels nor even the Son, only the Father. 37 For just as it was in Noah's time, so will it be when the Son of Man is near. 38 In the time before the Flood they were preoccupied with what sort of food to eat, and they were drinking and marrying and being given in marriage right until the time Noah entered the ark. 39 They were completely unconcerned, -until the Flood came and swept them all away, that is how it will be when the Son of Man is near. 40 Then two men will be working in the field, one will be saved but the other left behind; 41 two women will be performing household tasks, one will be saved and the other left behind.

42 "Keep on the watch then, for you are not aware of just when your Lord is coming. 43 Think of it this way: if a householder was aware of when a burglar was coming, he would stay awake and wait, and not allow him to break into his house. 44 So you in like manner, be vigilant, because you have no idea when the Son of Man is coming.

45 "Who though is the faithful and prudent slave whom his master appointed over his household to give them their meals when they are due? 46 Happy indeed is that slave if his master returns and finds him so doing; 47 I tell you for certain, he will appoint him over the whole of his estate.

48 "If on the other hand the evil slave should say to himself: 'My master is taking his time,' 49 so he ill-treats his fellow slaves and engages in drunken parties. 50 Then his master will arrive on a day and at a time he did not expect, 51 and will take him apart. He will put him in his place, -with the hypocrites, and there he will bitterly regret it!

Chapter 25

"So then, the Kingdom of heaven can be compared to ten bridesmaids who took their lamps and went out to meet the bridegroom. 2 However, five of them were careless because 3 they took no oil with their lamps, 4 whereas the other five were prudent because they took a spare container full. 5 Well, the bridegroom was delayed so long that they all nodded off and were soon fast asleep. 6 Then in the middle of the night there came an outcry: 'The bridal party are coming,

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bridegroom, go out to the meeting.' 7 Then all those virgins arose and put their own lamps in order. 8 But the stupid said to the prudent: 'Give to us out of your oil, because our lamps are going out.' 9 But the prudent answered saying: 'On no account, for there may be insufficient for us and for you, go rather to those selling and buy for yourselves.'

10 "But while they were going away to buy, the bridegroom came and those ready went in with him into the wedding feast and the door was shut. 11 Later, the remaining virgins also are coming saying: 'Lord, lord, open to us,' 12 But he having answered said: 'Truly I am saying to you, I have not been aware of you.' 13 Stay awake therefore, because you are not aware of the day nor the hour.

14 "For just as a man travelling abroad called his own slaves and gave over to them his property; 15 and to one he gave five talents; but to one, two; and to one, one; to each according to his own ability, and he travelled abroad. 16 Straightaway, having gone off, the one having received five talents gained five others; 17 similarly, the one with the two, gained two others. 18 But the one having received one having gone, dug earth and hid the silver of his master.

19 "After much time, the master of those slaves is coming and takes up accounts with them. 20 And having come forward the one having received five talents, brought five other talents saying: 'Master, five talents thou gave to me, see, five other talents I gained.' 21 His master said to him: 'Well done good and faithful slave, over few things thou were faithful, over many I shall appoint thee; enter into the joy of thy master.' 22 Also having come forward, the one with two talents said: 'Master, two talents thou gave to me, see, two other talents I have gained. 23 His master said to him: 'Well done good and faithful slave, over few things thou were faithful, over many I shall appoint thee; enter into the joy of thy master.'

24 "But having come forward also, the the one having received one talent said: 'I knew thee that thou are a hard man, reaping where not thou sowed, and gathering whence not thou scattered; 25 so having feared, having gone I hid thy talent in the earth; see, thou are having thine.'

26 But having answered, his master said to him; 'Wicked slave and indolent, you knew that I am reaping where not I sowed, and am gathering

quick, get up and meet them.' 7 So the bridesmaids roused themselves and trimmed their lamps; 8 but the careless ones said to the prudent: 'let us have some of your oil for our lamps are about to go out.' 9 But the prudent replied: 'Certainly not, for then there won't be enough for you or us; go off to the shops and buy some.'

10 "While they were gone, the bridegroom came and all the guests went with him into the wedding reception, and the door was shut. 11 Later, the other bridesmaids came back. 'Lord, lord, open the door to us' they exclaimed. 12 But he replied: 'I tell you for sure, I don't know you'. 13 So stay awake, for you are not aware of the day or the hour.

14 "It is also just like a man who travelled abroad, but first entrusted his wealth to his slaves. 15 He gave each a sum appropriate to his ability; one, five talents; another, two talents; and yet another, one talent; then he departed. 16 As soon as he was gone, the one given five talents proceeded to make a profit of five more talents; 17 the one having two, did the same and gained two extra talents; 18 but the slave who received the one talent, dug a hole in the ground and hid his master's money there.

19 "After a considerable time elapsed, the master returned and checked up with the slaves on what they had done with his money. 20 The one who had the five talents came to him saying: 'Master, you gave me five talents, see here, I made a profit of five more talents.' 21 'Well done,' said his master, 'you are a good and loyal slave; you have proved trustworthy over a small matter so now I shall put you in charge of much more; you have gained your Master's approval. 22 Then the one who had the two talents approached: 'Master', he said: 'you gave me two talents, see here, I made a profit of two more talents.' 23 'Well done,' said his master, 'you too are a good and loyal slave; you have proved trustworthy over a small matter so now I shall put you in charge of more; you also have gained your Master's approval.

24 "Then the slave who was given the one talent presented himself: 'I know you for a hard man,' he said, 'you expect gains where you take no risk and returns where you make no outlay; 25 I was afraid of losing the talent, so I buried it; see, here it is returned.'

26 "'You wretched lazy slave,' his master retorted, 'you knew very well that I expect gains where I

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whence not I scattered, 27 thou ought therefore to cast my silver onto the money-lenders' tables and having come, I would have recovered my own with interest. 28 Therefore take up the talent from him and give it to the one having the ten talents, 29 for to everyone having it will be given and he will have an excess, but the one not having that which he is having will be taken up from him. 30 And the good-for-nothing slave, throw out into outer darkness, there will be the weeping and the gnashing of teeth.

31 "But whenever the Son of Man may come in his glory, and all the angels with him, then he will sit upon his throne of glory; 32 and all the nations will be gathered before him, and he will separate people from one another just as the shepherd is separating the sheep from the young goats, 33 and he will stand the sheep on his right hand but the young goats on the left hand.

34 "Then will say the king to those on his right hand: 'Come, praiseworthy ones of my Father, you are allotted the Kingdom having been prepared for you from the putting down of the world; 35 for I was hungry and you gave me to eat, I was thirsty and you gave me to drink, I was a [stranger] [refugee] and you gathered me in, 36 naked, and you enclosed me, I was feeble and you looked after me, I was in prison and you came to me.'

37 "Then the righteous will answer him saying: 'Lord, when was it we saw thee hungry and we fed, or thirsty and we gave to drink? 38 When was it we saw thee a [stranger] [refugee] and we gathered, or naked and we enclosed? 39 When was it we saw thee feeble or in prison and we came to thee?' 40 And the king having answered will say to them: 'Truly I am saying to you, as much as you did to the least one of these my brothers, you did it to me.'

41 "Then he will say also to those on the left hand: 'Go away from me having been cursed into the everlasting fire having been prepared for the Devil and his angels. 42 For I was hungry and you did not give me to eat, and I was thirsty and you did not give me to drink, 43 I was a [stranger] [refugee] and you did not gather me, naked and you did not enclose me, feeble and in prison and you did not look after me.'

44 "Then they also will answer saying: 'Lord, when was it we saw thee hungry, or thirsty, or a [stranger] [refugee], or naked, or feeble, or in prison, and we did not minister to thee?' 45 Then he will answer to them saying: 'Truly I say to

take no risk and returns where I make no outlay; 27 so you should have deposited my money with the money-lenders, then when I returned I would have got it back with interest. 28 So take the talent away from him and give it to the one having ten; 29 for to everyone that has, more will be given until he has an abundance; but whoever has little, even that will be taken away. 30 As for this useless slave, throw him outside into the dense darkness, there he will bitterly regret it.

31 "Now when the Son of Man comes in glory with all his holy angels, he will sit down on his glorious throne 32 and all nations will be assembled before him. Then he will separate the people just as a shepherd sorts out the sheep from the young goats; 33 the sheep he will put on his right and the young goats on his left.

34 "To those on his right hand he will say: 'Come you of whom my Father speaks well, to you has been assigned the Kingdom which was purposed when the world was founded. 35 For you gave me food when I was hungry, and drink when I was thirsty; when I was a needy stranger you welcomed me in, and when I was 36 poorly clad you clothed me; you looked after me when I was ill, and visited me when I was in prison.'

37 "Then the upright ones will respond: 'Lord, when did we ever see you hungry and give you food, or thirsty and give you drink? 38 When did we welcome you when you were a needy stranger, or clothe you when you were naked? 39 When did we ever visit you when you were ill or in prison? 40 And the king will answer them: 'I tell you truly that when you did it to the least of my brothers, it was as if you did it to me.'

41 "To those on his left he will then say: 'You who are cursed, get away from me into the everlasting destruction made ready for the Devil and his angels. 42 For you gave me no food when I was hungry, or drink when I was thirsty; 43 when I was a needy stranger you did not welcome me in; and when I was naked you did not clothe me, nor did you look after me when I was ill and in prison.'

44 "But Lord,' they will protest, 'when did we see you hungry or thirsty, a needy stranger and naked, ill or in prison, and did not attend to you?' 45 Then he will give them their answer: 'I

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you, as much as you did it not to one of these the least, neither you did it to me.' 46 And these will go into agelasting [cutting off] [restraint], but the righteous into agelasting life."

Chapter 26

It occurred that when Jesus finished all these words he said to his disciples: 2 "You are aware that after two days the passover takes place and the Son of Man is being given over to be put on the stake*."

3 Then the chief priests and the elders of the people assembled in the courtyard of the chief priest named Caiaphas, 4 and consulted together so that they may seize and kill Jesus by guile. 5 But they were saying: "Not at the festival so that no uproar might occur among the people."

6 But Jesus having been in Bethany, in the house of Simon the leper, 7 a woman came to him having an alabaster phial of very costly perfume, and was pouring it upon his head as he was reclining. 8 But having seen it, the disciples were displeased saying: "Why this waste? 9 it was possible for this to be sold for much, to be given to the beggars." 10 But Jesus having known said to them: "Why are you having trouble for the woman? for a good work she performed to me; 11 for always the beggars you are having with yourselves, but me not always you are having. 12 For this woman having cast this perfume upon my body did so for my entombment. 13 Truly I tell you, wherever in the whole world this Good News may be preached, what this woman did will be spoken of in remembrance of her."

14 Then one of the twelve, the one named Judas Iscariot, having gone to the chief priests. 15 said: "What are you willing to give me, if I will give him over to you?" They weighed out to him thirty pieces of silver. 16 And from then he was seeking opportunity so that he may give him over.

17 But the first of the unleavened, the disciples came to Jesus saying: "Where do you want we should make ready to thee to eat the passover? 18 He said: "Go down into the city to what's his name and say to him: 'The teacher is saying: 'My due time is near, to thee I am making the passover with my disciples.'" 19 And the disciples did as Jesus arranged for them, and they prepared the passover.

20 Having become evening he was reclining with the twelve disciples. 21 And at their eating he

solemnly tell you that inasmuch as you did not do it to the least of these, you did not do it to me.' 46 They will then be cut off forever, but the upright ones given life everlasting."

Chapter 26

Afterwards, when Jesus had finished telling them these things, he said to his disciples: 2 "You are aware that after two days it is the passover, and then the Son of Man will be betrayed and nailed to a stake."

3 Meanwhile the chief priests and elders held a meeting in the courtyard of high priest Caiaphas 4 to discuss how to arrest and execute Jesus by means of trickery. 5 But they agreed it should not be at the festival in case it may cause an uproar among the people.

6 Jesus was now in Bethany, and was in the house of Simon who had been a leper. 7 A woman approached him carrying an alabaster phial of very costly perfumed oil which she then proceeded to pour over his head as he was reclining. 8 However, when the disciples saw it they were very annoyed; "Why this waste?" they complained, 9 "this could have been sold for a great deal and the money given to the poor." 10 But Jesus detecting their murmuring said: "Why are you making trouble for this woman? she has done a good deed for me. 11 You will always have the poor with you, but you won't always have me; 12 this woman has anointed my body with perfumed oil in preparation for my funeral. 13 I tell you truly that wherever in the whole world the Good News may be preached, this woman's deed will be related in memory of her."

14 After this, Judas Iscariot who was one of the twelve, went to the chief priests 15 and asked: "What are you prepared to pay me if I hand him over to you?" They paid out thirty silver pieces, 16 and from then on he was looking for a good opportunity to betray him.

17 On the first day of the festival of unleavened bread, the disciples came to Jesus to ask: "Where do you want us to prepare for you to eat the passover meal?" 18 "Go down into the city and find, -you know who I mean," he replied, "tell him that the Teacher says 'My time is very near, I shall celebrate the passover with my disciples in your home'" 19 The disciples followed Jesus' instructions and prepared the passover there.

20 When evening came he was reclining at the table with his twelve disciples. 21 As they were

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said: "Truly I am saying to you that one of you will give me over." 22 And being greatly distressed they started, each one, to be saying to him: "Not by any means I is it Lord?" 23 But he having answered said: "The one having dipped the hand with me in the bowl, this one will give me over; 24 while the Son of Man is going under, just as has been written about him, yet woe to that man through whom the Son of Man is being given over; good it was for him if that man was not produced."

25 But having answered, Judas, the one giving him over, said: "Not I is it Rabbi?" He is saying to him: "Thou thyself said it."

26 But at their eating, Jesus having taken a loaf and having offered praise, he broke it and having given to the disciples he said: "Take, eat, this is my body." 27 And having taken a cup and having given thanks he gave to them saying: "Drink, all of you out of it; 28 for this is my blood of the covenant which for many is being poured out for the [letting go] [acquittal]* of sins. 29 But I am saying to you: I certainly shall not drink from this moment, out of this product of the vine, until the day whenever that I am drinking it new with you in the Kingdom of my Father." 30 And having sung praises they went out into the Mount of Olives.

31 Then Jesus is saying to them: "You all will be stumbled in me this night, for it has been written: 'I will strike the shepherd, and the sheep of the flock will be scattered around'; 32 but after I am to be raised up, I shall go before you into Galilee." 33 But having answered, Peter said to him: "If they all will be stumbled in thee I never will be stumbled." 34 Jesus said to him: "Truly I am saying to thee that during this night before a cock crows thou will utterly deny me three times." 35 Peter is saying to him: "If it should be necessary for me to die together with thee, I shall never utterly deny thee." All the disciples said the same.

36 Then Jesus is going with them into the place called Gethsemane and is saying to the disciples: "Sit you here, until having gone over there, I might pray." 37 And having taken Peter and the two sons of Zebedee he started to be distressed and to be greatly troubled. 38 Then he is saying to them: "My soul is greatly distressed until death; wait here and keep awake with me." 39 And going forward a little he fell upon his face praying and saying: "My Father, if it is possible, let go by this cup from me, however, not as I will but as thee."

eating he said: "I tell you truly that one of you will betray me." 22 They were greatly distressed at this, and each one began to ask: "It is not I, is it Lord?" 23 He answered: "The one who dips his hand with me in the bowl is the one who will betray me. 24 While the Son of Man must depart just it was written he would, yet woe betide the one who betrays him! It would be better for him if he had never been born."

25 Then Judas who was about to betray him also asked: "It is not I is it Rabbi?" to which Jesus replied; "You yourself said it."

26 During the meal, Jesus took a loaf and after offering praise, he broke it and passed it around to the disciples telling them: "Take some and eat, for this represents my body." 27 Then he took a cup and after giving thanks he passed it to them. "Drink from it all of you," he urged, 28 "for this represents my blood that inaugurates the covenant, and which is to be poured out on behalf of many to relieve them from their shortcomings. 29 And I tell you that from now on I shall never again drink with you this product of the vine, until the day when I drink it anew with you in my Father's Kingdom. 30 Then they sang songs of praise and went out into the Mount of Olives.

31 On the way Jesus told them: "You will all renounce me this night, for it was written: 'I will strike the shepherd, and the flock of sheep will be scattered'; 32 however, after I have been raised up I shall go ahead of you to Galilee." 33 "I shall never renounce you," declared Peter, even though all the others renounce you." 34 But Jesus replied: "I tell you for sure, that this night before the cock crows, you will utterly deny knowing me three times." 35 "Even if I should have to die with you," Peter protested, "I will never deny knowing you;" and all the disciples said the same.

36 Then Jesus and the disciples reached the place called Gethsemane. "Sit down here, while I go over there to pray," he told them, 37 but he took with him Peter and the two sons of Zebedee. Then he became distressed and very despondent. 38 "I am in great distress until my death," he confided to them; "wait here and stay awake with me." 39 Stepping a few paces forward he prostrated himself with his face to the ground praying earnestly: "My Father, if possible, let me not have to face this ordeal, nevertheless, it is not as I wish but as you do."

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40 And he is coming to the disciples and is finding them sleeping and is saying to Peter: "Were thou not thus strong enough to stay awake with me one hour? 41 Stay awake and pray so that thou may not enter into temptation, the spirit may be eager but the flesh is weak." 42 Again a second time having gone away he prayed saying: "My Father, if it is not possible for this to pass except I should drink, let thy will happen." 43 And having come again he found them sleeping, for their eyes were being heavy. 44 And having left them again and having gone away he prayed the third time, the same word having said again.

45 Then he is coming to the disciples and is saying to them: "You are sleeping the remaining time and you are resting, look! the hour has come near, and the Son of Man is being given over into the hands of sinners. 46 Get up and let us go; look! the one giving me over has come near." 47 And as he was yet speaking, look! Judas one of the twelve came and with him a large crowd with short swords* and sticks from the chief priests and elders of the people.

48 But the one giving him over gave them a sign saying: "Whom ever I should kiss, it is he, seize him." 49 And straightaway having come to Jesus he said: "[Hail] [Rejoice*] Rabbi" and kissed him tenderly. 50 But Jesus said to him: "Fellow, for what are you present?" Then having come forward they laid hands upon Jesus and seized him. 51 And look! one of those with Jesus having stretched out the hand pulled out his short sword* and having struck the slave of the high priest took off his ear. 52 Then Jesus is saying to him: "Turn back thy short sword* into its place for all those having taken a short sword, by a short sword will perish, 53 or are you thinking that I am not able to call for aid to my Father and he would put beside me at this moment more than twelve legions of angels? 54 How then should the Scriptures be fulfilled that thus it is necessary to happen?"

55 In that hour Jesus said to the crowds: "As upon a robber you came out with short swords* and sticks to take me? Daily in the temple I was sitting teaching and you did not seize me. 56 But all this has happened so that the writing of the prophets may be fulfilled." Then all the disciples having left him, fled.

57 But those having seized Jesus led him away to Caiaphas the high priest where the scribes and elders had assembled. 58 But Peter was following him from a distance until the courtyard of the

40 Turning back to the disciples he found them fast asleep. Addressing Peter he said: "Were none of you man enough to to stay awake with me for just one hour? 41 Stay awake and pray that you may not succumb to temptation; the spirit may indeed be eager, but the flesh is weak." 42 A second time he left them, and again he prayed : "My Father, if indeed it is not possible for me to avoid this, then let your will be done." 43 On returning he once more found them sleeping, for their eyes were heavy; 44 so he left them there, and the third time he went away to pray, saying the same as before.

45 Finally he came back to the disciples. "Are you still sleeping and taking your rest when there is so little time left?" he asked; "See, the time is near for the Son of Man to be betrayed into the hands of unprincipled men. 46 Get up and let us go, for my betrayer is near." 47 While he was still speaking, see! there was Judas, one of the twelve, sent from the chief priests and elders, with a large mob wielding swords and sticks.

48 His betrayer had previously given them a sign: "Whomever I should kiss," he had told them, "he is the one; arrest him." 49 So without hesitation he stepped up to Jesus; "Be of good cheer Master," he said, and tenderly kissed him. 50 Jesus responded: "Fellow, what are you doing here?" whereupon they rushed forward, grabbed hold of him and held him fast. 51 But just look at that! one of Jesus' followers drew a short sword and lashed out at the slave of the high priest, taking his ear clean off! 52 Jesus remonstrated with him: "Put the sword back in its place, for all those relying on the sword will perish by the sword. 53 Do you think I am not able to call for help to my Father, who would instantly surround me with more than seventy thousand angels? 54 But then how could the scriptures be fulfilled that it must happen this way?"

55 Turning now to the mob Jesus said: "Have you come out armed with swords and sticks to arrest me just as if I was a robber? yet every day in the temple I sat teaching you, and you didn't lay hold on me then. 56 But all this has happened to fulfil what the prophets wrote." By this time the disciples had slipped away and fled.

57 His captors then led Jesus away to the home of high priest Caiaphas where the teachers of the Law and elders had gathered. 58 Peter however, followed at a considerable distance until they reached the high priest's courtyard; there he

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chief priest, and having entered inside was sitting with the servants to see the end.

59 But the chief priests and the whole Sanhedrin were seeking false testimony against Jesus so that they may put him to death. 60 And they did not find any of the many false witnesses having come forward. But eventually two having come forward said: "This one said: 'I am able to pull down the sanctuary of God and through three days to build it.'" 62 And having stood up the chief priest said to him: "Are thou answering nothing? What are these testifying against thee?" 63 But Jesus was silent. And the chief priest said to him: "I adjure thee under the living God so that thou should say to us if thou are the Christ the Son of God."

64 Jesus is saying to him: "Thou thyself said it; furthermore I am saying to you: from now on you will see the Son of Man sitting on the right hand of power and coming on the clouds of heaven."

65 Then the chief priest tore through his outer garments saying: "He blasphemed! what yet need are we having of witnesses? See now, you heard the blasphemy, 66 what do you think? But those having answered said: "He is subject to death" 67 Then they did spit in his face and punched him, but others slapped 68 saying: "Prophecy to us Christ, who is the one having hit thee?"

69 But Peter was sitting outside in the courtyard and a slave girl approached him saying: "Thou also was with Jesus the Galilean." 70 But he denied before all saying "I am not aware of what you are saying." 71 But having gone out to the gateway another saw him and is saying to those there: "This one was with Jesus the Nazarene. 72 And again he denied with an oath: "I am not aware of the man." 73 But after a little while, those standing, having come forward said to Peter: "Truly thou also are out of them, for thy speech is making thee manifest. 74 Then he started to be cursing and to be swearing that: "I am not aware of the man." And straightaway the cock crowed, and Peter remembered the remark of Jesus having remarked that 'before a cock crowed, three times thou will utterly deny me'; and having gone outside he wept bitterly.

Chapter 27

But morning having occurred, the chief priests and the elders of the people consulted together against Jesus so as to put him to death. 2 Having bound him they led him away and gave over to

entered and mingled with the servants to see what would happen.

59 Inside, the chief priests and the whole of the Supreme court were trying to elicit false testimony that would convict Jesus of a capital offense. 60 But from the many false witnesses that came forward they could find nothing. Eventually two testified: 61 "He said: 'I can pull down the Most Holy of the temple and rebuild it in three days.'" 62 Rising to his feet the chief priest challenged: "Have you no answer? what do you say to the testimony of these witnesses?" 63 But Jesus remained silent. "I put you on oath in the Name of the living God, that you tell us if you are the Christ, the Son of God," the chief priest demanded.

64 "You yourself said it," Jesus answered him, "what is more I will tell you that you will soon see the Son of Man sitting at the right hand with power, and coming upon the clouds of heaven."

65 At that the chief priest ripped his robe apart; "He blasphemed!" he cried, " what further need do we have of witnesses, you heard the blasphemy, 66 what do you think?" Those that answered replied; "He is worthy of death." 67 They then spat in his face and punched him while others slapped him 68 demanding: "Prophecy to us Christ, who was it who hit you?"

69 Peter, meanwhile, was sitting outside in the courtyard when a young servant girl came up to him; "You were one of those with Jesus the Galilean," she accused. 70 But he denied it before them all; "I have no idea what you are talking about," he said. 71 He got up and went out to the gateway, but there another girl recognized him; "This is one of them who was with Jesus the Nazarene" she announced to the bystanders. 72 "I never knew the man," he declared with an oath. 73 After a while some of those standing there approached Peter: "Yes indeed you are one of them, your speech gives you away." 74 He started to swear with oaths and imprecation: "I tell you I never knew the man." Immediately, a cock crowed. 75 Then Peter remembered what Jesus had said that 'before a cock crows, you will deny me three times'. He rushed outside and wept bitterly.

Chapter 27

When morning came all the chief priests and elders conferred as to how they could put Jesus to death. 2 After this they bound him and led him away to Governor Pilate.

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Pilate the governor.

3 Then Judas, the one having given over, having seen that he was condemned, having felt regret turned back the thirty pieces of silver to the chief priests and elders 4 saying: "I sinned, having given over righteous blood." But they said: "What is that to us? thou will see." 5 And having hurled the silver pieces into the sanctuary, he withdrew, and having gone away he hanged himself.

6 But the chief priests, having taken the silver pieces said: "It is not permitted to cast them into the sacred treasury since it is the price of blood." 7 But having taken counsel together they bought out of them the field of the potter, to bury non-residents. 8 For this reason that field was called 'the Field of Blood' until today. 9 Then was fulfilled that spoken through Jeremiah the prophet saying: "And they took the thirty pieces of silver, the price of him having been priced, whom they priced from the sons of Israel, 10 and they gave them for the field of the potter, according to that put together to me by [the Lord] [YHVH]."

11 But Jesus stood before the governor; and the governor asked him saying: "Are thou the king of the Jews?" But Jesus is saying: "Thou thyself are saying." 12 And in his being accused by the chief priests and the elders, he answered nothing. 13 Then Pilate is saying to him: "Are you not hearing how many things they are testifying against thee?" 14 And he answered not to him in his favour, not even one statement; and the governor got to be wondering very much.

15 But festival by festival the governor was accustomed to release to the crowd a prisoner whom they wanted. 16 They were then having a notorious prisoner being named Barabbas. 17 Therefore having brought them together Pilate said to them: "Whom do you want I should release to you, Barabbas or Jesus named Christ," 18 for he was aware that through [envy] [malice] they gave him over. 19 But as he was sitting upon the judgement bench, his wife sent to him saying: "Nothing to thee and to that righteous one, for I suffered much today from a dream, through him."

20 But the chief priests and the elders persuaded the crowds so that they should ask for Barabbas, but Jesus they should destroy. 21 But having answered the governor said to them: "Whom from the two do you want me to set free to you?" They said; "Barabbas". 22 Pilate is saying to them: "What therefore shall I do to Jesus

3 Meanwhile his betrayer Judas on seeing that he had been condemned was filled with remorse, and returned the silver to the chief priests and elders. 4 "I have fallen short, I have betrayed innocent blood," he cried. "What is that to us?" they replied, "that's your problem." 5 At that he hurled the silver into the Holy Place and rushed out. Leaving the temple precincts he went away, then hanged himself.

6 The chief priests collected up the money, but were at a loss to know what to do with it. "We can't put it in the temple treasury because it is blood money, and that would be illegal," they said. 7 Finally they agreed to buy a potter's field to serve as a burial place for non-residents. 8 That is why even today it is called 'the Field of Blood'. 9 Thus Jeremiah's prophecy was fulfilled: "They took the thirty pieces of silver, the cost of him whom they so valued, as a price from the sons of Israel, 10 and they bought a potter's field with them, just as Jehovah had instructed."

11 Jesus now took his stand before the governor who asked him: "Are you the king of the Jews?" "You yourself said it", Jesus replied; 12 but as for the accusations of the chief priests and the elders, he said nothing. 13 "Can't you hear all the charges they are making against you?" Pilate asked him, 14 but he made not a single statement in his own defence, which greatly puzzled the governor.

15 Around the time of each festival it was the governor's practice to release a prisoner, whomever the crowd chose. 16 At the time they were holding a notorious criminal called Barabbas, 17 so the governor got them all together and asked them: "Whom shall I release, Barabbas or Jesus who is called Christ?" 18 He was fully aware that they only arrested him because they held a grudge against him. 19 But while he was sitting there in the judgement seat a message came from his wife: "Have nothing to do with that holy man for I had a nightmare about him last night."

20 Meanwhile the chief priests and elders cajoled the rabble to ask for Barabbas and condemn Jesus. 21 So when the governor asked them; "Who do you want me to release to you?" they clamoured for Barabbas. 22 "What then shall I do with Jesus who is called Christ?" Pilate asked. "Nail him to the stake!" they all shouted. 23 "But what did he do to deserve that?" he exclaimed.

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named Christ?" They all are saying: "Let him be put on the stake*." 23 He said: "But what bad did he do?" But they were crying out all the more saying: "Let him be put on the stake*."

24 Pilate having seen that he gains nothing but rather an uproar would occur, having taken water he washed off the hands before the crowd saying: "I am free from the blood of this righteous* man, you yourselves will see." 25 And having answered all the people said: "His blood upon us and upon our children." 26 Then he set Barabbas free to them and having scourged Jesus he gave him over so that he might be put on a stake*

27 Then the soldiers of the governor having taken Jesus into the praetorium, brought together to him the whole cohort, 28 and having stripped him, they put a scarlet cloak around him 29 and having plaited a crown out of thorns they put it upon his head and a reed in his right hand and having knelt before him mocked him saying: "[Hail] [Rejoice*] king of the Jews, 30 and having spit on him they took the reed and were hitting him on his head. 31 And when they mocked him they stripped off the cloak and put on his outer garments and they led him away to put on the stake*.

32 But going out they found a man, a Cyrenian name Simon who they compelled so that he might lift his stake*. 33 And having come to a place being called Golgotha which is being called Scull Place, 34 they gave him wine having been mixed with gall to drink and having tasted, he did not want to drink. 35 Having put him on the stake, they distributed his outer garments, by throwing a lot, 36 and sitting, they were watching him there. 37 And having been written, they put his charge above his head: 'This is Jesus the king of the Jews'.

38 Then put on stakes with him are two robbers, one on the right hand and one on the left hand. 39 But those passing by were blaspheming him, shaking their heads 40 and saying: "The one pulling down the sanctuary and in three days building it, save yourself; if you are the Son of God come down from the stake*." 41 Likewise also the chief priests mocking with the scribes and elders were saying: 42 "Others he saved, himself he is not able to save. King of Israel he is, let him come down now from the stake* and we will believe on him. 43 He had trusted on God, let him draw him away now -if he wants to, for he said: 'I am God's Son'." 44 But the same also the robbers, those put on stakes* together

They just shouted all the louder: "Nail him to the stake!"

24 Pilate could see that he would accomplish nothing but only create an uproar, so he took water and washed his hands in front of them all. "I am free from the blood of this innocent man," he said, "and I call you all to witness it." 25 "His blood be upon us and our children," ranted the crowd. 26 Then he released Barabbas, while he ordered Jesus to be scourged and handed over to be executed.

27 The governor's soldiers led Jesus back into the Hall of Justice and assembled the whole cohort of troops. 28 There they stripped him and put a scarlet cloak around him. 29 Someone fashioned a crown from the supple branches of the thorny brier, and put it on his head. Then they put a reed in his hand and knelt before him, "Hail king of the Jews," they mocked. 30 They spat on him, and taking the reed from his hand they started hitting him on the head with it. 31 When they tired of mocking him they took off the cloak and put his own clothes back on, and led him away for execution.

32 As they left, they impressed a man called Simon who was a Cyrenian, to carry the stake for him. 33 In this manner they arrived at a place called Golgotha which is also known as the Place of the Scull, 34 there they offered him some wine mixed with gall to drink, but after tasting, he refused it. 35 Then they nailed him to the stake, and having done so, they shared out his clothing by throwing a dice. 36 After this they sat down to keep watch. 37 Over his head a notice announcing his charge had been fixed, it read: 'This is Jesus the King of the Jews'

38 Two robbers were executed on stakes beside him, one on the right and the other on the left. 39 Those passing by vilified him and shook their heads: 40 "You demolisher of the Most Holy and rebuilder of it in three days, now save yourself," they taunted; "if you are the Son of God, come down off the stake." 41 The chief priests likewise joked about him, along with the teachers of the Law and elders. 42 "He saved others, but cannot save himself," they mocked, "If he's the king of Israel, let him come down now from the stake, then we'll believe him. 43 He trusted in God and said 'I am God's Son', well then, let Him rescue him -if he wants to." 44 Even the robbers who were on the stakes alongside him joined in the ridicule.

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with him, were reproaching him.

45 But from the sixth hour darkness occurred over all the earth until the ninth hour. 46 But about the ninth hour Jesus cried out with a loud voice saying: "Eli Eli lama sabachthani?" that is 'My God my God so that what have you [forsaken me] [left me behind]?' 47 Some of those having stood there, having heard, were saying: "He is calling for Elijah". 48 And straightaway having run, one of them having taken a sponge, having filled with [sour wine] [vinegar] and having put it around a reed and was giving it him to drink. 49 But the rest said: "Let him alone, let us see if Elijah is coming to save him." Another having taken a spear pierced his side and water and blood came out. 50 But Jesus again having cried out with a loud voice, he let go of the spirit.

51 And look! the curtain of the sanctuary was torn from top to bottom into two, and the earth was shaken and the bedrock was rent. 52 and the memorial tombs were opened and many bodies of the sleeping holy ones were raised. 53 And having gone out of the memorial tombs after his being raised up they* entered into the holy city and were manifested to many.

54 But the centurion and those watching Jesus with him having seen the quake and the happenings were very much afraid saying: "Truly this was the Son of God." 55 But there were many women viewing from a distance, who followed Jesus from Galilee, serving him, 56 among whom was Mary Magdalene and Mary James' and Joseph's mother, and the mother of the sons of Zebedee.

57 Evening having come, came a rich man from Arimathea, named Joseph who also was a disciple of Jesus. 58 He approached Pilate and asked for himself the body of Jesus, then Pilate ordered it to be given over. 59 And having taken the body, Joseph wrapped it in clean fine [linen] [muslin] 60 and put it in his new memorial tomb which he had hewn in the solid rock, and having rolled a big stone over the entrance of the memorial tomb he went away. 61 But there was Mary Magdalene and the other Mary sitting opposite the sepulchre.

62 But on the morrow, which is after the Preparation, the chief priests and the Pharisees approached toward Pilate 63 saying: "Sir, we remembered that that Misleader said while yet living: 'After three days I am being raised up', 64 order then that the sepulchre be secured until the third day, that not at any time having come,

45 Then at about midday, darkness descended over the whole earth for three hours. 46 It was mid-afternoon when Jesus cried out loudly: "Eli, Eli, lama sabachthani?" which means 'My God, my God, why have you left me?' 47 When they heard it some of the bystanders said: "He is calling for Elijah." 48 Then one of them immediately took a sponge, soaked it in sour wine, and wrapped it around a stick. Running up to Jesus with it he gave it him to drink. 49 The rest of them exclaimed: "Leave him alone and let us see if Elijah does come to save him." Another grabbed a spear and drove it into his side causing water and blood to pour out. 50 Jesus again uttered a loud cry, and expired.

51 But just look what happened next! The heavy curtain dividing the Holy from the Most Holy of the temple ripped right down the middle from top to bottom! A violent earthquake split great rocks apart 52 and threw the bodies of the dead out of their tombs. 53 Travellers passing the tombs after his resurrection, told many what they had seen when they went into the city.

54 When the centurion and his men who had been watching Jesus saw all this happening they were terrified: "Truly, this was the Son of God:" they exclaimed.

55 Many of the women who followed and ministered to him on the way from Galilee, stood at a distance watching. 56 Among them were Mary Magdalene, and Mary, James' and Joseph's mother, as well as the mother of Zebedee's sons.

57 When evening came, a disciple named Joseph from Arimathea who was rich, 58 approached Pilate to ask for the body of Jesus. He commanded that it be given him. 59 So Joseph took it and wrapped it in a sheet of clean fine linen, 60 then laid it in a new tomb that he had hewn out of solid rock for himself. He rolled a large boulder over the entrance then departed. 61 Mary Magdalene and the other Mary took up a vigil, sitting opposite the tomb.

62 The following morning, which was the day after the Preparation for the Sabbath, the chief priests and Pharisees went to Pilate. 63 "Sir," they said, "we just remembered that the Deceiver said while he was alive, that after three days he would be raised from the dead. 64 Command then that the tomb be guarded until the third day, so that his disciples may not come and remove the body,

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the disciples may steal him and may say to the people: 'He was raised from the dead', and the last deception be worse than the first." 65 Pilate said to them: "You have guards, use them! make it as secure as you perceive." 66 Having gone, they secured the sepulchre having sealed the stone with the guards.

Chapter 28

After the sabbath as the day dawned into one of the sabbaths* came Mary Magdalene and the other Mary to view the sepulchre. 2 And look! a great earthquake had occurred for an angel of the Lord having descended from heaven, having come, rolled away the stone and was sitting on top of it. 3 His appearance was as lightning and his clothing white as snow. 4 But from the fear of him the watchmen shook and became as dead.

5 But having answered the angel said to the women: "Do not be afraid for I am aware that you are seeking Jesus the one having been nailed to the stake. 6 He is not here, for he was raised just as he said; come, see the place where he was lying; 7 and having been gone quickly, say to his disciples that he was raised up from the dead, and look! he goes before you into Galilee, there you will see him; look! I said to you."

8 Going quickly from the memorial tomb with fear and great joy they ran to report to his disciples. 9 And look! Jesus met them saying: "[Hail] [Rejoice*]", but the women having approached him prostrated themselves and grabbed his feet. 10 Then Jesus is saying to them: "Do not be afraid, go off and report to my brothers so that they may go into Galilee and there they will see me."

11 But as they were going, look! some of the guards having come into the city, reported to the chief priests all the things having happened. 12 And having assembled with the elders they conferred, and having taken sufficient silver they gave it to the soldiers 13 saying: "Say that his disciples having come by night, stole him as we were sleeping, 14 and if ever this should be heard by the governor we shall persuade him and we shall make you free from worry." 15 Having taken the silver they did as they were instructed and this word was spread abroad by the Jews until this very day.

16 But the eleven disciples went to Galilee into the mountain where Jesus arranged to them and having seen him they prostrated themselves, but

then claim he has been raised. If that happened the last deception would be worse than the first." 65 "You have guards," retorted Pilate, "use them; guard it as much as you like." 66 So they secured the tomb by posting guards at the boulder.

Chapter 28

As the first day of the week following the sabbath dawned, Mary Magdalene and the other Mary came to view the tomb. 2 But see what had happened during the night! An angel of the Lord had descended from heaven causing a great earthquake that had dislodged the stone, upon which he then sat! 3 He shone just like lightning and his clothing was as white as snow. 4 When the guards saw him, they shook with terror and collapsed in a faint.

5 But now to the women he said: "Don't be afraid, I am aware you are looking for Jesus who was nailed to the stake, 6 but he is not here. He was raised up just as he had said, -come, see the place where he lay. 7 Now go quickly to his disciples and tell them that he has been raised from the dead, -and heed this- he is going ahead of you to Galilee and you are to meet him there. Remember what I have told you."

8 Overjoyed and filled with wonder, they ran as fast as they could from the tomb to break the news to the disciples, 9 but look! Jesus himself met them; "Hello", he greeted, at which they threw themselves at his feet and grabbed hold of them. 10 "Don't be afraid," he said, "just go and tell my brothers so that they will go to Galilee and see me there."

11 Meanwhile some of the guards went into the city and reported what had happened to the chief priests. 12 These convened a meeting with the elders and it was agreed that enough money be raised to bribe the soldiers to tell this story: 13 'His disciples came during the night while we were asleep and stole the body.' 14 "Don't worry about the governor getting to hear of it," they told them, " we will make it right with him." 15 So the soldiers took the money and did as they were told, and that is the story the Jews have spread about ever since.

16 The eleven disciples journeyed to Galilee and made their way to the mountain where Jesus had arranged to meet them. 17 On seeing him they prostrated themselves before him, although some

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some doubted. 18 Jesus having approached, spoke to them saying: "All authority was given to me in heaven and upon earth; 19 having gone forth therefore, make disciples of all the nations baptizing them into the name of the Father and of the Son, and of the holy spirit, 20 teaching them to be heeding all as many things as I commanded to you; and look! I am with you all the days until the complete end of the age."

had their doubts. 18 Then Jesus came closer to them and said: "All authority has been give to me in heaven and on earth, 19 so when you go from here, make disciples from all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, 20 teaching them to heed all and everything I have commanded you. And remember, I shall be with you right up until the complete end of this age."

Chapter 1

A beginning of the Good News of Jesus Christ. 2 According as it has been written in Isaiah the prophet: "Look! I am sending my messenger before thy face who will prepare thy way; 3 a voice calling loudly in the wilderness: 'Make ready the way of [the Lord] [YHVH*] keep making [straight] [level*] his highways.'" 4 John came baptizing in the wilderness, preaching a baptism of reformation* for the releasing of sins. 5 And all the country of Judea and the dwellers in Jerusalem were going out to him and were being baptized in the river Jordan, confessing in full* their sins.

6 And John was having been clothed with camel-hair and a leather belt around his loins, and eating insect locusts* and wild honey. 7 And he was preaching saying: "There is coming after me, one stronger than I am, of whom I am not worthy, having stooped, to loosen the straps of his sandals. 8 I myself baptize you with water, but he will baptize you with holy spirit."

9 And it occurred in those days, Jesus came from Nazareth of Galilee and he was baptized into the Jordan by John. 10 And straightaway coming up out of the water he saw the heavens being split and the spirit coming down as a dove, into him. 11 And a voice came out of the heavens: "Thou are my Son the beloved in thee I have found satisfaction*."

12 Straightaway the spirit pushed him out into the wilderness. 13 And he was in the wilderness forty days being tempted by Satan, and he was with wild animals and the angels were ministering to him.

14 After John was to be given over, Jesus came in to Galilee preaching the good news of God 15 and saying that 'the due time has been fulfilled and the Kingdom of God has drawn near; reform yourselves and believe in the good news.' 16 And passing beside the sea of Galilee he saw Simon and Andrew the brother of Simon casting around in the sea, for they were fishers; 17 and Jesus said to them: "Come behind me, and I shall make you become fishers of men." 18 And at once having left the nets they followed him. 19 Having passed on a short distance he saw James the one who was of Zebedee and John his brother in the boat repairing the nets. 20 At once he called them, and having left their father Zebedee in the boat with the hired men they went off behind him.

Chapter 1

This is how the Good News about Jesus Christ started. 2 It was as Isaiah the prophet wrote: "See, my messenger whom I am sending in advance, to prepare the way for you. 3 A voice calling out loudly in the wilderness: 'Prepare the way of Jehovah, keep levelling out his roadways.'" 4 So it was that John appeared in the wilderness encouraging people to be baptized, and baptizing them as a sign of their changed lives so that their shortcomings may be forgiven. 5 And from all the country of Judea as well as those living in Jerusalem, people were coming out to him, being baptized in the river Jordan while confessing all their failings.

6 John incidentally, was wearing clothing made of camel hair secured by a leather belt, and his only food was insect locusts and wild honey. 7 He also told them: "There is one coming after me who is far greater than I am, -why, I am not even worthy to bend down and undo his sandle straps. 8 I indeed baptized you with water, but he will baptize you with holy spirit."

9 Then it was that Jesus came down from Nazareth in Galilee, and was baptized in the Jordan by John. 10 As soon as he came out of the water he saw the heavens parting and the spirit descending to him just like a dove, 11 and out of the heavens came a voice: "You are my beloved Son, in you I have every confidence". 12 Urgently he was then impelled by the spirit to go into the wilderness 13 where he stayed for forty days. There he was tempted by Satan, his only companions being wild animals; but angels came to encourage him.

14 After John had been put in prison, Jesus went back to Galilee preaching God's Good News, 15 and telling people: "The due time has come and God's Kingdom is now near; so mend your ways and put faith in the Good News."

16 As he walked along the shore of the sea of Galilee he saw two fishermen, Simon and Andrew his brother, casting around in the sea. 17 So he called out to them: "Come here and join me and I will make you into fishers of men." 18 Without hesitation they left their nets and followed him. 19 A short distance ahead he saw James the son of Zebedee and his brother John repairing nets in their boat. 20 As soon as he saw them, he called them too; so leaving their father Zebedee in the boat with his men, they joined him.

Mark 1

21 And they travelled to Capernaum, and straightaway on the sabbath, having entered the synagogue he was teaching. 22 And they were astonished at his teaching, for he was teaching them as having authority and not as the scribes. 23 And straightaway in their synagogue there was a man in whom was an unclean spirit and he cried out 24 saying: "What to us and to thee* Jesus Nazarene? have thou come to destroy us? I know thee who thou are, the holy One of God." 25 And Jesus rebuked it saying: "Shut up and come on out of him." 26 And having convulsed him and having cried out with a loud voice, the unclean spirit came out of him. 27 And all were amazed and they sought each other saying: "What is this? a new teaching? to the unclean spirits he gives orders with authority and they listen to him." 28 And the hearing of him went straightaway everywhere into the whole country around Galilee.

29 And straightaway, having gone out of the synagogue they came into the house of Simon and Andrew with James and John. 30 But the mother-in-law of Simon was prostrate with a burning fever, and straightaway they are saying to him about her. 31 And having come forward he raised her up having taken hold of the hand; and the fever left her, and she was ministering to them.

32 Evening came when the sun set, they were bearing to him all those in a bad condition and those demonized; 33 and the whole city converged upon the door. 34 And he cured many in a bad condition with various diseases and he cast out many demons and he was not permitting the demons to be speaking because they knew him to be Christ.

35 And very early in the morning while it was still night, having risen he went away to a deserted place and there was praying. 36 And Simon and those with him searched persistently for him. 37 And they found him and they are saying to him that 'all are seeking thee'. 38 And he is saying to them: "Let us go elsewhere into the nearby village cities so that there also I may preach; for to this I went out." 39 And he came preaching into their synagogues, in the whole of Galilee, and casting out demons.

40 And a leper is coming toward him beseeching him, falling on his knees saying to him that 'if thou want to, thou are able to make me clean.' 41 And having been inwardly moved, having stretched out his hand, he laid it on him, and is saying to him: "I want to, be clean," 42 And

21 They went on to Capernaum, and when the sabbath came he entered the synagogue without delay, and started teaching. 22 They were all astonished at what he taught them for he spoke with authority, and not like their teachers of the Law. 23 But as soon as he started, a man in the synagogue who was demon possessed 24 cried out: "What have you got to do with us Jesus from Nazareth? Have you come to destroy us? I know just who you are, -the Holy One of God." 25 To which Jesus retorted: "Shut up! and come on out of him." 26 It threw the man into a convulsion and emitted a loud shriek, and then came out. 27 Well, the whole congregation was amazed and started whispering to each other: "What is this, some new cult? he gives orders to the demons in a voice of authority, and they actually obey him." 28 The news of this event spread rapidly throughout the whole district of Galilee.

29 After leaving the synagogue they went at once to the home of Simon and Andrew along with James and John. 30 But Simon's mother-in-law was laid up with a burning fever and they lost no time in telling him about her. 31 So he went to her, took her by the hand, and raised her up, -and the fever left her. She then started attending to their needs.

32 When evening came and the sun had set, he was besieged by people bringing others in poor health and by those who were demonized; 33 in fact it seemed as if the whole city had converged on their door. 34 He cured those who were suffering from various diseases, and cast out the demons, however he would not allow them to speak, because they knew he was the Christ.

35 Very early the next day while it was still dark, he got up and slipped away to a secluded place where he could pray. 36 When Simon and the others found he had gone they searched everywhere for him. 37 Eventually they found him. "Everyone is looking for you," they told him; but he replied: 38 "Let's go somewhere else, into the nearest rural towns so that I can preach there, for that really is why I came." 39 So he travelled throughout the whole of Galilee preaching in their synagogues and casting out demons.

40 On one occasion a leper came up to him and falling on his knees he beseeched him: "If only you would, you could make me clean." 41 Jesus was moved with pity for him, so stretching out his hand he laid it on him and said: "Then I will, become clean", 42 and immediately the leprosy

Mark 2

straightaway the leprosy went from him and he was cleansed. And having sternly charged him he put him out, 44 and is saying to him: "See thou positively tell no-one, but go away, show thyself to the priest and bring what things Moses decreed for thy cleansing in witness to them." 45 But having gone out he started to be proclaiming it much and to spread abroad the word, so that he was no longer to be able visibly to enter into a city; but he was outside in deserted places, and they were coming from all sides to him.

Chapter 2

And having again entered into Capernaum, after some days it was heard that he is in a house. 2 And many converged so that there was no more to be room to the door, and he was speaking the word to them. 3 And they come bringing to him a paralytic carried by four. 4 And not being able to get near to him through the crowd they unroofed the roof where he was, and having dug it out so they might lower the pallet where the paralytic was lying.

5 And Jesus having seen their faith is saying to the paralytic: "Child, thy sins are released." 6 But there were some of the scribes sitting and reasoning in their hearts: 7 Why does this one thus speak? he is blaspheming, who is able to release sins except One, -God?" 8 And straight away Jesus having perceived in his spirit that they are thus reasoning in themselves he is saying to them: 11 "Why are you reasoning these things in your hearts? 9 Which is easier, to say to the paralytic, 'Thy sins are being released,' or to say, 'Arise and lift up thy pallet and walk about? 10 But so that you may know that the Son of Man has authority to release sins on the earth'; - he is saying to the paralytic 11 "I am saying to thee: Arise, lift up thy pallet and go back to thy house". 12 And he arose and at once having lifted up the pallet, he went out in front of all so that all were beside themselves and to be glorifying God saying: "Thus we never saw."

13 And he went out again beside the sea and all the crowd was coming to him and he was teaching them. 14 And passing by he saw Levi of Alphaeus sitting at the tax office and he is saying to him: "Follow me," and having risen he followed him.

15 And he happened to be lying down in his house, and many tax collectors and sinners were reclining with Jesus and his disciples, for there were many that were following him. 16 And the scribes of the Pharisees having seen that he is

left him. 43 However, he sent him on his way with strict instructions. 44 "Tell no-one about this," he warned, "but show yourself to the priest, and take along the offering decreed by Moses for a cleansed leper, this will confirm it to them." 45 But having left, the man started to tell it far and wide and noise it abroad; so much so that Jesus was no longer able to go openly into a city, but had to stay outside in secluded places; even then they kept coming to him from all sides.

Chapter 2

Some days after he had returned to Capernaum the news got around that he was staying in a certain house. 2 So many converged on the place that it was packed out to the door. While he was telling them the Word of God, 3 four men arrived carrying a paralysed man on a mattress. 4 Being unable to get through the crowd they started dismantling part of the roof and cleared a hole large enough to lower the mattress down with the paralysed man on it.

5 When he saw their faith Jesus said to the invalid: "Young man, your shortcomings are forgiven!" 6 Certain teachers of the Law who were present took umbrage at this, 7 "How can he say that?" they said to themselves, "that's blasphemy, only One can forgive shortcomings and that is God." 8 Jesus could see straightaway what they were thinking. "Why are you thinking such thoughts," he asked them, 9 "which is easier, to say to this paralysed man, 'your shortcomings are forgiven', or to tell him to get up, pick up his mattress and walk away? 10 Well, just to let you know that the Son of Man indeed has authority on earth to forgive shortcomings-" so saying he turned to the paralytic, 11 "I say to you, get up, pick up your mattress and go back home." 12 Without hesitation he got up, picked up his mattress, and went out in front of them all. At that, all present were just beside themselves and gave glory to God; "We never saw anything like this before," they declared.

13 He again went down to the sea shore, and began teaching the crowd that soon collected around him. 14 As he passed by the tax office, he caught sight of Levi the son of Alphaeus sitting there. "Be my follower," he called out to him; so he got up and followed him.

15 So many followed Jesus that when he sat down to a meal in his house with his disciples, many tax-collectors and unprincipled men, were seated there with them. 16 When the teachers of

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eating with sinners and tax collectors were saying to his disciples that 'he eats with tax collectors and sinners'. 17 And having heard, Jesus is saying to them that 'those being strong are having no need of a physician, but those in a bad condition; I came not to call righteous ones but sinners.'

18 And the disciples of John and the Pharisees were fasting. And they are coming and saying to him: "For what reason are the disciples of the Pharisees and the disciples of John fasting but thy disciples are not fasting?" 19 And Jesus said to them: "The sons of the bridechamber cannot be fasting when the bridegroom is with them, at what time they are having the bridegroom with them they cannot be fasting. 20 But days will come when the bridegroom may be taken from them and then they will fast in that day. 21 No-one sews a patch of unshrunk rag upon an old outer garment, but if not, the substance of the new is pulling away from the old and the tear becomes worse. 22 And no-one is putting new wine into old wineskins, but if not, the wine will burst the wineskins and the wine is wasted also the wineskins; but new wine is put into new wineskins.

23 And on the sabbath he happened to be going through fields sown with grain, and his disciples began to make way plucking the ears of corn. 24 And the Pharisees were saying to him: "See, why are they doing on the sabbath what is not permitted?" 25 And he is saying to them: "Did you never read what David did when he had need and felt hungry, he and those with him? 26 how he entered into the house of God upon chief priest Abiathar, and he ate the loaves of presentation which it is not permitted to eat except the priests, and he gave also to those who were with him. 27 And he was saying to them: "The sabbath came to be because of man and not man because of the sabbath, 28 so the Son of Man is Lord also of the sabbath."

Chapter 3

And he again entered into a synagogue, and there was a man having a hand having been withered. 2 and they were watching him insidiously if he will cure him on the sabbath so that they might bring a charge* against him. 3 And he is saying to the man to the one whose hand having withered: "Get up into the middle". 4 And he is saying to them: "Is it permissible on the sabbath to do good or to do bad? to save a soul or to kill?" But they were being silent. 5 And having looked around at them with

the Law who belonged to the Pharisees saw this, they criticized him to his disciples for eating with such persons. 17 Overhearing their remark, Jesus told them: "It is the infirm who need a doctor, not those who are well. I came to call those lacking virtue not the virtuous."

18 Now John's disciples as well as the Pharisees practised fasting, so people came to Jesus asking: "Why is it that both the disciples of the Pharisees and those of John practise fasting but your disciples do not?" 19 "The friends of the bridegroom can hardly fast while the bridegroom is with them can they?" he replied, "all the time he is with them they just cannot fast, 20 but when the time comes for the bridegroom to be taken away from them, it is then that they will fast. 21 No-one sews a patch of new material on an old garment, for the new would just pull away from the old and the tear become worse. 22 Likewise no-one would put new fermenting wine into old brittle wineskins, otherwise the wineskins would burst, the wine be wasted, and the wineskins ruined. New wine is put into new wineskins."

23 On the sabbath, it so happened that they were strolling through some cornfields. As they made their way through the standing grain, the disciples plucked a few ripe ears. 24 "Why are they doing that on the sabbath when it is against the law," demanded the Pharisees. 25 "Did you never read what David and his companions did when they were in need and felt hungry?" he asked them; 26 "how he entered the house of God and prevailed upon chief priest Abiathar; then he ate the presentation loaves which it is not lawful for anyone to eat except the priests, and he gave some also to his companions? 27 The sabbath was made for man and not man for the sabbath," he continued, 28 "so the Son of Man is Lord also of the sabbath."

Chapter 3

Once again he went into the synagogue, and there he found a man with a withered hand. 2 But his enemies were watching with evil intent to see if he would cure him on the sabbath, hoping for legal grounds to bring a charge against him. 3 So he said to the man with the withered hand: "Come over here to the centre," 4 Then he said to the others: "Is it better to do good on the sabbath or to do bad? to save a life or to take one?" But they kept silent. 5 He looked around at them indignantly, inwardly grieved at their hard

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displeasure, being inwardly grieved at the hardening of their hearts, he is saying to the man: "Stretch out thy hand," and he stretched it out, and his hand was restored. 6 And having gone out, the Pharisees straightaway conferred with the Herodians, giving the low-down on him so that they might destroy him.

7 And Jesus withdrew with his disciples to the sea; and a great multitude from Galilee followed, and from Judea 8 and from Jerusalem, and from Idumea and the opposite side of the Jordan; and around Tyre and Sidon a great multitude hearing how many things he is doing, came to him. 9 And he said to his disciples so that a small boat be constantly ready for him because of the crowd so that they may not press on him. 10 For many he cured, so that as many as were having plagues were falling on him in order to grasp him. 11 And the unclean spirits whenever they were beholding him were falling before him and were crying out saying that 'Thou are the Son of God'. 12 And many times he censured them so that they should not make him manifest.

13 And he is going up into the mountain and summoning whom he was wanting and they went with him. 14 And he made twelve who also he named 'apostles' so that they may be with him, and so that he may send them to be preaching 15 and to be having authority to be casting out the demons. 16 And he made the twelve.

And he put on to Simon the name Peter, and 17 James of Zebedee and John the brother of James, and he put upon them the name Boanerges which is Sons of [Thunder] [Thunderstruck], 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James of Alphaeus, and Thaddaeus and Simon the Cananaean 19 and Judas Iscariot who also gave him over. And he goes into a house.

20 And the crowd again gathers so that they were not even able to eat bread. 21 And having heard, those beside him went out to lay hold of him, for they were saying that he was standing out. 22 And the scribes, the ones having come down from Jerusalem, were saying that 'he is having Beelzebub' and that 'by the ruler of the demons he is casting out the demons.'

23 And having called them to him he was saying to them in parables: "How is Satan able to be casting out Satan?" 24 And if a kingdom against itself should be divided, that kingdom is not able to stand. 25 and if a house against itself should be divided, that house will not be able to stand.

heartedness. "Stretch out your hand," he said to the man. He stretched it out and his hand became normal again. 6 The Pharisees immediately hurried out to confer with the ruling political party supporters, and to pass on information which they hoped would destroy him.

7 Then Jesus and his disciples left that place for the sea-shore, and a multitude of people followed him from Galilee, Judea 8 and Jerusalem, as well as from Idumea and the opposite side of the Jordan. A great multitude from around Tyre and Sidon also came to him when they heard about his miracles 9 So he asked his disciples to have a small boat always ready for him, so he could avoid the crush from the crowd, 10 for all those who were afflicted would throw themselves on him so as to catch hold of him. That is how many of them were cured. 11 Whenever the unclean spirits saw him they fell down before him and cried out: "You are the Son of God." 12 On many occasions he had to order them sharply not to reveal his identity.

13 Calling the ones to him that he wanted, he next took them up into the mountain. 14 There he appointed twelve, whom he called 'apostles', to attend him and to be sent forth to preach. 15 They also had the authority to cast out demons. 16 That is how the twelve were appointed.

To Simon he gave the name Peter; 17 while James and his brother John the sons of Zebedee, he called Boanerges which means Sons of Thunder; 18 then there was Andrew, Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus and Thaddaeus; Simon the Cananaean, 19 and finally Judas Iscariot, the one who betrayed him. After this he went home.

20 Soon the place was again besieged by such a crowd that they were not even able to eat a meal. 21 When they heard about this, those dear to him came to take him away, for they said he was going to extremes. 22 But the teachers of the Law from Jerusalem said that he was possessed by Beelzebub, and that it was only by means of the ruler of the demons that he cast out demons.

23 So he called them over and using metaphors asked them: "How can Satan cast out Satan? 24 If a kingdom is divided against itself it cannot stand; 25 and if a house is divided against itself it will not stand; 26 so if Satan has opposed himself

Mark 3-4

26 And if Satan stood up against himself and was divided, he is not able to stand but an end he is having.

27 "But no-one could ever, having entered into the house of the strong, plunder his goods, if he did not first bind the strong; and then his house he will plunder. 28 Truly I say to you that all will be released to the sons of men, the sins and the slanders, as many as they might slander, 29 but whoever should slander against the holy spirit, he is not having a release to the age, but is liable for an everlasting sin;" 30 because they were saying: "He is having an unclean spirit."

31 And his mother and his brothers are coming, and standing outside they sent to him calling him. 32 And the crowd was sitting around him, and they are saying to him: "Look, thy mother and thy brothers are seeking thee outside." 33 And having answered them he is saying: "Who are my mother and my brothers?" 34 And having looked around at those about him sitting in a circle he is saying: "See my mother and my brothers; 35 Whoever may do the will of God, this is my brother and sister and mother."

Chapter 4

And again he started to be teaching beside the sea. And a large crowd gathered together to him, so having embarked in the boat to sit in the sea, while all the crowd were beside the sea on the shore. 2 And he was teaching them a lot in parables and was saying to them in his teaching: 3 "Listen, one sowing went out to sow, 4 and it so happened to be in the sowing that some seed fell by the wayside, and the flying creatures having come and swallowed it down. 5 And other fell on the rocky soil where it was not having much earth, and immediately it sprang up though not having depth of earth. 6 And when the sun rose it was scorched, and through not having a root, it dried up. 7 And other fell into thorns and the thorns came up and smothered it, and it did not give fruit. 8 And other fell into the good earth and was giving fruit, coming up and increasing and was bearing in thirty, and sixty, and a hundred fold." 9 And he was saying: "Who has ears to be hearing, let him keep hearing."

10 And when he happened to be alone, those about him together with the twelve were questioning him about the parables. 11 And he was saying to them: "To you has been given the mystery of the Kingdom of God; but to those outside all is happening in parables 12 so that

and is divided, he also cannot stand but has already come to his end.

27 "No-one could possibly break into a strong man's house and steal his possessions unless he first ties up the strong man; only then could he ransack his house. 28 I tell you truly that all the shortcomings and evil speech that men have committed, much though it is, will be forgiven them; 29 but those who speak evil of the holy spirit, will not be forgiven even to the end of the age, but they will be held accountable for an everlasting failing." 30 He said this because they were saying: "He has an unclean spirit."

31 His mother and brothers then arrived and waited outside while they sent in a message to call him out. 32 A crowd of people was sitting all around him when they told him: "Your mother and brothers are outside and want to see you." 33 "Who are my mother and my brothers?" he asked, 34 then looking at the circle of all those seated around him he continued: "See, my mother and my brothers, 35 whoever it is that does the will of God, is truly my brother, my sister, and my mother."

Chapter 4

He resumed his teaching on the sea-shore and as usual attracted a large crowd. So he got into the boat and sat in it, a little way out to sea, while the people remained on the shore. 2 Most of his teaching came in the form of parables; so he said to them: 3 "Now listen, a sower went out to sow, 4 and as he scattered the seed, some fell at the roadside; well, the birds soon came along and pecked all that up. 5 Other seed fell on rocky soil where there was very little earth, and it germinated prematurely because the earth there was not deep. 6 When the season came for hot sun, it became scorched, and it shrivelled up because it had no root. 7 Yet other seed fell among brambles and they came up and smothered it so that it yielded nothing. 8 But some seed fell upon fertile soil and it yielded grain, it kept coming up and increasing, some thirty, some sixty, and some a hundred fold." 9 He then counselled them: "Whoever has ears to hear, let him keep paying attention."

10 When they were on their own, his followers as well as the twelve, asked him about the parable. 11 He replied: "You have been given understanding of the difficult things about the Kingdom of God, but to outsiders it must be described in parables. 12 They do indeed look,

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looking they may look but not see, and hearing they may hear but not understand, nor at any time may they turn back and it be released to them." 13 And he is saying to them: "You have not discerned this parable, so how will you know all the parables?"

14 "The one sowing is sowing the word, 15 but the ones by the wayside, are these where the word is being sown, and whenever they may hear, Satan is coming and is taking the word having been sown in them. 16 And similarly, those being sown on the rocky soil, who, whenever they may hear the word, are accepting it at once with joy. 17 They are not having a root in themselves but are transitory, next, pressure or hounding having occurred, they are being stumbled. 18 And others are those into the thorns being sown; these are those having heard the word, 19 and the worries of the age and the delusion of riches, and the cravings about all the other things entering in, are smothering the word and it becomes unfruitful. 20 And those having been sown upon the good earth are the ones who hearing, receive the word, and bear fruit, thirty, sixty and a hundred-fold."

21 And he was saying to them that 'A lamp is not brought so that it can be placed under a two-gallon measure, or under a bed. Is it not so that it should be placed upon a lampstand? 22 For nothing is hidden except it may become exposed, neither did anything become well-concealed unless it may come into exposure.

23 "If anyone has ears to be hearing, let him keep hearing.' 24 And he was saying to them: "Look at what you are hearing. In what measure you are measuring it will be measured to you and it will be added to you. 25 For who is having, will be given to him, and who is not having that also which he is having will taken from him."

26 And he was saying: "Thus is the Kingdom of God, as a man may throw the seed upon the earth, 27 and he may sleep and may rise night and day, and the seed may sprout and may grow, as he has not known. 28 Of itself the earth is bearing fruit, first a blade, next the ear, next full corn in the ear. 29 But whenever the fruit should give up, straightaway he sends the sickle because the harvest is standing by."

30 And he was saying: "How may we liken the Kingdom of God, or in what parable can we place it? 31 As to a grain of mustard, which whenever it may be sown on the earth, is smaller than all the seeds, -those upon the earth-, 32 and

but while looking they do not perceive, also they hear, but although hearing they do not take it in, otherwise sooner or later they would have to change their lives, so as to be forgiven. 13 If you have not grasped this parable," he added, "how will you understand all the others?"

14 "The sower is spreading the Good News of the Kingdom. 15 The ones by the roadside are those in whom the Good News is implanted, but whenever they hear it, Satan comes along and snatches away any interest they may have had. 16 Similarly, the seed sown on rocky soil are those who, whenever they hear the Good News, accept it with enthusiasm, 17 but their commitment has no depth, it is merely superficial; so when opposition and pressure occur because of the Good News, they soon give up. 18 As for those sown among brambles, they are the ones who hear the Good News, 19 but allow the worries of life and the illusory prospect of getting rich, and the cravings for all the other new-fangled attractions, to crowd out the Good News. 20 However, the seed sown on good soil, now these are those who both hear the Good News and take it in, they produce good results, some more than others according to their circumstances."

21 He went on to tell them: "You do not bring a lamp into a room then put it under a bowl or under a bed, do you not go to put it on a lampstand? 22 So there is nothing hidden that will not be exposed, nor will anything well concealed, not be brought to light.

23 "Whoever has ears to hear, let him keep paying attention, 24 and," he added, "consider well what you are hearing. Indeed the standards you are setting for others, you will be measured by, but in your case they will be raised. 25 For whoever has understanding, more will be given, but whoever does not have it, what little he has, will be taken away from him."

26 He continued: "The Kingdom of God is like a man who scatters seed on the ground. 27 As he goes to bed and gets up, and night follows day, the seed sprouts and grows; but he has no idea how. 28 The earth brings forth its fruit of its own accord, first the sprout, then the ear, and finally the ear heavy with grain. 29 When it is fully ripe he starts to reap without delay, for the harvest is ready.

30 "To what then can we compare the Kingdom of God," he mused, "just how can we illustrate it? 31 Perhaps to a mustard seed which is the tiniest of all the seeds that are sown on the ground. 32

Mark 4-5

whenever it may be sown, it comes up and becomes greater than all the vegetation and is producing great branches so as to allow the flying creatures of heaven to settle under its shadow."

33 And with many of suchlike parables he was speaking the word to them, just as they were able to be hearing, 34 but apart from a parable he was not speaking to them, but to his own disciples he was unfolding it all.

35 And he is saying to them in that day, evening having come: "Let us go across to the other side." 36 And having released the crowd, they are taking him as he was, in the boat, and other boats were with him. 37 And a great hurricane of wind occurs, and the waves were dashing into the boat so that the boat was soon to be filled. 38 And he was in the stern asleep on the boat-cushion; and they rouse him and are saying to him: "Teacher, do you not care that we are perishing? 39 And having been roused he rebuked the wind and said to the sea: "Having been muzzled, be silent!" and the wind ceased raging and a great calm occurred. 40 And he said to them: "Why are you so cowardly? do you not yet have faith?" 41 And they feared a great fear, and were saying to each other: "Who really is this that also the wind and the sea listen to him?"

Chapter 5

And they came to the other side of the sea into the country of the Gerasenes. 2 And he having got out of the boat, straightaway encountered out of the memorial tombs, a man in whom there was an unclean spirit, 3 who was having an abode in the memorial tombs. And no-one was yet able either to chain or to bind him 4 because many times he was to have been bound with fetters and chains, but to have torn them apart and the chains and fetters to be shattered by him, and no-one was having the strength to subdue him. 5 And all through the night and day, in the memorial tombs and in the mountains he was crying out and cutting himself with stones.

6 And having seen Jesus from a distance he ran and prostrated himself to him, 7 and having cried out in a loud voice he is saying: "What to me and to thee* Jesus Son of the Most High God? I make thee swear by God thou should not [torment*] [inflict judgement on] me" 8 For he was saying to it: "Come out, thou unclean spirit, out of the man." 9 And he was asking it: "What is thy name?" And it is saying to him: "Legion is my name because we are many," 10 And it was

Yet when it is sown and comes up, it grows bigger than all the surrounding vegetation, and it produces branches that are so large that the birds come and make their nests in its shade."

33 It was with these and many similar parables that he declared the Kingdom message to them, to the extent that they could understand it. 34 In fact without a parable he spoke to them not at all; but to his own disciples he expounded them fully.

35 One day as evening came, he said: "Let's go across to the opposite shore." 36 So they dismissed the crowd and set off in the boat with him just as he was; and a number of other boats followed. 37 Soon the wind strengthened to hurricane force, and great waves were whipped up and were dashing over the sides of the boat. Any moment it seemed it would be completely swamped; 38 but he lay on the boat-cushion in the stern, fast asleep. Urgently they roused him, "Teacher," they cried, "don't you care that we're all about to perish?" 39 Thoroughly awake now, he rebuked the wind, and commanded the sea: "Be quiet, calm down," and the wind ceased raging, and a great calm set in. 40 Turning to them he said: "Why are you so cowardly, do you not yet have faith?" 41 They were all petrified with fear, and were saying to each other: "Who really is this, so that even the wind and the sea obey him?"

Chapter 5

Eventually they made it to the opposite shore, to the country of the Gerasenes. 2 But as soon as he got out of the boat he encountered a demon-possessed man 3 who came out from among the tombs where he dwelt. Up to that time no-one had been able to restrain him; 4 and although on many occasions he had been restrained with fetters and chains, he had just burst them apart and shattered them. No-one had the strength to subdue him. 5 Night and day he just wandered among the tombs and the mountains, crying out and lacerating himself with stones.

6 When from a distance he saw Jesus, he ran up to him, prostrating himself before him 7 and cried out: "What have I got to do with you, Jesus Son of the Most High God? swear to me in the name of God that you will not yet bring the judgement upon me." 8 For he had just told him: "Come out of the man you unclean spirit". 9 "What is your name," Jesus then asked it. "Legion is my name," it replied, "because there are many of us," 10 and it kept earnestly imploring him not to send them into exile.

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begging him much so that he may not send them out of the country.

11 But there was near the mountain a large herd of swine feeding; 12 and they begged him saying: "Send us into the swine so that into them we may enter. 13 And he gave permission to them, and having come out, the unclean spirits entered into the swine and the herd rushed headlong over the precipice into the sea, two thousand, and they were drowning in the sea.

14 And the ones feeding them fled and reported to the city and to the fields, and they went to see what is having happened. 15 And they are coming to Jesus and they see the demonized one sitting having been clothed and being of sound mind, the one having had the legion, and they were afraid. 16 And those having seen how it happened to the one being demonized and about the swine, described it in detail to them. 17 And they started to beg him to go away from their districts.

18 And on his embarking in the boat, the one having been demonized was begging him so that he might be with him. 19 And he did not permit him, but is saying to him: "Go in to thy house to those who are thine and report to them as many things as the Lord has done to thee and had mercy on thee." 20 And he went away and started to be proclaiming in the Decapolis as many things as Jesus did to him, and all were astonished.

21 And Jesus having crossed to the other side in the boat, a large crowd converged upon him as he was by the sea. 22 And one of the synagogue rulers named Jairus is coming, and having seen him he falls at his feet, 23 and he begs him much saying that 'My little daughter is having her last throes, so that having come, may thou lay hands upon her so that she may be saved and may live.' 24 And he went away with him. And a large crowd was following him and they were pressing him on all sides.

25 And a woman being subject to a flow of blood for twelve years, 26 and having suffered much by many physicians and having spent all that she had, had been benefited nothing, but rather having come to be the worse, 27 having heard the things about Jesus, having come in the crowd from behind, she grasped his outer garment, 28 for she was saying that 'if I might just grasp of his outer garment, I shall be saved'. 29 And straightaway the source of her blood was dried up, and she knew in her body that she had been healed from the scourge.

11 Now there happened to be a large herd of swine feeding on the mountainside, 12 so they begged him: "Send us into the swine so that we can occupy them." 13 He agreed, so the spirits came out of the man and entered into the swine, causing the whole herd to stampede. Two thousand of them hurtled headlong over the precipice into the sea, and all were drowned.

14 The herders fled, and told everyone they met in the fields and in the city about it, so these went out there to see just what had happened. 15 When they got to where Jesus was, they found the man who had been demonized with the legion, sitting there, now fully clothed, and sane. 16 As those who witnessed it described in detail what had happened to the demonized man and the swine, they became scared 17 and began to implore him to leave their district.

18 As he was getting into the boat to leave, the man who had been demonized implored him to let him come too, 19 but he would not allow him. Instead he told him: "Go home to your family and tell them all that the Lord has done for you and the mercy he has shown you. 20 So he went away to the Decapolis and started to proclaim all the things Jesus had done for him, astonishing everyone that heard it.

21 When Jesus returned in the boat to the opposite side a large crowd had gathered on the shore to meet him. 22 Among them was Jairus, one of the overseers of the synagogue. On seeing Jesus he fell at his feet 23 and earnestly implored him: "My little daughter is near to death," he said, "please come and lay your hands on her and save her, so that she may live." 24 So he went with him, and the crowd followed, pressing all around him.

25 Now there was a woman who had had a haemorrhage for twelve years. 26 She had suffered a great deal at the hands of many physicians and had spent all her money on them; but instead of getting better she actually became worse. 27 Having heard about Jesus' miracles, she slipped into the back of the crowd, came up behind him and grasped his robe. 28 "If I only catch hold of his robe," she thought, "I shall get better." 29 Well, from that moment, the bleeding stopped, and she felt in herself that she had been healed of her affliction.

Mark 5-6

30 And straightaway Jesus having realised in himself power having gone out of him, having turned around in the crowd he was saying: "Who grasped my outer garments?" 31 And the disciples were saying to him: "Thou are looking at the crowd pressing around thee, and thou are saying: 'Who grasped me?'" 32 And he was looking around to see the one having done this. 33 But the woman having been afraid and trembling, knowing what has happened to her came and fell before him and said to him all the truth. 34 But he said to her: "Daughter thy faith has saved thee, go in peace and certainly be in full health from thy scourge."

35 As he was speaking they are coming from the synagogue ruler saying that "Thy daughter died, why are you still troubling the teacher?" 36 But Jesus having overheard the word being spoken, is saying to the synagogue ruler: "Fear not, only have faith." 37 And he did not let anyone follow with him except Peter and James and John the brother of James.

38 And they are coming into the house of the synagogue ruler and he is seeing the tumult and those lamenting and those crying aloud much, 39 and having come in he is saying to them: "Why are you making a tumult and lamenting? the little child has not died but is sleeping." 40 And they were scornfully mocking him, but he, having put them all out, takes along the father of the little child and the mother and those with him, and goes in where the little child was. 41 And having taken a firm hold of the little child's hand, he is saying to her: "Talitha cum", which being translated is: "Little girl, I am saying to thee, arise!" 42 And straightaway the little girl stood up and was walking for she was twelve years old. And at once they were transfixed with great ecstasy. 43 And he ordered them repeatedly so that no-one should know this and he said for something to be given to her to eat.

Chapter 6

And he went from there and is coming into his father's town and his disciples are following him. 2 And having come to be the sabbath he started teaching in the synagogue and many hearing were astonished saying: "From where did this one get these things?" and "what wisdom having been given to this one," and "such powers through his hands taking place. 3 Is not this the carpenter the son of Mary, and brother of James and Joseph and of Judas and of Simon? and are not his sisters here with us?" and they were being stumbled in him.

30 However, Jesus immediately felt power drain out of him, so he turned around in the crowd: "Who caught hold of my robe?" he said. 31 "Just look at this crowd milling around you," his disciples replied, and yet you ask 'who put their hand on me?'" 32 Even so, he kept looking around to see who had done it. 33 Knowing that she was responsible, the woman, trembling with fear, fell on her knees before him and told him everything. 34 But he said: "Daughter, your faith has made you well, go in peace and may you be totally free from your affliction."

35 As he was speaking to her, men came from the home of the overseer of the synagogue to tell him: "Your daughter has died, why bother the Teacher any further?" 36 But Jesus overheard them: "Don't be distressed," he said, "just have faith." 37 And he did not allow anyone to follow him except Peter, James and his brother John.

38 As they entered the man's house they came upon a scene of noisy uproar, with lamenting and continuous loud wailing. 39 When he got inside he said: "Why are you making such a fuss with all this noise? the child is not dead, but just sleeping." 40 Well, they all ridiculed him at that, but he cleared them all out; then taking the little girl's parents and those that had come with him, he went to where the child was lying. 41 He took her hand firmly in his, then said "Talitha cum" which means: 'Little girl, I tell you, arise!' 42 Straightaway the girl who was twelve years old, stood up and started to walk! The parents were absolutely ecstatic and could hardly speak, 43 so he repeated several times to them his instruction to tell no-one about it. Then he told them to give her something to eat.

Chapter 6

From there he travelled to his hometown with his disciples, 2 and on the sabbath he started teaching in the synagogue. Those hearing him were astonished and were saying among themselves: "Where did he get such ability?" and "what wisdom he's been given!" and "such power coming through his hands! 3 yet isn't he Mary's son, the carpenter, the brother of James, Joseph, Judas, and Simon? and his sisters, don't they live right here in this town with us?" Thus they were deterred from believing him.

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4 And Jesus was saying to them that 'A prophet is not without honour if not in his father's town and among his kinsmen and in his house.' 5 And he was not able to do there a single powerful work, except he cured a few infirm, having put upon the hands. 6 And he was amazed through their lack of faith. And he was going around the villages in a circle, teaching.

7 And he calls to him the twelve, and he started to be sending them two by two, and was giving to them authority over the unclean spirits, 8 and he gave orders to them so that they should take nothing in the way except only a staff; not bread, not a food bag, not copper in the girdle; 9 but sandals being bound, not to be putting on two under-garments.

10 And he was saying to them: "Where ever you may enter into a house, there stay until ever you may leave from there. 11 And whatever place may not favourably receive you nor may hear you, travel out from there, shake off the loose dust from underneath your feet as a witness to them. 12 And having gone out they preached so that they may reform* 13 And many demons they were casting out and were anointing with oil many infirm ones, and were curing.

14 And King Herod heard, for his name became public, and they were saying that 'John the one baptizing, has been raised from the dead, and through this mighty powers are working in him'; 15 but others were saying that 'it is Elijah'; but others were saying that 'he is a prophet as one of the prophets'.

16 But Herod, having heard, was saying: "John whom I beheaded, this one was raised." 17 For Herod himself having sent, seized John and bound him in prison through Herodias the wife of Philip his brother, because he married her. 18 For John was saying to Herod that 'it is not lawful for thee to be having the wife of thy brother.' 19 But Herodias was having a grudge within her against him and was wishing to kill him but she was not able. 20 For Herod was [fearing] [respecting] John having known him a man righteous and holy, and he was keeping him safe, and having heard many things from him had no way out, but gladly was hearing him.

21 And having become free time when Herod for his birthday, made a feast for his greatest men and for the chiliarchs and for first ones of Galilee. 22 And having entered, his daughter, that of Herodias, having danced pleased Herod and those reclining with him. The king said to

4 So Jesus said to them: "A prophet is not deprived of honour except in his hometown, among his own relatives and in his own house." 5 As a result he was not able to do a single miracle there, except to cure a few infirm ones by putting his hands on them. 6 Their lack of faith amazed him, so he set out on a teaching tour of the surrounding villages.

7 He called the twelve to him to start sending them off by twos, but first he gave them authority over the unclean spirits, 8 and he instructed them to take nothing with them except a staff, not even bread, a bag of food, or money in their belt-purses. 9 They were to take only the sandals they were wearing and no change of underclothes.

10 He told them further: "If you are given lodgings in someone's home, stay there until you leave the district. 11 Anywhere where they do not accept you or take heed to your message, travel on from there and shake off any ties you might have had with them, to show how you reject them. 12 So they went out and preached to persuade people to change their lives; 13 and they caste out many demons, anointed infirm ones with oil, and performed many cures.

14 King Herod got to hear about Jesus whose name had now become well-known. People were saying that John the Baptizer had been raised from the dead, and that is why he was able to perform such miracles. 15 Others were saying that he is Elijah, while yet others that he was just a prophet like any other prophet.

16 When Herod heard of him though, he was convinced that it was John whom he beheaded, raised from the dead. 17 For Herod himself had had John seized, thrown into prison and bound, to please his wife Herodias. She was the ex-wife of his brother Philip, 18 and John had told him that it was illegal for him to have his brother's wife. 19 So Herodias nursed a grudge against him and would like to have had him killed. But she had no opportunity; 20 for Herod respected John knowing him to be an upright and holy man. So he kept him safe and would listen to him, for he was always pleased to hear what he had to say; but he was in a dilemma as to what to do with him.

21 When Herod's birthday came around a holiday was declared and he gave a party for those of highest rank, his military commanders, and the foremost ones in Galilean society. 22 His adopted daughter, actually that of Herodias, entered and performed a dance. She so delighted him and his guests that he declared: "Ask me whatever you

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the maiden: "Ask me for whatever thou wish and I shall give to thee; 23 and he promised to her that 'if thou may ask me I shall give to thee up to half of my kingdom'.

24 And having gone out she said to her mother: "What shall I ask for?" But she said: "The head of John, the one baptizing." 25 And having come in straightaway with speed to the king she asked saying: "I wish so that at once you should give to me on a platter, the head of John the Baptist.

26 And having become deeply grieved, the king by reason of the oaths and those reclining, he wished not to refuse her. 27 And straightaway having sent the bodyguard, the king commanded to bring his head. And having gone away he beheaded him in the prison 28 and brought his head upon a platter he gave it to the maiden, and the maiden gave it to her mother. 29 And having heard, his disciples came and took up his corpse and interred it in a memorial tomb.

30 And the apostles are coming together to Jesus and reported all to him as much as they did and as much as they taught. 31 And he is saying to them: "Come you yourselves on your own to a deserted place and rest a little." For there were many coming and going, and they had not even any free time to eat. 32 And they went off in the boat to the deserted place on their own. 33 And they saw them going, and many knew it, and on foot from all the cities they ran together there and came before them.

34 And having gone out he saw a large crowd and was inwardly moved for them, because they were as sheep not having a shepherd, and he started to be teaching them many things.

35 Already having come to be a late hour, the disciples having come to him were saying that 'The place is deserted and already the hour is late, 36 let them go so that having gone into the surrounding fields and villages so they may buy for themselves what they may eat.' 37 But he having answered said to them: "You give them something to eat." And they are saying to him: "Having gone, can we buy two hundred denarii worth of loaves and give them to eat?" 38 But he is saying to them: "How many loaves are you having? go and see."

39 And having come to know they are saying: "Five and two fishes." And he ordered them to recline, party by party upon the [pale green] [tender] grass. 40 And they fell back group upon group by hundreds and by fifties. 41 And having

wish and I will give it to you;" 23 he further promised, "If you ask for up to half of my kingdom you shall have it."

24 She left them and sought out her mother to ask: "What shall I ask for?" Without hesitation she replied: "The head of John the Baptizer". 25 She returned with all haste and straightaway approaching the king asked: "I want you to give me here, on a plate, right now, the head of John the Baptist."

26 The king was very upset at this, but because of his promise in the hearing of those with him at the table, he felt he could not refuse. 27 Therefore without delay the king commanded his bodyguard that his head be brought. He went to the prison, beheaded John, 28 and brought his head on a plate. It was given to the girl, and she gave it to her mother. 29 When they heard about it, John's disciples came and took his corpse and interred it in a tomb.

30 The apostles met together with Jesus and reported everything, all they had done and all they had taught. 31 So he said: "Let us go to a secluded place for a short rest." For there were so many coming and going that they had no spare time even to have a meal. 32 So they set off in the boat to a quiet place on their own. 33 However, when people observed them departing, many knew where they were going; so out from all the cities they ran, flocking to the place on foot, and they got there first.

34 So when Jesus got out of the boat he saw a large crowd waiting. He was moved with compassion because they were just like sheep without a shepherd, and he began to teach them many things.

35 By then it was getting late, so the disciples approached him: "This place is deserted and it is already late:" they said, 36 "let them go now, so they can go out to the nearby fields and villages to buy food for themselves." 37 "You give them something to eat," he replied. "Could we go out and buy two hundred denarii worth of bread for them?" they responded. 38 "How many loaves have you got?" he asked, "go and have a look." They checked up, then told him: "Five loaves and two fishes."

39 He then instructed them all to be seated in parties on the fresh grass, 40 so they reclined in groups of a hundred and of fifty. 41 He took the five loaves and the two fishes, and looking up into

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taken the five loaves and the two fishes and having looked up into heaven he praised and broke apart the loaves and he was giving to the disciples so that they may set it before them, and the two fishes he shared between all. 42 And all ate and were filled, 43 and they took up twelve basket fillings of fragments and from the fishes. 44 And there were five thousand men having eaten the loaves.

45 Straightaway he urged the disciples to embark in the boat and go before him to the other side, to Bethsaida, until he releases the crowd. 46 And having parted from them he went into the mountain to pray. 47 And evening having come, the boat was in the midst of the sea and he was alone on land. 48 And having seen them being distressed to be rowing for the wind was contrary to them. About the fourth watch of the night he comes toward them walking on the sea. He wanted to come alongside* them, 49 but they having seen him walking on the sea, supposed that it is an apparition and they cried aloud, 50 for all saw him and were troubled. But he straightaway spoke with them and he is saying to them: "Take courage it is I, do not be fearing." 51 And he stepped up to them into the boat and the wind ceased. And they were amazed in themselves 52 for they did not get understanding about the loaves but their hearts were having been [hardened] [dulled].

53 And having got across, upon the land they came into Gennesaret and were moored nearby. 54 And they having come forth out of the boat, having perceived him 55 they ran around that whole country and started to carry around those in bad condition upon cots, to where they were hearing that he is. 56 And wherever he was travelling into villages, or into cities, or into fields, in the marketplaces, they were putting those being feeble, and were begging him so that the fringe of his outer garment they may grasp, and as many as ever grasped him were being saved.

Chapter 7

And Pharisees and some of the scribes having come from Jerusalem, gathered around him 2 having seen some of his disciples eating bread with vulgar*, that is unwashed, hands. 3 For the Pharisees and all Jews if they do not wash the hands [with the fist] [up to the elbow], are not eating, holding strongly to the tradition of the elders. 4 And from the [market] [public place], if they do not sprinkle, they are not eating; and to be holding strongly to many others which they received: baptism of drinking cups, and of

heaven he praised God; then he broke the loaves and distributed it to the disciples so that they could give it to the people. The two fishes also he divided up so that all had a share. 42 Everyone ate to satisfaction, 43 and they gathered up twelve basketsful of left-overs including the fish. 44 Five thousand men were fed from the loaves.

45 Then he insisted that the disciples board the boat and go back to the other shore to Bethsaida leaving him to disperse the crowd. 46 After bidding them farewell he ascended the mountain to pray. 47 The evening was well advanced; he was alone on the shore, but the boat was out in the midst of the sea. 48 He could see that it was in distress for they were rowing hard, but the wind was against them. So, in the early hours of the morning he came to them walking on the sea. He made for the side of the boat, 49 but when they all saw him walking on the water, they thought it was a ghost, and they cried out loud 50 for they were scared stiff. Immediately Jesus called out to them: "Calm down, don't be afraid it is I." 51 He climbed into the boat, and the wind dropped. They were greatly amazed 52 for they still did not appreciate his miraculous powers as shown by the miracle of the loaves.

53 Eventually they made it to land and moored near a place called Gennesaret. 54 As they disembarked, he was recognized, 55 and word quickly spread throughout the whole area so that people started to bring all those in poor health on cots to where they heard he was. 56 And wherever he went whether into villages, cities, the open country, or in the marketplaces, they were bringing the feeble, begging him to let them just grasp the fringe of his robe. All those that did so were cured.

Chapter 7

Pharisees and certain of the teachers of the Law that had come from Jerusalem gathered around him. 2 They had seen some of his disciples eating bread without first washing their hands. 3 Now the Pharisees and in fact all the Jews will not eat unless they first wash their hands up to the elbow, thereby strictly observing the custom of the elders. 4 When they return from any public place they will not eat unless they have sprinkled themselves; and they strictly observe many other customs that have been handed down, such as immersing

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wooden pitchers and of copper vessels. 5 And the Pharisees and the scribes are asking of him: "For what reason are thy disciples not walking in the tradition of the elders, but with vulgar* hands they are eating bread?"

6 But he said to them: "Well did Isaiah prophecy about you hypocrites as it has been written that 'this people is honouring me with the lips, but their heart is far distant from me; 7 but in vain are they worshipping me, teaching as teachings the commandments of men.' 8 Having let go the commandment of God, you are strongly holding the tradition of men."

9 And he was saying to them: "You are effectively invalidating the commandment of God so that you may watch over your tradition; 10 for Moses said: 'Honour thy father and thy mother and the one reviling father or mother, to death let him die.' 11 But you are saying: 'if a man should say to the father or to the mother, "Corban, which is an offering* by which you might have been assisted from me,"' 12 no more are you letting him do anything for his father or for his mother. 13 you are nullifying the word of God by your tradition which you gave besides and many such like things you are doing."

14 And again calling the crowd to him, he was saying to them: "Listen to me all of you, and understand. 15 There is nothing from outside a man that is going into him which is able to make him vulgar*, but the things out of the man that are going are the things making the man vulgar*." 16**

17 And when he entered into the house from the crowd, his disciples were asking about the parable. 18 And he is saying to them: "Are you also without understanding? cannot you see that everything from outside entering into a man is not able to make him vulgar*, 19 because it is not entering into his heart but into the belly, and into the sewer passes out, so cleansing all that is eaten*." 20 But he was saying that: 'that which is going out of the man, that makes the man vulgar*; 21 for from inside, out of the heart of men, bad deliberations are going out; fornication, robberies, murders, 22 adulteries, greediness, wicked acts, deceptive bait, indecent conduct, a wicked eye, slander, arrogance, lack of concern. 23 All these wicked things from within are going out and are making the man vulgar*'.

24 Having stood up he went off from there into the districts of Tyre and Sidon. And having entered into a house, he wanted no one to know,

drinking cups, wooden pitchers and copper vessels in water. 5 So the Pharisees and teachers of the Law asked him: "Why do your disciples not follow the customs of the elders, but eat bread with unwashed hands?"

6 "Well did Isaiah prophecy about you hypocrites," he retorted, "just as he wrote: 'This people pays me lip-service but they have no real love for me, 7 their worship is futile because they teach doctrines invented by men.' 8 You have abandoned God's commands yet you stick religiously to the customs of men. 9 You are watering down God's commands," he continued, "so as to jealously guard your customs. 10 For Moses said; 'Honour your father and your mother, and if anyone speaks evil of his father or mother, let him be put to death.' 11 Yet you say: 'if a man says to his father or mother, "this which I might have given you I have promised to the temple as an offering," 12 then you will no longer let him support his parent. 13 You are nullifying God's word by your customs which you put on a par with it; and there are many other things you do that are just as bad."

14 Then calling the crowd nearer to him again he said: "Listen to me all of you and get the sense of what I am going to say. 15 Nothing that a man takes into him from outside can possibly contaminate him, it is what goes out of him that contaminates him."

17 When he left the crowd and entered the house, his disciples asked him about the parable. 18 "Are you also lacking understanding?" he said, "can't you see that whatever a man eats cannot contaminate him 19 because it doesn't enter his heart but his belly. From there the waste is discharged into the sewer thereby purifying what remains of what he has eaten. 20 However," he continued, "that which proceeds from a man is what contaminates him. 21 For out of his heart come evil schemes, immoral acts, dishonesty, murder, 22 adultery, greed, violence, fraud, indecency, looking for opportunities to do bad, slander, arrogance, lack of concern for others. 23 All these evil things come from within, and when they come forth, then they really contaminate a man."

24 Having said this he arose, and departed for the districts of Tyre and Sidon. There he went into a house where he hoped no-one would know him.

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but he was not able to be hidden. 25 But straightaway, having heard about him, a woman whose little daughter was having an unclean spirit, having come, fell at his feet. 26 But the woman, who was Greek, a Syro-phoenician by nationality, was asking him so that he might cast out the demon out of her daughter. 27 And he was saying to her: "Permit first the children to be well fed, for it is not good to take the bread of the children and to throw it to the little dogs." 28 But she answered and is saying to him: "Yes sir, but the little dogs underneath the dining table are eating from the crumbs of the little children." 29 And he said to her: "Because of this word, go, the demon has gone out of thy daughter." 30 And having gone away into her house she found the little child laid on the bed and the demon having been removed.

31 And again having left the district of Tyre he came through Sidon to the Sea of Galilee up to the midst of the district of Decapolis. 32 And they are bringing to him one dull of hearing and with a speech impediment, and they are begging him so that he may lay his hand upon him. 33 And having taken him away from the crowd on their own, he put his fingers into his ears and having spit he felt his tongue. 34 And having looked up into heaven he sighed deeply and is saying to him: "Ephphatha", which is, "Open up". 35 And his hearing was opened and the bond of his tongue was loosened, and he was speaking correctly.

36 And he charged them so that to no one they may be telling; but as much as he was charging them they rather to a greater extent were proclaiming it. 37 And to a greater extent they were being astonished saying: "Everything he has done well, and those dull of hearing he is making to be hearing and the speechless to be speaking."

Chapter 8

In those days there was again a big crowd that was not having what they may eat. Having called to him the disciples he is saying to them: 2 "I am inwardly moved for the crowd because it is already three days they are tarrying with me and they are not having what they may eat, 3 and if I should let them go fasting to their house, they will faint on the way, and some of them are from far away." 4 And his disciples answered him that 'from where will these be able to satisfy anyone here with bread in this deserted place?' 5 And he was asking them: "How many loaves are you having?" they said: "Seven".

25/26 But almost immediately, there came a Greek Syrophoenician woman who had got to hear of him. Her daughter was possessed by an evil spirit, and she fell at his feet asking him to cast out the demon from her daughter. 27 But he told her; "The children should be fed first, it is not right that the children's food be taken from them and thrown to little dogs." 28 "Indeed sir," she replied, "but the little dogs beneath the table do eat the children's crumbs." 29 "Go home," he told her, "because you said that, the demon has been expelled from your daughter." 30 When she went home she found the little child lying on her bed and the demon had gone.

31 Once more leaving the district of Tyre he passed through Sidon, and came by the Sea of Galilee, to the central region of the Ten Cities. 32 There they brought him a man who was both deaf and dumb, and begged him to lay his hand upon him. 33 He led the man away from the crowd to a quiet spot, and put his fingers in both his ears; then applied some of his spittle to his tongue. 34 He looked up into heaven, sighed deeply and said: "Ephphatha", which means "Open up." 35 At that, the man's hearing was restored, his tongue was released and he began to speak normally.

36 He gave strict instructions that they should tell no-one about it, but the more he did so, the more they proclaimed it; and they marvelled even more as they related the good things he did, how he made the deaf hear, and the dumb speak.

Chapter 8

There was another occasion when a big crowd was without food. Calling his disciples to him Jesus said: 2 "I feel sorry for all these people, for they have been with me here for three whole days and have had nothing to eat; 3 if I now let them go home hungry, they may faint on the way, for some of them have come quite a distance." 4 "But where could anyone find enough bread to satisfy them in such a deserted place as this?" responded the disciples. 5 "How many loaves have you?" he asked, to which they replied "Seven."

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6 And he passed on instructions to the crowd to lie back on the ground and having taken the seven loaves, having given thanks, he broke them and was giving to his disciples so that they may be setting it before, and they set it before the crowd. 7 Also they had a few little fishes and having spoken well over them he said: "these also set before them". 8 And they ate and were filled, and they took up seven provision baskets of surplus fragments. 9 They were but as four thousand, and he let them go.

10 And straightaway having embarked into the boat with his disciples he came into parts of Dalmanutha. 11 And Pharisees came out and started to be disputing with him, seeking a spectacular* sign with him from heaven, tempting him. 12 And he sighed deeply in his spirit; he is saying: "Why is this generation seeking a spectacular* sign? Truly I am saying if this generation will be given a spectacular sign." 13 And having left them he embarked and went away to the other side.

14 And they completely forgot* to take bread and except one loaf, they were not having any with them in the boat. 15 And he was commanding them saying: "Watch out and keep looking for the leaven of the Pharisees and the leaven of Herod." 16 And they were deliberating with one another that they were not having any bread. 17 And having known, he was saying to them: "Why are you deliberating because you are not having bread? are you not yet perceiving nor understanding? Do you have hearts having been [hardened] [dulled]? 18 Having eyes, are you not looking? and having ears, are you not hearing? Do you not remember 19 when I broke the five loaves for the five thousand, how many baskets full of fragments you took up?" They are saying to him: "Twelve" 20 When seven, for the four thousand, of how many provision basket fillings did you take up? And they are saying to him: "Seven", 21 And he was saying to them: "Are you not yet understanding?"

22 And they are coming into Bethsaida. And they are bearing a blind one to him, and are begging him so that he might lay his hand on him. 23 And having taken hold of the hand of the blind one he led him outside the village and having spit into his eyes, having laid hands on him, he was asking him 'are you seeing anything?' 24 And having looked up he was saying: "I am looking at men, because I am seeing what are like trees walking about." 25 Next, he again laid hands on his eyes, and he stared ahead, and was restored, and he was seeing all things at a

6 He then gave word for them to get the crowd seated on the ground. Taking the seven loaves, he gave thanks, broke them, and handed them out to the disciples to serve, which they did. 7 They also had a few small fish, so he offered praise for them, and told the disciples to serve these too. 8 They ate to satisfaction, and seven large provision baskets of left-overs were gathered up afterward. 9 Then he let the crowd, which numbered four thousand, go on their way.

10 After this he immediately embarked in the boat with his disciples, and they came to the district of Dalmanultha. 11 Here Pharisees sought him out putting searching questions, trying to tempt him to produce some spectacular sign from heaven. 12 He sighed deeply within himself. "Why does this generation keep demanding a spectacular sign?" he said, "I'll certainly tell them whether they'll get a spectacular sign!" 13 With that he left them standing there, got back in the boat, and sailed off to the opposite shore.

14 However, the disciples had completely forgotten to take any bread along apart from a single loaf, so they had none with them in the boat. 15 Jesus was warning them: "Watch out and be on guard against the yeast of the Pharisees and of Herod." 16 They then realised that they had no bread, and were deliberating with each other about it. 17 Discerning their concern he scolded them: "Why are you worrying because you have no bread? Do you still not get the meaning? don't you understand? Is your perception so dim? 18 Don't you use your eyes and your ears? Can't you remember 19 when I broke the five loaves to feed the five thousand how many baskets filled with left-overs you gathered?" "Twelve" they replied. 20 "And when the seven loaves fed the four thousand. how many large provision basketsful of left-overs you collected?" "Seven" they answered. 21 "So do you still not get the point?" he asked.

22 Later they arrived at Bethsaida, and people brought a blind man to him, begging him to lay his hand on him. 23 He caught hold of him by the hand and led him away outside the village. Then he spat into his eyes and laid his hands upon him. "Can you see anything?" he asked. 24 "I can see men," he answered, "but they look like trees walking about." 25 He again laid his hands on his eyes. This time his sight was fully restored; he stared straight ahead and could see everything clearly, even at a distance. 26 So he sent him

Mark 8-9

distance brightly. 26 And he sent him away to his house saying: "Do not enter into the village".

27 And Jesus and his disciples went out into the villages of Caesarea Philippi, and on the way he was asking his disciples saying to them: "Who are men saying that I am?" 28 But they said to him saying that 'John the Baptist, and others Elijah, but others that one of the prophets.' 29 And he was asking them: "But whom are you saying I am?" Peter having answered is saying to him: "You are the Christ." 30 And he put them on their honour so that they may be telling no one about him.

31 And he started to be teaching them that it is necessary for the Son of Man to suffer much, and to be rejected by the elders and the chief priests and the scribes and to be killed and after three days to arise; 32 and with frankness he was speaking the word. And having taken him aside Peter started to rebuke him. 33 But he, having been turned upon and having seen his disciples, he rebuked Peter and is saying: "Get behind me Satan, because thou are not mindful of the things of God but the things of men."

34 And having called the crowd together with his disciples to him he said to them: "If anyone wishes to come after me, let him utterly deny himself* and let him pick up his execution stake* and let him follow me. 35 For whoever wishes his soul to save will lose it, but whoever will lose his soul on account of me and of the good news will save it. 36 For what is the profit for a man to gain the whole world and to forfeit his soul? 37 For what would a man give in exchange for his soul?

38 "For whoever may be ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him whenever he may come in his Father's glory with the holy angels."

Chapter 9

And he was saying to them: "Truly I am saying to you, that there are some of those having stood here, who will definitely not taste death until ever they may see the Kingdom of God having come in power." 2 And after six days Jesus is taking with him Peter and James and John, and is bringing them up into a high mountain by themselves alone. And he was transfigured before them, 3 and his outer garments became glittering brilliantly white such as a clothes cleaner upon

home with the admonition: "Do not go right into the village."

27 Jesus and his disciples travelled on to the villages of Caesarea Philippi but on the way he asked them: "Who are people saying that I am?" 28 "Some say John the Baptist, others Elijah, yet others that you are one of the prophets," they told him. 29 "But whom do you say I am?" he asked pointedly, to which Peter replied: "You are the Christ." 30 He put them on their honour to tell no one about this.

31 Then he started explaining to them that it was necessary for the Son of Man to undergo much suffering, and to be rejected by the elders, chief priests and teachers of the Law, then to be killed, and after three days to rise from the dead. 32 All this he told them quite frankly, so Peter took him aside and began protesting to him. 33 On being pulled up like this, and seeing his disciples around, he rebuked Peter: "Get behind me Satan, for you are not speaking God's thoughts but the thoughts of men," he told him.

34 Calling the crowd along with his disciples to him he told them: "If any one wishes to be my follower he must utterly renounce his own interests, be prepared for a martyr's death, and follow my example. 35 For whoever tries to save his life will lose it, while whoever may lose his life because of me and the Good News, will have it restored. 36 For what good would it do for a man to gain the whole world at the cost of his own life? 37 What indeed would a man give in place of his life?

38 "Whoever is ashamed of me and my teachings in this adulterous unprincipled generation, the Son of Man will be ashamed of when he comes with the holy angels in the glory of his Father."

Chapter 9

He went on to say to them: "I tell you this for certain, that there are some standing here right now who will not die until they have seen the Kingdom of God come in all its power." 2 Six days later Jesus took Peter, James, and John with him by themselves up into a high mountain. Then before their very eyes he was transfigured; 3 his robe glittered and became dazzlingly white such as no human clothes cleaner could ever make it. 4 And there conversing with Jesus they saw Elijah

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the earth is not able so to whiten. 4 And was seen to them Elijah together with Moses and they were speaking together with Jesus. 5 And having answered Peter is saying to Jesus: "Rabbi it is good for us to be here, and let us make three shelters, one for thee, one for Moses and one for Elijah." 6 For he knew not what he should answer, for they became very fearful. 7 And a cloud occurred, overshadowing them, and a voice occurred out of the cloud: "This is my Son the beloved, keep listening to him." 8 And quickly having looked round, they saw no-one any more with them except Jesus alone.

9 And as they were coming down out of the mountain, he ordered them so that they should relate to no-one what they saw, except when the Son of Man should rise from the dead. 10 And they grasped the word to themselves, discussing what 'rise from the dead' could mean. 11 And they were asking him saying that 'the scribes are saying that it is necessary for Elijah to come first'. 12 But he said to them: "Elijah having come first is restoring all, but how is it that it has been written respecting the Son of Man, that he should suffer much and be treated as nothing? 13 But I am saying to you also that Elijah has come and they did to him as much as they wanted just as it has been written respecting him."

14 And having approached the disciples they saw a large crowd around them, and scribes disputing with them. 15 And straightaway all the crowd, having seen him were very surprised, and running forward they were welcoming him. 16 And he asked them: "What are you disputing with them?" 17 And one out of the crowd answered him: "Teacher, I brought my son to thee having a dumb spirit, 18 and wherever it may totally take him it convulses him and he foams and gnashes his teeth and he dries up; and I told thy disciples so that they may cast it out but they were not strong."

19 But he having answered them is saying: "O faithless generation, until when will I be with you? Until when will I endure you? Bring him to me." 20 And they brought him to him, and having seen him the spirit straightaway threw him into a paroxysm and having fallen upon the earth, he rolled about foaming. 21 And he asked his father: "How long a time is it since this happened to him?" He said: "Since from a little boy, 22 and it threw him many times into the fire, and into water, so that it might destroy him, if you are able to do anything, having compassion upon us, help us."

and Moses! 5 "Rabbi, it is a good thing for us to be here," ventured Peter, "let us make three dwellings, one for you, one for Moses and one for Elijah." 6 He didn't really know what to say, because they were so afraid. 7 Then, as they watched, a cloud formed and overshadowed them, and out of its midst a voice declared: "This is my beloved Son, keep heeding what he tells you." 8 They looked around quickly, but could see no-one except Jesus.

9 As they were coming down from the mountain he ordered them to tell no-one what they had seen until after the Son of Man had been raised from the dead. 10 They took due note of his words but were wondering among themselves what he meant by being 'raised from the dead' 11 Instead, they asked why the teachers of the Law say that first, Elijah must come. 12 He replied: "It is true that Elijah comes first to restore everything, but why was it written that the Son of Man should endure much suffering and be treated as nothing? 13 I tell you this though, Elijah has in fact come, and they did just what they liked with him, exactly as it was foretold."

14 When they came to where they left the rest of the disciples, they found them surrounded by a large crowd, and teachers of the Law were there disputing with them. 15 As soon as the people caught sight of him they came running up to welcome him and seemed surprised to see him. 16 "What were you all arguing about?" he asked. 17 One of the crowd spoke up: "Teacher, I brought my son who is possessed by a dumb spirit to you; 18 when it really gets hold of him he goes into convulsions, foams at the mouth, and gnashes his teeth; then he can't speak. I told all this to your disciples hoping they would cast it out, but they weren't able to."

19 "What a lot of unbelievers you all are," he retorted, "just how long is this going on for, how long must I put up with you? Bring him to me." 20 As soon as they brought him and the spirit saw him, it threw him to the ground foaming at the mouth and rolling about in a violent spasm. 21 "When did this start happening?" Jesus asked his father. "Ever since he was a lad," he answered, 22 "it would often throw him into the fire and into water to try and kill him. But if you can do anything for him, have pity on us and help us."

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23 But Jesus said to him: "If you are able!", all things are possible to the one having faith." 24 Straightaway having cried aloud, the father of the little boy was saying: "I have faith, help my lack of faith." 25 But Jesus having seen that a crowd was running together, rebuked the unclean spirit saying to it: "Speechless and deaf spirit, I order thee come on out of him, and no more enter into him."

26 And having cried out and with violent paroxysms it came out and he became as if dead, causing many to be saying that he died. 27 But Jesus having firmly gripped his hand, he raised him up, and he stood up.

28 And having entered into a house by themselves, his disciples were asking him: "Why were we not able to cast it out?" 29 And he said to them: "This kind is not able to come out except by prayer."

30 And from there, having gone out they were travelling through Galilee but he did not wish that anyone should know, 31 for he was teaching his disciples and was saying to them that the Son of Man is being given over into the hands of men and they will kill him, and having been killed after three days he will rise. 32 But they were not knowing the saying and were afraid to ask him.

33 And they came into Capernaum, and having come to be in the house he was asking them: "What were you deliberating about in the way?" 34 But they were silent to each other for they had disputed who was greater in the way. 35 And having sat down he voiced to the twelve saying: "If anyone wants to be first, he will be last of all and servant of all." 36 And having taken a little boy he stood it in the midst of them and having embraced it he said to them: 37 "Whoever may receive one of such little children on account of my name, is receiving me, and whoever is receiving me, he is not receiving me but the one having sent me."

38 John said to him: "Teacher, we saw someone casting out demons in thy name and we were preventing him because he was not following us." 39 But Jesus said: "Do not prevent him, for there is no-one who will do a powerful work on account of my name that will quickly be able to speak badly of me; 40 for who is not against us is for us. 41 For whoever may give you a cup of water to drink because you are of Christ, truly I am saying to you that he will not lose his recompense. 42 And whoever may stumble of the

23 "If you can do anything," Jesus repeated, "why, all things are possible to anyone who has faith." 24 "I do have faith," the boy's father cried immediately, "but help me where I need faith." 25 Seeing that the crowd was now converging on them, Jesus rebuked the unclean spirit: "You dumb deaf spirit, I order you to come on out of him and never enter him again."

26 Uttering a loud cry and with further violent spasms, it came out leaving the young man seemingly dead; in fact many were saying that he had died. 27 But Jesus took him firmly by the hand and helped him to his feet, and he stood up.

28 Later, when they were on their own in the house, the disciples asked him: "Why were we not able to cast it out?" 29 "With this kind," he replied, "it needs prayer to get them out."

30 They left that area and journeyed on through Galilee. He wanted to travel incognito 31 so he could concentrate on instructing his disciples. He explained to them how the Son of Man would be handed over into the custody of men who would kill him, but after his death he would be raised up in three days. 32 They had no idea what he was talking about, but were afraid to ask him.

33 On arriving at Capernaum, and after they had gone indoors he asked them: "What was it you were talking about on the way here?" 34 But they each kept silent, for they had been disputing over who was the greatest among them. 35 So he sat down and gave the twelve of them a good talking to. "If any of you wants to be the first, he will actually become the least and the servant of all," he told them. 36 Then he took a little child, gave it a big hug and stood it in their midst. 37 "Now, whoever receives a little child like this because it professes me, is receiving me; and whoever receives me, receives not only me but the One who sent me."

38 Then John spoke up: "Teacher, we saw someone casting out demons in your name but we soon stopped him because he was not one of us." 39 "Don't stop him," Jesus retorted, "for no-one who does a powerful work in my name could very well speak evil of me later; 40 for who is not actually against us is for us. 41 I tell you truthfully that if anyone just gives you a drink of water because you are the disciples of Christ, he will certainly not lose by it. 42 But whoever may cause one of these humble believers to fall, it would be better if a

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these little ones who are believing, good it is for him rather if a millstone of an ass is put around his neck and he has been thrown into the sea.

43 "And if ever thy hand may stumble thee, cut it off; it is good that you enter into life maimed than having two hands go away into Gehenna, into the unquenchable fire. 44** 45 And if ever thy foot may be stumbling thee cut it off; it is good that you enter life lame than having two feet, to be thrown into Gehenna. 46** 47 And if ever thy eye may be stumbling thee throw it out; it is good to enter the Kingdom of God one-eyed, then having two eyes to be thrown into Gehenna, 48 where the their maggot does not end, and the fire is not being extinguished.

49 "For everyone with fire will be salted. 50 Salt is good, but if ever the salt may become saltless with what will you season it? Keep having salt in yourselves, and be at peace with one another."

Chapter 10

And having stood up he is going from there into the borders of Judea and the opposite side of the Jordan and again crowds are coming together toward him; and as he was accustomed he again was teaching them. 2 And having come forward Pharisees were asking him if it is lawful for a man to loose from a wife, tempting him. 3 But he having answered said to them: "What did Moses command?" 4 They said: "Moses permitted us to write a document of sending away and to release." 5 But Jesus said to them: "Rather for your hard-heartedness he wrote this commandment for you, 6 but from the beginning of creation he made them male and female. 7 Because of this a man will leave behind his father and mother 8 and they will be the two into one flesh, hence no longer they are two but one flesh; 9 therefore what God yoked together let not man separate."

10 When in the house again, the disciples were asking him about this. 11 And he is saying to them: "Whoever may release his wife and marry another commits adultery on her, 12 and if ever she having released from her husband, should marry another, she commits adultery."

13 And they were bringing little boys to him so that he might put his hand on them, but the disciples rebuked them. 14 Having seen this Jesus was very annoyed and said to them: "You let go of the little boys and do not stop them to be coming to me, for of such like ones is the Kingdom of God. 15 Truly I say to you, whoever

millstone such as turned by an ass was put around his neck, and he was thrown into the sea.

43 "If your hand should ever cause you to fall, cut it off, for it is much better for you to enter into life maimed, than wind up with both hands in the valley of burning refuse where the flames keep going. 45 Should your foot ever cause you to fall, cut it off, for it is far better to enter into life lame, than to be thrown into the valley of burning refuse, with two feet. 47 If your eye is causing you to fall, get rid of it!, it is better to enter one-eyed into the Kingdom of God than with two eyes to be hurled into the valley of burning refuse 48 where the maggots never cease and the fire is never put out.

49 "All of you will be seasoned with the fire of persecution, 50 but while salt serves well for seasoning, how could you restore it if it should lose its saltiness? so maintain your salt by keeping peace with one another."

Chapter 10

He stood up and left for the border country of Judea and the opposite side of the Jordan. As usual the crowds began to collect and once more he started to teach them. 2 Pharisees then approached him to ask if it is lawful for a man to divorce his wife, hoping to catch him out. 3 In response he asked them: "What did Moses command?" 4 "Moses allowed us to make out a written notice of dismissal, and so divorce her," they replied. 5 "That command was a concession to your stony hearts," Jesus retorted, 6 "but at the beginning of creation He made them male and female, 7 so because of this, a man leaves his father and his mother 8 and the two of them become one flesh. Hence they are no longer two, but one flesh, 9 so no man should part what has been joined by the decree of God."

10 On returning to the house the disciples asked him about this. 11 "Whoever divorces his wife and marries another commits adultery with her," he responded, 12 "and if she has a divorce from her husband, and marries another, she also commits adultery."

13 People began bringing their children to him so that he might put his hands on them, but the disciples tried to stop them. 14 When he saw this Jesus was very annoyed. "Let the children come to me," he chided, "don't stop them, for the Kingdom of God is made up of persons like that. 15 I tell you this truly, whoever does not accept

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might not receive the Kingdom of God as a little boy, may definitely not enter into it." 16 And having embraced them he spoke well down to them, putting hands upon them.

17 And proceeding out into the way, one, having run forward and having fallen on the knees to him was asking him: "Good teacher, what shall I do so that I may be allotted an everlasting life?" 18 But Jesus said to him: "Why are thou calling me good? no-one is good except One, God. 19 Thou has known the commandments: thou may not murder; thou may not commit adultery; thou may not steal; thou may not bear false witness; thou may not defraud; honour thy father and mother." 20 But he said to him: "Teacher, all these I kept from my youth." 21 But Jesus having looked at him loved him and said to him: "One thing thou are lacking, go down sell as much as thou have and give to the beggars, and thou will have treasure in heaven, then come follow me." 22 But he having grown sad at the word, went away grieving for he was having many possessions.

23 And having looked around, Jesus is saying to his disciples: "How hardly will those having money enter into the Kingdom of God." 24 But the disciples were amazed at his words, and Jesus again having answered is saying to them: "Children, how hard it is to enter into the Kingdom of God; 25 it is easier for a camel to go through the eye of a sewing needle than the rich to enter into the Kingdom of God." 26 They were astonished even more, saying to him: "Then who is able to be saved?" 27 Having looked at them Jesus is saying: "Impossible with men, but not with God, for all things are possible with God."

28 Peter started to be saying to him: "Look we have released all and we followed thee." 29 Jesus said: "Truly I am saying to you, no-one who releases house or brothers or sisters or mother or father or children or fields because of me and because of the Good News 30 if he may not receive a hundred fold now in this due time, houses and brothers and sisters and mothers and children and fields with harassment, and in the age, the one coming, an everlasting life. 31 But many first will be last, and last first."

32 But they were going up to Jerusalem, and Jesus was going before them and they were amazed, but those following were afraid. And having again taken the twelve aside he started to tell them the things about to be happening. 33 "Look, we are going up into Jerusalem and the Son of Man will be given over to the chief priests

the Kingdom of God as would a little child, will certainly not enter it." 16 So saying he gave them a hug, commended them and spoke to them on their level, then laid his hands upon them.

17 He went outside, and on the road a man came running up to him and falling on his knees asked him: "Good teacher, what must I do to be assigned everlasting life?" 18 "Why do you call me good?" Jesus responded, "there is no-one good except God. 19 However, you know the commandments: you must not murder, you must not commit adultery, you must not steal, you must not commit perjury, you must not defraud, and you must honour your father and mother." 20 "But teacher," he replied, "I have kept all these from my youth up." 21 As he observed him there, Jesus was moved with love for him. "Then there is just one thing lacking," he said, "go away, sell all the things you have and give to the beggars; then come and follow me and you will have treasure in heaven." 22 At these words he became very sad and went away despondent, for he had many possessions.

23 Jesus looked around at his disciples, "How hard it will be for anyone with money to enter the Kingdom of God," he remarked. 24 The disciples were quite surprised at this, so Jesus continued: "Children, it is indeed hard for anyone to get into the Kingdom of God, 25 but it is easier for a camel to go through the eye of a sewing needle than for a rich person to enter God's Kingdom." 26 They were even more surprised at this, "who then could possibly be saved," they asked. 27 Jesus regarded them intently, then answered: "It is impossible with men, but not with God, for all things are possible with God."

28 At that, Peter started to object: "Look here, we have given up everything to follow you." "I tell you for certain," 29 Jesus answered, "there is no-one who gives up house, or brothers or sisters or mother or father or children or property because of me and the Good News, 30 who will not receive a hundred times as many houses, brothers, sisters, mothers, children and property right now, along with persecution, and in that coming age, -everlasting life. 31 Many seeming to be first in line for the Kingdom will be last, while those appearing to be last will be first."

32 Jesus resolutely led the way as they travelled up to Jerusalem; they marvelled at his courage, but those following were afraid. Once again he took the twelve aside and began to tell them what lay ahead. 33 "Look, we are on our way up to Jerusalem," he said, "there, the Son of Man is

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and to the scribes and they will condemn him to death and will give him over to the foreigners 34 and they will mock him and spit on him and will scourge him and will kill, but after three days he will rise."

35 And James and John the two sons of Zebedee approached him saying to him: "Teacher, we want so that whatever we may ask thee, thou should do for us." 36 He said to them: "What do you want I should do for you?" 37 But they said to him: "Grant to us so that we may sit, one on thy right hand, and one on thy left hand in thy glory." 38 But Jesus said to them: "You have not known what you are asking, are you able to drink the cup that I am drinking or to be baptized with the baptism I am being baptized with?" 39 They said to him: "We are able." But Jesus said to them: "The cup which I am drinking, you will drink and the baptism which I am being baptized with you will be baptized with, 40 but to sit on my right hand or on my left hand it is not mine to give but to those it has been prepared."

41 And having heard, the ten began to be very annoyed about James and John. 42 And having called them to him, Jesus is saying to them: "You have known that those considered to be ruling the nations are lording it over them and the great ones of them are exercising authority over them. 43 But not so it is among you, but whoever may want to become great among you will be your servant, 44 and whoever may want to be first among you will be slave of all; 45 for the Son of Man came not to be served but to serve and to give his soul a ransom in place of many."

46 And they are coming into Jericho. And as he was making his way out of Jericho with his disciples and a large enough crowd, Bartimaeus, the son of Timaeus, a blind beggar was sitting beside the way. 47 And having heard that it is Jesus the Nazarene, he began to be crying out and to be saying: "Jesus son of David, have pity on me". 48 And many were rebuking him so that he should be silent, but rather he was crying out much more: "Son of David have pity on me".

49 And Jesus having stood, said: "Call him". And they are calling the blind saying to him: "Be taking courage, get up, he is calling thee." 50 But he, throwing off his outer garment, having jumped up, he came to Jesus. 51 And having answered him Jesus said: "What are you wanting I should do for thee?" The blind said to him: "Rabboni, so that I may see again." 52 And Jesus said to him: "Go on thy way, thy faith has

about to be given into the hands of the chief priests and teachers of the Law who will condemn him to death, and hand him over to the Roman authorities. 34 They will mock him, spit on him and scourge him, and will kill him; but after three days he will rise from the dead."

35 Then James and John, the two sons of Zebedee approached him: "Teacher," they said, "we would like you to do for us whatever we may ask." 36 "What do you want me to do for you?" Jesus responded. 37 "Grant that we may sit, one on your right hand and one on your left in your glory." 38 "You do not know what you are asking," Jesus replied, "could you endure the trials that I am enduring, or submit to the ordeal to which I am submitting?" 39 They replied: "Yes we could"; "then the trials that I am enduring you will undergo and the ordeal to which I am submitting you will be subjected; 40 but to sit on my right or on my left is not up to me to grant, but it is for those for whom it has been arranged."

41 When the ten heard what James and John had done they began to be very annoyed. 42 But Jesus called them to him and said: "You well know how those regarded as rulers of the nations lord it over the people, and those of high rank dominate them. 43 Well, that is not how it is to be among you, whoever wants to become great among you must become your servant, 44 and whoever wants to be the first among you must become your slave. 45 For the Son of Man came not to be served but to serve and to give his life as a ransom in replacement for many."

46 They passed through Jericho, and as Jesus and his disciples were leaving it, together with a sizeable crowd, they passed a blind beggar called Bartimaeus the son of Timaeus, sitting by the roadside. 47 When he heard that it was Jesus the Nazarene passing by, he cried out: "Jesus Son of David, have pity on me." 48 Many in the crowd told him off and ordered him to be silent, but instead he cried out all the more: "Son of David have pity on me."

49 Jesus stopped, then said: "call him over." So they called out to him: "Don't be afraid, get up, he is calling for you." 50 At this he jumped up, threw his cloak aside and came to Jesus. 51 "What do you want me to do?" Jesus asked him. "Master, let me see again," he begged. 52 "Be on your way," Jesus told him, "your faith has cured you."

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saved thee." And straightaway he saw again, and he kept following him in the way.

Chapter 11

And when they get near to Jerusalem, into Bethphage and Bethany toward the Mount of Olives, he is sending two of his disciples 2 and is saying to them: "Go down into the village over against you and straightaway proceeding into it you will find a foal having been tied, upon which no-one of mankind has yet sat; loose and bring it. 3 And if anyone may say to you: 'Why are you doing this?' say 'The Lord is having need of it,' and straightaway he is sending it here again." 4 And they went away and found a foal having been tied to an outside entrance on the way around, and they are loosing it. 5 Some of those standing there were saying to them: "What are you doing loosing the foal?" 6 But they said to them just as Jesus said, and they let them go.

7 And they are bringing the foal to Jesus and they are throwing on it their outer garments and he sat upon it. 8 And many strewed their outer garments in the way, but others foliage, having been cut out of the fields. 9 And those going ahead and those following were crying out: "Hosanna, hail the one coming in the name of [the Lord] [YHVH]* 10 Hail the coming Kingdom of our father David; Hosanna in the highest places." 11 And he entered into Jerusalem into the temple, and having looked around at everything, the hour being already late, he went out into Bethany with the twelve.

12 And on their having come out from Bethany the following morning, he became hungry. 13 And having seen from a distance a fig tree having leaves, he came if perhaps he will find anything in it, and having come upon it he found nothing except leaves, for it was not the season for figs. 14 And having answered he said to it: "No longer into the age, no-one may eat fruit out of thee." And his disciples were hearing.

15 And they are coming into Jerusalem and having entered into the temple he started to be throwing out those selling and buying in the temple and the tables of the money changers, and the benches of those selling doves he overturned. 16 And he would not be permitting anyone that they should carry a utensil through the temple. 17 And he was teaching and was saying: "Has it not been written that 'my house will be called a house of prayer for all nations', but you have made it a den of robbers." 18 And the chief priests and the scribes heard it and

Immediately, his sight was restored, and he kept following him on his journey.

Chapter 11

When they arrived at Bethphage and Bethany on the Mount of Olives, just outside of Jerusalem, he dispatched two of his disciples 2 telling them: "Go down to that village over there, and as soon as you enter you will find tied up, a foal that has never been ridden; untie it, and bring it here. 3 If anyone should ask you why are you doing so, tell them that the Lord has need of it, and he will send it back here without further ado." 4 They went and found the foal tied up at an outside gate on the perimeter road, and began untying it. 5 "What are you doing, untying that foal?" demanded some bystanders. 6 They told them what Jesus instructed them to say, so they let them go.

7 They brought the foal to Jesus and after they laid their garments upon it he mounted it. 8 Many spread their garments in the roadway, while others strewed foliage that they had cut from the fields. 9 Those going ahead as well as those following were crying out: "Hosanna! hail the one coming in the name of Jehovah!; 10 hail the coming Kingdom of our father David!; Hosanna in the heights above!" 11 On entering Jerusalem he went into the temple and had a good look around, but as it was already late, he departed for Bethany with the twelve.

12 After leaving Bethany on the following morning, he began to feel hungry. 13 From a distance he saw a fig tree in full leaf, so he went up to it to see if he could find any fruit, but there was nothing but leaves for it was not yet the season for figs. 14 "Never again will anyone eat fruit out of you," he said; and his disciples were taking it all in.

15 When they got to Jerusalem he went into the temple and began ejecting all those turning it into a business house; he overturned the tables of the moneychangers and the benches of those selling doves. 16 He wouldn't even let anyone carrying a vessel take a short-cut through the temple precincts. 17 That taught them a lesson! to which he declared: "Was it not written that 'my house will be called a house of prayer for all nations?' yet you have made it a den of thieves". 18 When the chief priests and teachers of the Law heard of

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were seeking how they might destroy him for they were fearing him, for all the crowd was astonished at his teaching.

19 And whenever it became late they travelled out of the city.

20 But passing by early, they saw the fig tree having been withered from its roots. 21 And having remembered, Peter is saying to him: "Rabbi, see, the fig tree which thou cursed has been withered" 22 And Jesus having answered is saying to them: "Keep having faith in God; 23 truly I am saying to you that who ever may say to this mountain: 'Be lifted up and be thrown into the sea', and not distinguishing in his heart but has faith that what he is speaking is happening, it will be to him. 24 For this reason I am saying to you, all things insofar that you are praying and you are asking for, keep having faith that you received and it will be to you. 25 And whenever you are standing praying, release anything you have against someone so that your Father, the One in the heavens may release to you your failings." 26**.

27 And they are coming again into Jerusalem, and during his walking about in the temple, the chief priests and the scribes and the elders are coming to him 28 and were saying to him: "By what kind of authority are thou doing these things, or who gave thee this authority so that thou may be doing these things?" 29 But Jesus said to them: "I shall ask of you one word, you answer me and I shall say to you by what kind of authority I am doing these things. 30 The baptism, that of John, was it from heaven or was it from men? Answer me." 31 And they were deliberating among themselves saying: "If we should say, 'from heaven' he will say 'for what reason therefore did you not believe him?', 32 but should we say, 'from men-'; they were fearing the crowd for all were having that John was really a prophet. 33 And having answered Jesus they are saying: "We do not know". And Jesus is saying to them: "Neither am I saying to you by what sort of authority I am doing these things."

Chapter 12

And he started to be speaking to them in parables. "A man planted a vineyard and put a fence around it and dug a winepress vat and built a tower and let it out to cultivators and went abroad.

2 "And he sent a slave to the cultivators at the due season so that he might receive from the

this they began to look for a way to get rid of him, for really they feared him because the crowd was so much impressed by his teaching.

19 As was their custom, they left the city when it became late.

20 Early next day as they were passing, they saw the fig tree withered from its roots up. 21 "Master, just look how that fig tree that you cursed has withered," said Peter, recalling the incident. 22 "Keep having faith in God," Jesus replied, 23 "I tell you this truthfully, that whoever may say to this mountain: 'rise up and be thrown into the sea', not inwardly doubting but having faith that what he is saying is actually happening, it will happen for him. 24 This is why I tell you that for whatever you are praying and asking, keep believing that you have received it, and it will happen for you. 25 But if you have anything against anyone when you stand to pray, forgive him, so that your Heavenly Father may forgive all your failings."

27 Once again they entered Jerusalem, and while he was walking in the temple, the chief priests and the teachers of the Law approached him 28 demanding: "By what authority are you doing all this and who gave you the authority to do it?" 29 Jesus responded: "I will ask you just one question, give me an answer and I will tell you by what authority I do what I do. 30 The baptism John performed, was it from heaven or was it from men? Answer me." 31 They conferred among themselves: 'if we say 'from heaven' he will say 'then why did you not believe him', 32 but if we say 'from men-' they were afraid of the crowd because they all held that John was really a prophet. 33 So they answered Jesus: "We don't know". "Then neither will I tell you by what authority I do what I do," Jesus replied.

Chapter 12

Then he went on to speak to them in parables. "A man planted a vineyard, erected a fence around it, dug a vat for the winepress, and built an observation tower. When all was finished he let it out to cultivators and went abroad.

2 "When harvesttime came, he sent a slave to the cultivators to collect from them the fruits of the

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cultivators the fruits of the vineyard. 3 And having taken, they flayed him and sent away empty. 4 And again he sent to them another slave and he they struck on the head and dishonoured. 5 And another he sent, and he they killed and many others, some of whom flaying, but others of whom killing. 6 Yet one he had, a beloved son; he sent him last to them saying that 'they will respect my son'. 7 But those cultivators said to themselves that 'this is the heir, come let us kill him and the inheritance will be ours.' 8 And having taken, they killed him and threw him outside the vineyard. 9 What will the master of the vineyard do? He will come and he will destroy the cultivators and he will give the vineyard to others. 10 But did you not read the scripture: 'A stone which those building rejected became the head of the corner, 11 from [the Lord] [YHVH] this came to be and it is marvellous in our eyes?'"

12 And they were seeking to overpower him but they feared the crowd, for they knew that he spoke the parable to them. And having let him go they went away.

13 And they sent to him some of the Pharisees and of the Herodians so that they may catch him in speech. 14 And having come they are saying to him: "Teacher we know that thou art truthful and thou cares about no-one, for thou art not looking to the face of men but upon truth, the way of God thou teach; is it permitted to give census tax to Caesar or not? 15 Should we give or should we not give?" But he having known their hypocrisy, said to them: "Why are you testing me? Bring to me a denarius so that I may see it." 16 They brought it. And he is saying to them: "Whose likeness and inscription is this?" But they said to him "Of Caesar." 17 But Jesus said: "The things of Caesar give back to Caesar, and the things of God to God." And they wondered greatly at him.

18 And Sadducees who are saying a resurrection is not to be, are coming to him, and they are asking of him saying: 19 "Teacher, Moses wrote to us that if anyone's brother should die and should leave a wife and not produce a child, therefore the woman may take his brother and certainly raise seed to his brother. 20 There were seven brothers and the first took a wife and dying he did not produce seed; 21 and the second one took her and died not leaving seed and the third one likewise; 22 and the seven did not produce seed; last of all the woman died. 23 In the resurrection, of whom of them will she be a wife? for the seven had her as wife."

vineyard, 3 but they got hold of him, flogged the hide off him, and sent him away empty handed. 4 So he once more sent another slave, but they hit him on the head and humiliated him. 5 Yet another he sent, and that one they killed. There were many others that were sent, but they either flogged them or killed them.

6 "Finally, there was just one more he could send, his beloved son, 'Surely they will respect my son' he thought. 7 But the cultivators said to each other, 'This is the heir, come on, let us kill him, then the inheritance will be ours!' 8 So they grabbed hold of him, killed him and threw his body outside of the vineyard. 9 Now then, what do you think the master of the vineyard will do next? He will come and take vengeance on those cultivators and let the vineyard out to others. 10 Did you not read the scripture: 'The stone which the builders rejected has become the chief cornerstone, 11 Jehovah has brought this about and we marvel as we see it?'"

12 At that they would have assaulted him if they had not been afraid of the crowd, for they knew very well the parable was meant for them. Instead they just left him and stormed off.

13 Later, they sent some Pharisees with supporters of the ruling political party to try to catch him out in what he said. 14 So, on approaching him they said: "Teacher, we know that you always speak the truth, and you are not concerned with what others think or seek to please them and truthfully teach the way of God; is it right for us to pay the census tax to Caesar or not? 15 should we pay it or should we not?" But he could see through their craftiness. "Why are you testing me?" he retorted, "bring me the tax coin to see." 16 So they brought him one. "Whose likeness and inscription is this?" he demanded. "Caesar's" they replied. 17 "Then Caesar's things pay back to Caesar, and God's things to God." At that they were quite nonplussed.

18 Sadducees who say there will not be a resurrection next approached him with a question. 19 "Teacher," they said, "Moses wrote that if a man's brother should die and leave his wife childless, the woman can take the man and so raise a child in the brother's name. 20 Well, there were seven brothers; the first married a wife but died before fathering a child, 21 so the second had her but he also died without issue; the third likewise, 22 until all seven failed to produce. Last of all the woman died. 23 Now then, in the resurrection, whose wife will she be, for all seven had her as wife?"

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24 Jesus said to them: "Is it not for this reason you have been misled, not knowing the Scriptures nor the power of God? 25 For whenever they might rise out of the dead, neither are they marrying nor are they given in marriage, but they are as angels in the heavens. 26 But about the dead, that they are being aroused, did you not read in the book of Moses how at the thornbush God said to him saying: 'I, the God of Abraham, and the God of Isaac and the God of Jacob?' 27 He is not a God of the dead but of the living; you are much misled."

28 And one of the scribes having heard them disputing, having known that he answered them well, having come forward he asked of him: "What sort of commandment is first of all?" 29 Jesus answered that "first is: 'Hear Israel, [Lord] [YHVH]* our God is one [Lord] [YHVH]*, 30 and thou shall love [the Lord] [YHVH]* thy God out of thy whole heart and out of thy whole soul and out of thy whole mind and out of thy whole strength.' 31 Second is this: 'thou shall love thy neighbour as thyself'. A greater than these is not of other commandments."

32 The scribe said to him: "Well said teacher, it is true that One he is and not is another besides him, 33 and to love him out of a whole heart and out of a whole understanding and out of a whole strength and to be loving the neighbour as oneself is of greater value than all the whole burned offerings and sacrifices." 34 And Jesus having perceived him that he answered wisely, said to him: "Thou are not far from the Kingdom of God." And no-one any longer was daring to question him.

35 Having answered, Jesus teaching in the temple was saying: "How are the scribes saying that the Christ is a son of David? 36 David himself said in the holy spirit 'Said [Lord] [YHVH]* to my Lord, 'Sit on my right-hand until I may put thy enemies beneath thy feet''. 37 David himself is calling him Lord so whereby is he his son?"

And the large crowd was hearing him gladly. 38 And in his teaching he was saying: "Look out for the scribes, those who like to walk about in long robes and greetings in the public places, 39 and front seats in the synagogues and the first reclining places at the principal meals*, 40 those devouring the houses of widows, and for a show, praying long. These will receive a heavier judgement."

24 "Have you not been misled by your ignorance of the scriptures and the power of God?" Jesus retorted, 25 "for when the dead are raised, neither will they marry nor be given in marriage because they are just like the angels in heaven. 26 As for the dead, in proof that they are to be raised, did you not read in the book of Moses how when he was at the thornbush God said to him 'I, the God of Abraham, the God of Isaac and the God of Jacob'. 27 Well then, God is not a God of the dead but of the living; you are much mistaken in your belief."

28 One of the teachers of the Law who had overheard them disputing, conceding that he had answered well approached him with the question: "What sort of commandment is first of all?" 29 "Hear O Israel," Jesus replied, "Jehovah our God is one Jehovah, 30 and you must love Jehovah your God wholeheartedly with your very being, with every thought, and with all your might'. 31 The second is: 'You must love your neighbour just as you do yourself'. There is none greater than these among any of the other commandments."

32 "Well-said teacher," responded the teacher of the Law, "you have spoken truly, for there is indeed only One and there is none other beside Him, 33 and to love him wholeheartedly with full understanding with all one's might, and to love one's neighbour just as oneself, has greater merit than all the whole burnt offerings and sacrifices." 34 Seeing that he answered wisely, Jesus told him: "You are not far from the Kingdom of God." But after that no-one dared to ask him any more questions.

35 After so answering, Jesus resumed teaching in the temple. "How is it that the teachers of the Law say that Christ will be a son of David?" he asked. 36 "David himself said under inspiration of the holy spirit, 'Jehovah said to my Lord, sit at my right hand until I subdue your enemies beneath your feet' 37 If David himself is here calling him Lord, how can he be his son?"

His large audience was listening with rapt attention 38 so he continued teaching by telling them: "Look out for the teachers of the Law who like to walk around in long robes, receiving salutations in the public places; 39 they love the front seats at the synagogues and the best places at the banquets. 40 They devour the resources of widows and make long prayers just to show off. They indeed will be judged accordingly."

Mark 12-13

41 And having sat near the treasury chest, he was observing how the crowd is casting copper coins into the treasury chest; and many rich were casting much; 42 and having come, one poor widow cast two lepta, equal to a quadrans. 43 And having called to him his disciples he said to them: "Truly I say to you that this poor widow cast more than all those casting into the treasury chest; 44 for all cast out of their overflowing, but this one out of her poverty, all as much as she had, she cast, the whole of her living."

Chapter 13

On his departing out of the temple, one of his disciples is saying to him: "Teacher, look! what manner of stones and what manner of buildings." 2 And Jesus said to him: "Are you looking at these great buildings? there will certainly not be allowed here a stone upon a stone which surely may not be pulled down."

3 And as he was sitting in the Mount of Olives opposite the temple, Peter and James and John and Andrew were asking him by himself: 4 "Tell us when these things will be and what the sign whenever all these things may soon to be completely finished?" 5 But Jesus started to say to them: "Look out that no-one may lead you astray; 6 for many will come in my name saying that 'I am' and many they will lead astray. 7 But whenever you may hear of wars and accounts of wars, do not cry out in alarm, it is necessary these things occur, but the end is not yet.

8 "For nation will rise upon nation and kingdom upon kingdom, there will be earthquakes in various places, there will be famines; these are the beginning of birth pains.

9 "But you yourselves look out; they will give you over into Sanhedrins, and into synagogues you will be flayed and before governors and kings you will be made to stand because of me as a witness to them. 10 And into all the nations first it is necessary for the good news to be preached.

11 "And whenever they may lead you, giving you over, do not worry beforehand what you should speak, but whatever may be given to you in that hour, speak this, for you are not the ones speaking but the holy spirit.

12 "And brother will give over brother to death, and father, child; and children will stand up against parents and will cause them to be put to

41 Then he sat down near the temple collection box and was noticing the people as they put in their money. Many who were affluent dropped in much, 42 but along came a poor widow who put in two coins of the smallest value. 43 He called his disciples over, "I tell you this for certain", he said, "that poor widow put in more than all the others putting money into the box, 44 for they put in out of their surplus, but she put in out of her poverty everything she had, her whole income."

Chapter 13

As he left the temple one of his disciples remarked: "Just look at the size of those stones, and how imposing are these new buildings." 2 But Jesus replied: "Are you impressed by these great edifices? well, one stone will certainly not be left standing on another, and not be pulled down."

3 While he was sitting on the Mount of Olives on the side facing the temple, Peter, James, John and Andrew got him on his own and asked: 4 "Tell us when will this happen and how will we know when the complete end of all these things is due?" 5 Jesus started to warn them: "See that no-one misleads you, 6 for many will claim that I sent them, even saying 'I am he' so leading many astray. 7 Whenever you may hear of wars and accounts of wars do not express alarm for it has to happen, but the end is not due yet.

8 "Indeed, nations will war against nations and kingdoms against kingdoms, there will also be earthquakes in various places and famines, but all this is just the beginning of the time of distress.

9 "But you watch out for yourselves, for they will haul you into their high courts and flog you in their places of worship. They will bring you up before governors and even kings because of me, yet this will only serve as a witness against them; 10 but it is of the greatest importance that the Good News be preached to all nations.

11 "When they arrest you to bring you up before them, don't worry in advance about what you should say, just say whatever is given to you at the time, for it is not you that is speaking but the holy spirit.

12 "A brother will betray his own brother to death, and a father even his own son, children will testify against their parents causing them to be put to death. 13 Everyone will hate you because you

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death, 13 and you will be hated by all because of my name. But the one enduring tenaciously* to the end, this one will be saved.

14 "But whenever you should see the foul-smelling thing of desolation having stood where it must not -the one reading let him understand- then those in Judea let them flee into the mountains. 15 The one on the housetop, let him not come down nor let him enter to take anything out of his house, 16 and the one in the field let him not turn to the things behind to pick up his outer garment.

17 "But woe to those having in the belly and those suckling in those days. 18 But pray so that it might not occur in wintry weather; 19 for those days of pressure will be of a sort such as not occurred from the beginning of creation which God created until now and will certainly not re-occur. 20 And if the Lord not shortened the days, not ever was all flesh saved, but because of the chosen whom he chose he shortened the days.

21 "And then if anyone may say to you 'See, here is the Christ, see, there, do not you believe; 22 for false Christs and false prophets will arise and they will give signs and omens so as to lead astray if possible, the chosen. 23 But you, look! I have forewarned you of all.

24 "But in those days after that pressure, the sun will be darkened and the moon will not give its moonlight, 25 and the stars will be out of the heavens having fallen, and the powers, those in the heavens, will be shaken. 26 And then they will see the Son of Man coming in clouds with much power and glory, 27 and then he will send the angels and will gather together his chosen out of the four winds from the extremity of the earth to the extremity of heaven.

28 "But from the fig tree learn the parable; whenever already its young branches become tender and grows out leaves, you know that summer is near; 29 thus also you whenever you may see these things know that he is near at the doors. 30 Truly I am saying to you that this generation may certainly not pass away until when all these things may occur. 31 The heaven and the earth will pass away but my words will not pass away.

32 "But about that day or the hour, no-one has known, neither the angels in heaven nor the Son, except the Father. 33 Keep looking, keep awake, for you have not known when the due time is. 34

bear my name, but the one standing firm through it all, is the one who will be saved.

14 "So when you see that stinking cause of calamity standing where it should not" -and the reader should clearly understand this- "then let those who are in Judea flee to the mountains. 15 Whoever is on the flat roof of his house should not come down and stop to go inside to pick up anything; 16 and whoever is out in the fields should not go back to the things he left, to fetch his coat.

17 "It will indeed be a difficult time for pregnant women and nursing mothers. 18 Just hope that your flight will not come during the winter storms 19 for there will be great pressure on everyone such as never before experienced since creation till now, and certainly will never occur again. 20 And if the Lord did not cut short that time nobody at all would be saved, but for the sake of his own chosen ones, it will be cut short.

21 "If anyone at that time should say to you: 'See Christ is here', or 'he is there', don't believe them, 22 for false Christs and false prophets will appear and produce signs and omens such as, if possible, would mislead even the chosen ones. 23 So keep a good look out! for I have given you full warning.

24 "In the days following that time of great pressure, the sun will become dark and no moonlight will shine from the moon, 25 heavenly bodies will fall to the earth and the natural forces of heaven will be disrupted. 26 Then they will see the Son of Man coming in the clouds with great power and glory, 27 and he will dispatch his angels who will gather the chosen ones from all directions, from the furthest regions of the earth to the furthest reaches of heaven.

28 "Learn now from this comparison with the fig tree: when you find that the young branches are already tender and the leaves have sprouted, you know that summer is near. 29 So also when you see all these things happening, know that his appearance is imminent. 30 I tell you quite definitely that this generation will certainly not pass away until all these things have taken place. 31 Sooner would heaven and earth pass away than my words should fail.

32 "As to the exact day or hour no-one knows, not the angels nor even the Son, except the Father, 33 so keep on the watch and keep awake

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As a man away from his people, having left his house and having given his slaves authority to each one his work, and to the doorkeeper he commanded so that he may keep awake. 35 Therefore you keep awake, for you have not known when the master of the house is coming, whether late, or midnight, or cockcrowing, or early morning; 36 not having come unexpectedly, he may find you sleeping. 37 But what I am saying to you I am saying to all: Keep awake!"

Chapter 14

It was the passover and the unleavened after two days. And the chief priests and the scribes were seeking how by guile having seized him, they may kill him, 2 for they were saying: "Not at the festival lest there be an uproar of the people."

3 And he being in Bethany, reclining in the house of Simon the leper, a woman came having an alabaster phial of very expensive perfume, pure nard; having broken the alabaster phial, she was pouring it on his head. 4 But there were some very displeased within themselves "Why has this waste of perfume occurred? 5 it was possible for this perfume to be sold for more than three hundred denarii and to be given to the beggars," and they snorted in anger at her. 6 But Jesus said: "Leave her alone, why are you having trouble 7 for her, for a good work she performed to me, for always the beggars you are having with yourselves, and whenever you wish you can always do good to them, but you are not always having me. 8 That which she had, she did; she undertook beforehand to anoint my body for the entombment. 9 But I truly say to you, wherever in the whole world the Good News may be preached what this woman did will be spoken of in remembrance of her."

10 And Judas Iscariot, one of the twelve, went to the chief priests so that he might give him over to them. 11 But having heard, they were delighted and promised to give him silver. And he was seeking how he may give him over at a most convenient time.

12 And on the first day of the unleavened, when they were sacrificing the passover, the disciples are saying to him: "Where do you want us having gone away, that we should prepare so that you may eat the passover?" 13 And he sends two of his disciples and is saying to them: "Go down into the city and you will meet a man carrying a pitcher of water; follow him, 14 and wherever he may enter, say to the master of the house that the Teacher says: 'where is my

for you do not know when the due time will arrive. 34 It is just like a man who is absent from home, having left his house and delegated various tasks to his slaves; but the doorkeeper he commanded to keep awake. 35 Likewise you must keep awake, for you have no idea when the Master will arrive, it could be in the evening, at midnight, in the early hours of the morning, or at sunrise. 36 Do not let him come unexpectedly and find you asleep! 37 So, I tell you what I tell everyone, keep awake!"

Chapter 14

In two days time it was the passover and the festival of unleavened bread. The chief priests and teachers of the Law were trying hard to find a way to arrest him by trickery and have him executed; 2 but they agreed it should not be at the festival in case it should cause an uproar among the people.

3 About this time, he was in Bethany, reclining in the house of Simon who had been a leper. A woman approached him with an alabaster phial of pure nard, which is a very expensive perfume. Breaking the sealed neck of the phial, she poured it over his head. 4 This provoked harsh criticism among those present, "Why this waste of perfume?" they snorted angrily, 5 "it could have been sold for nearly a year's wages and the money given to the poor." 6 "Leave her alone," Jesus told them, "why are you making trouble for her? she has done a good deed for me. 7 You will always have the poor with you, and you can do good for them whenever you want to, but you will not always have me. 8 She provided all she had, she undertook to anoint my body with perfumed oil in readiness for the funeral. 9 I tell you this truly, that wherever in the whole world the Good News may be preached, this woman's deed will be related in favourable memory of her."

10 Then Judas Iscariot, one of the twelve, went to the chief priests offering to hand him over to them. 11 When they heard this they were delighted, and they promised to pay him. So he began looking for a good opportunity to betray him.

12 The first day of the festival of unleavened bread arrived, when they were due to sacrifice the passover. So his disciples asked him: "Where do you want us to go and prepare for you to eat the passover?" 13 He sent two of them off with these instructions: "Go down to the city, and you will come across a man carrying a pitcher of water; follow him into the building he enters, 14 then tell the owner: 'The Teacher is asking 'where is the guestroom where I can eat the passover with my

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guestroom where I may eat the passover with my disciples?" 15 And he will show a large upper room having couches spread ready; and there prepare for us." 16 And the disciples went away and came into the city and found just as he said to them, and they prepared the passover.

17 And evening having occurred, he is coming with the twelve. 18 And as they are reclining and eating, Jesus said: "Truly I say to you that one out of you, the one eating with me, will give me over." 19 They began to be greatly distressed and to be saying to him one by one: "Not by any means I?" 20 But he said to them: "One of the twelve, the one dipping with me into the one bowl; 21 while the Son of Man is going under just as it has been written about him, yet woe to that man through whom the Son of Man is being given over; good for him if that man was not produced."

22 And at their eating, having taken a loaf, having offered praise, he broke and gave to them and said: "Take, this is my body." 23 And having taken a cup, having given thanks he gave to them and they all drank out of it. 24 And he said to them: "This is my blood of the covenant being poured out for many. 25 Truly I am saying to you that I certainly no more may drink of the product of the vine until the day whenever that I am drinking new in the Kingdom of God." 26 And having sung praises they went out into the Mount of Olives.

27 And Jesus is saying to them that "You all will be stumbled because it has been written: 'I shall strike the shepherd and the sheep will be scattered around', 28 but after I am to be raised up I shall go before you into Galilee." 29 But Peter said to him: "If all shall be stumbled, but not I." 30 And Jesus is saying to him: "Truly I am saying to thee that thou today, during this night, before the cock crows twice, thou will utterly deny me three times." 31 But he speaking volubly: "If it should be necessary for me to die together with thee I shall never deny thee utterly," and also all were saying the same.

32 And they are coming to a place which is named Gethsemane and he is saying to his disciples: "Sit you here until I might pray." 33 And he takes along Peter and James and John with him, and he began to be petrified and greatly troubled. 34 And he is saying to them: "My soul is greatly distressed until death, wait here and keep awake." 35 And having gone forward a little he was falling on the earth he was praying so that if it is possible the hour may

disciples?" 15 He will show you a large upper room with the couches spread around ready. Prepare it for us there." 16 Well, the disciples went off to the city and found it all just as he had said. So they prepared the passover.

17 Evening fell, and he arrived at the room with the twelve. 18 As they were reclining at the table eating, Jesus said: "I tell you truly that one of you, one who is actually eating with me, will betray me." 19 They became greatly distressed at this and each in turn asked: "It is not by any means I is it?" 20 It is one of you twelve," he responded, "the one dipping with me into this single bowl. While the Son of Man must depart, just as it was written he would, yet woe betide the one who betrays him! It would be better for him if he had never been born."

22 As they were eating he took a loaf, offered praise and broke it, then passing it around to the disciples he told them: "Take some, for this represents my body." 23 Then he took a cup, gave thanks, passed it to them, and they all drank out of it. 24 "This represents my blood that inaugurates the covenant, and which is to be poured out in behalf of many," he said. 25 "I tell you truly that from now on I shall never again drink the product of the vine, until the day when I drink it anew in the Kingdom of God." 26 Then they sang songs of praise and went out into the Mount of Olives.

27 On the way Jesus told them: "You will all renounce me, for it was written: 'I shall strike the shepherd and the sheep will be scattered'; 28 however after I have been raised up I shall go ahead of you to Galilee." 29 "I shall never renounce you," declared Peter, even though all the others do." 30 But Jesus replied: "I tell you this for sure, that today, this very night, before the cock crows twice, you will renounce me three times." 31 "Even if I should have to die with you," he protested volubly, "I should never deny you," and they all said the same.

32 At this point they reached the place named Gethsemane. "Sit down here until I finished praying," he told the disciples, 33 but he took along with him Peter, James and John. He then grew very despondent and seemed petrified. 34 "I am in great distress until my death," he confided to them, "wait here and stay awake with me." 35 Stepping a few paces forward he prostrated himself on the ground, praying that if possible his

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pass away from him. 36 And he was saying: "Abba Father, all things are possible to thee, take away this cup from me; but not what I will but what thee."

37 And he is coming and is finding them sleeping, and is saying to Peter; "Simon are thou sleeping? Are thou not having strength to stay awake one hour? 38 Stay awake and pray so that thou may not enter into temptation, the spirit may be eager but the flesh is weak." 39 And again having gone away he prayed, having said the same word. 40 And again having come he found them sleeping, for their eyes were being weighed down and they knew not what they might answer to him. 41 And he is coming the third and is saying to them: "You are sleeping the remaining time and you are resting, it is enough, the hour has come, look, the Son of Man is being given over into the hands of sinners. 42 Get up and let us go; look! the one giving me over has come near."

43 And straightaway, as he was yet speaking, Judas, one of the twelve comes along and with him a crowd with short swords* and sticks, beside the chief priests and the scribes and the elders.

44 The one giving him over had given an agreed sign to them saying: "Whomever I should kiss, it is he, seize him and lead him away securely". 45 And having come, straightaway approaching him he is saying: "Rabbi," and he tenderly kissed him. 46 But they laid hands on him and seized him. 47 But a certain one of those standing by, having drawn a short sword* struck the slave of the chief priest and took off his ear.

48 And having answered Jesus said to them: "As a robber you came out with short swords and sticks to take me? 49 Daily I was with you in the temple teaching and you did not seize me, but it is so that the Scriptures may be fulfilled."

50 And having left him, they all fled. 51 And a certain youth was following with him, having cast around a fine linen cloth upon his nakedness, and they are seizing him, 52 but he leaving the fine linen cloth, fled naked.

53 And they led away Jesus to the chief priest and all the chief priests and the elders and the scribes are assembling. 54 And Peter followed him from a distance until the courtyard of the high priest and he was sitting in company with the servants and warming himself toward the light.

55 But the chief priests and the whole Sanhedrin

hour of trial may pass. 36 "Dear Father", he said, "all things are possible for you, please let me not have to face this ordeal, but it is not as I wish, but as you do."

37 Turning back to them, he found them fast asleep. Addressing Peter, he said: "Simon, are you asleep? are you not man enough to stay awake? 38 Stay awake and pray that you may not succumb to temptation; the spirit may indeed be eager, but the flesh is weak." 39 Once more he went off and prayed the same as before. 40 When he returned he again found them sleeping because their eyes were heavy, but they were too ashamed to answer him. 41 A third time he returned to them. "Are you still sleeping and taking your rest when there is so little time left?" he asked, "it has run out, the time has come; see, the Son of Man is being betrayed into the hands of unprincipled men. 42 Get up and let us go, for my betrayer is near."

43 While he was yet speaking, there came Judas, one of the twelve sent by the chief priests, teachers of the Law, and elders, with a mob wielding swords and sticks.

44 His betrayer had previously given them an agreed sign, "Whomever I should kiss," he had told them, "he is the one, arrest him and take him away under guard." 45 So he came forward and without hesitation stepped up to Jesus, "Master," he said, and tenderly kissed him. 46 At that they grabbed hold of him and held him fast. 47 Then, one of the bystanders drew a short sword and lashed out at the slave of the high priest taking his ear clean off!

48 But Jesus responded to the mob: "Have you come out armed with swords and sticks to arrest me just as if I was a robber? 49 yet every day in the temple I was with you teaching you, and you didn't lay hold on me then. But this has happened so that the Scriptures may be fulfilled."

50 The disciples then abandoned him and fled, 51 but one follower, a certain youth who was wearing only a fine linen cloth wrapped around him, was seized. 52 The cloth came off in their hands, but he managed to escape naked.

53 They led Jesus off to the chief priest, with whom all the chief priests and elders and teachers of the Law had assembled. 54 Peter followed from a distance until he reached the high priest's courtyard; there he sat among the servants, warming himself before a blazing fire.

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were seeking testimony against Jesus so as to put him to death, but they were not finding. 56 For many were testifying falsely against him, but the testimonies were not equal. 57 And some having stood were testifying falsely against him saying that 58 "We heard him saying that 'I shall pull down this sanctuary, the handmade one and through three days another not handmade I shall build.'" 59 But neither thus was their testimony equal.

60 And having stood up in the midst, the chief priest demanded him and is saying to him: "Are you answering nothing at all? What are these testifying against thee?" 61 But he was silent and did not answer, not a thing. Again the chief priest was demanding him and is saying to him: "Are thou the Christ, the Son of the Praiseworthy One?" 62 But Jesus said: "I am, and you will see the Son of Man sitting on the right-hand of power and coming with the clouds of heaven."

63 But the high priest having tore his inner garments is saying: "What yet need are we having of witnesses? 64 You heard the blasphemy, what appears to you?" But all judged against him to be subject to death. 65 And some started to spit on him and to cover over his face and to punch him and to be saying to him: "Prophecy!" and the servants having been slapping, took him.

66 And Peter, being below in the courtyard, one of the slave girls of the chief priest is coming 67 and having seen Peter warming himself having looked at him, she is saying: "And thou was with the Nazarene, Jesus." 68 But he denied saying: "Neither have I known nor have I any idea what thou are saying", and he went outside into the forecourt.

69 And the slave girl having seen him, started again to be saying to those standing by that "This is one of them." 70 But he again was denying. And after a little, again those having stood by were saying to Peter: "Truly thou are out of them for thou are a Galilean." 71 But he started to be cursing and to be swearing that "I have not known this man who you are saying." 72 And straightaway a cock crowed a second time, and Peter clearly remembered the saying as Jesus said to him that 'before a cock crowed twice, three times thou will deny me,' and having thrown himself down, he kept weeping.

55 Inside, the chief priests and the whole of the Sanhedrin were trying to elicit false testimony that would convict Jesus of a capital offence, but they could find nothing. 56 Many indeed testified falsely against him, but their testimony did not agree. 57 Eventually certain ones stood up to offer their lying account: 58 "We heard him say 'I will pull down this man-made Most Holy of the temple and rebuild it without hands in three days,'" they said. 59 But neither was their testimony in agreement.

60 Rising to his feet in the midst of them the chief priest challenged: "Have you no answer? what do you say to the testimony of these witnesses?" 61 But he remained silent and did not say a single word. Again the chief priest challenged him: "Are you the Christ, the Son of the One Deserving of Praise?" 62 "I am," Jesus answered him, "and you will see the Son of Man sitting on the right hand of power, coming with the clouds of heaven."

63 At that the chief priest ripped his vestments apart, "What further need do we have of witnesses?" he cried, 64 "you heard the blasphemy, what do you think?" They all judged him to be worthy of death. 65 Then some started to spit on him, and they blindfolded him and punched him and told him to identify who hit him. Then the court menials after hitting him, took him away.

66 Meanwhile Peter was below in the courtyard, when one of the young servant girls of the chief priest came over. 67 She had seen him warming himself and had taken a good look at him. "You were with that Nazarene, Jesus," she accused. 68 But he denied it: "I don't know him, nor do I know what you are talking about;" so saying he got up and went outside into the forecourt.

69 When she caught sight of him again the servant girl repeated to the bystanders: "He is one of them", 70 but he again denied it. After a while those standing there insisted: "Yes indeed, you are one of them, you also are a Galilean". 71 Then he started to swear with oaths and imprecations: "I tell you I never knew this man who you are talking about." 72 Immediately a cock crowed for the second time, then Peter recalled vividly what Jesus had said to him that 'before a cock crows twice you will deny me three times'. He hurled himself to the ground and wept continuously.

Chapter 15

And straightaway early in the morning, the chief priests having made a consultation with the elders, scribes and the whole of the Sanhedrin, having bound Jesus, drove* him and gave him over to Pilate. 2 And Pilate asked him: "Are thou the king of the Jews?" But he having answered him is saying: "Thou thyself are saying." 3 And the chief priests were accusing him of much. 4 But Pilate asked him again saying: "Are thou not answering at all? see how many things they are accusing thee." 5 But Jesus gave no further answer, and Pilate got to be wondering.

6 But festival by festival he was releasing one prisoner whom they petitioned for. 7 But one called Barabbas, having been bound with traitors, who had committed murder in the treason. 8 And having come, the crowd started to be petitioning just as he was doing for them. 9 But Pilate answered to them saying: "Do you want that I should release to you the king of the Jews?" 10 for he was knowing that through [envy] [malice] the chief priests had given him over.

11 But the chief priests stirred up the crowd so that rather Barabbas he may release to them. 12 But Pilate again having answered was saying to them: "What then should I do with whom you are calling the king of the Jews?" 13 But again they cried out: "Put him on the stake!*". 14 But Pilate was saying to them: "For what did he do bad?" but they cried out all the more: "Put him on the stake!*" 15 But Pilate, wishing to satisfy the crowd, released Barabbas to them and having scourged Jesus he gave him over so that he might be put on the stake*.

16 And the soldiers led him away inside the courtyard in which is a Praetorium and they called together the whole cohort of troops. 17 And they clothe him in purple and having plaited a thorny crown, they put it around him, 18 and they started to salute him: "[Hail] [Rejoice]* king of the Jews!" 19 And they were hitting him on the head with a reed and were spitting on him, and bending the knees they were bowing low to him.

20 And when they mocked him, they stripped the purple off him and put on his outer garments. And they lead him out so that they may put him on the stake. 21 And they are impressing a passerby, Simon a Cyrenian, coming from a field, the father of Alexander and of Rufus, so that he should lift up his stake*.

Chapter 15

The first thing in the morning the chief priests conferred with the elders, the teachers of the Law and the whole Sanhedrin, then they had Jesus bound and conducted under guard to Pilate. 2 "Are you the king of the Jews?" Pilate asked him. "You yourself said it," he replied. 3 At that the chief priests started to accuse him of all manner of things. 4 "Aren't you going to answer them?" asked Pilate, "Just listen to all the things they are accusing you of." 5 But Jesus said nothing more, at which Pilate was greatly puzzled.

6 Now at each festival he would release a prisoner, whomever the people may choose. 7 He had in custody a traitor called Barabbas who along with others had committed murder in course of their treason. 8 As usual, a crowd gathered to make the request, 9 so Pilate asked them: "Do you want me to release the king of the Jews?" 10 He knew very well that they only arrested him because they had a grudge against him.

11 But the chief priests stirred up the rabble so that they asked for Barabbas to be released instead. 12 "What then shall I do with the one you call the king of the Jews?" Pilate asked. 13 "Nail him to the stake!" they cried out. 14 "But what has he done to deserve that?" he exclaimed, but they only shouted all the louder: "Nail him to the stake!" 15 Wanting to keep in with the crowd, Pilate released Barabbas, ordered Jesus to be scourged, then handed him over to be executed.

16 The soldiers led him back inside the courtyard to the Hall of Justice where they summoned the whole cohort of troops. 17 They put a purple robe on him, and a crown fashioned from the branches of a thorny briar. 18 Then they saluted him, "Hail king of the Jews!" they mocked, 19 and they hit him on the head with a reed and spat on him. Bending their knees they bowed low before him.

20 When they tired of mocking him, they stripped off the purple and put his own clothing back on him. After this they led him out for execution. 21 Now Simon a Cyrenian, the father of Alexander and Rufus, having just come in from the country happened to be passing. So they impressed him into helping him carry the stake.

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22 And they are bringing him to the Golgotha place, which being translated is Scull place. 23 And they are giving to him wine mixed with myrrh, but he did not take it. 24 And they are putting him on the stake* and distributing his outer garments, casting a lot upon them as to who may take what.

25 But it was the third hour and they put him on the stake. 26 And the inscription of his charge having been written was "The King of the Jews". 27 And with him they are putting on stakes two robbers, one on the right hand and the other on his left hand. 28**

29 But those passing by were blaspheming him, shaking their heads and saying: "Ah! the one pulling down the sanctuary and building it in three days, 30 having come down from the stake, save yourself." 31 Similarly also the chief priests mocking to each other with the scribes were saying: "Others he saved, himself he is not able to save; 32 the Christ, the King of Israel, let him come down now from the stake* so that we may see and we may believe". And those having been put on stakes* together with him were reproaching him.

33 And having occurred the sixth hour, darkness occurred upon the whole earth until the ninth hour. 34 And in the ninth hour Jesus called out with a strong voice: "Eloi, Eloi lama sabachthani" which is being translated, "My God, my God, into what have you [forsaken me] [left me behind]?" 35 And some of those having stood by, having heard were saying; "See, he is calling for Elijah". 36 But someone having run, having filled a sponge of [sour wine] [vinegar] having put it around a reed was giving it him to drink, saying: "You let him alone, let us see if Elijah is coming to take him down." 37 But Jesus having let out a loud cry, expired.

38 And the curtain of the sanctuary was torn in two from top to bottom. 39 But having seen that he thus expired, the centurion, having stood by facing him said: "Truly this man was the Son of God."

40 But women were also viewing from a distance, in which were Mary the Magdalene and Mary mother of James the Less and of Joses, and Salome, 41 who when he was in Galilee were following him and ministering to him, and many others, women having come up with him into Jerusalem.

22 In this manner they brought him to the place called Golgotha which means 'place of the Scull'. 23 They offered him some wine mixed with myrrh but he refused it. 24 Then they nailed him to the stake, and having done so, shared out his clothing by throwing a dice to see who would get what.

25 It was about nine o'clock in the morning when they nailed him to the stake. 26 The notice which had been written announcing his charge read: "The King of the Jews". 27 Two robbers were executed on stakes alongside him, one on the right and one on his left. 29 Those passing by vilified him and shook their heads "Ah you demolisher of the Most Holy and rebuilder of it in three days, 30 come down off the stake and save yourself!" they taunted. 31 The chief priests likewise joked with each other about him along with the teachers of the Law. "He saved others but he cannot save himself," they mocked, "32 if he's Christ the king of Israel let him come down now from the stake so that we can see it and believe." Even the robbers who were on the stakes alongside him joined in the ridicule.

33 Then at about midday darkness descended over the whole earth for the space of three hours. 34 It was mid-afternoon when Jesus called out in a loud voice: "Eloi, Eloi, lama sabachthani," which means 'My God, my God, why have you left me?' 35 When they heard it some of the bystanders said: "See, he is calling for Elijah." 36 Then one of them took a sponge, soaked it in sour wine, and wrapped it around a stick. Running up to Jesus with it he gave it him to drink. "Leave him alone," he said, "let us see whether Elijah does come to take him down." 37 But Jesus let out a loud cry and expired.

38 At that moment the heavy curtain that divided the Holy from the Most Holy of the temple was ripped right down the middle from top to bottom! 39 When the centurion who had been standing nearby to observe him saw how he died he exclaimed: "Truly, this man was the Son of God."

40 There were women watching at a distance, among whom were Mary Magdalene, Mary the mother of James the Less and Joses, and Salome. 41 These had followed and ministered to him when he was in Galilee, and there were many other women who also came with him to Jerusalem.

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42 And evening having already occurred, since it was Preparation which is before the sabbath, 43 Joseph from Arimathea, a respectable counsellor who also himself was looking forward to the Kingdom of God, having dared, went in to Pilate and asked for the body of Jesus.

44 But Pilate wondered if he had died already and having called the centurion before him, he asked him if he already died. 45 And having known from the centurion, he granted the corpse to Joseph. 46 And having bought fine linen and having taken him down, he wrapped in the fine linen and put him in the memorial tomb which was having been hewn out of solid rock; and he rolled a stone over the entrance of the memorial tomb. 47 But Mary the Magdalene and Mary of Joses, kept viewing where he is laid.

Chapter 16

And the sabbath having been got through, Mary the Magdalene, and Mary of James, and Salome brought fragrant oils* so that having gone they might anoint him. 2 And very early on one of the sabbaths* they are coming upon the memorial tomb, the sun having risen. 3 And they were saying to themselves: "Who will roll away for us the stone out of the entrance of the memorial tomb?" 4 And having looked up they are seeing that the stone has been rolled away, for it was very large.

5 And having entered into the memorial tomb they saw a young man sitting on the right hand, having thrown around a long white garment, and they were petrified. 6 But he is saying to them: "Do not be petrified, Jesus that you are seeking, the Nazarene, he having been executed on the stake, he was raised he is not here; see, the place where they laid him. 7 But go back, say to his disciples and to Peter that he is going before you into Galilee, there you will see him just as he said to you."

8 And having come out they fled from the memorial tomb for they were having trembling and ecstasy, and they said nothing to anyone for they were afraid.

[The following verses appear in some later MSS but not in the earliest and most reliable. They must therefore be considered of dubious authenticity]

9 But having stood up, early the first of the sabbath* he appeared first to Mary the Magdalene from whom he had cast out seven

42 It was the day of Preparation before the sabbath which began at sunset when all tasks must be completed. As it was already evening, 43 Joseph from Arimathea, a respectable member of the Sanhedrin who himself was looking forward to the Kingdom of God, plucked up courage and approached Pilate for the body of Jesus.

44 Pilate was doubtful that he was dead so soon, so he called the centurion to check whether it was true. 45 When the centurion assured him it was, he gave permission for Joseph to have the corpse. 46 Having already purchased fine linen, he took him down and wrapped him in it. Then he laid him in a tomb that had been hewn out of solid rock, and rolled a stone over its entrance. 47 But Mary Magdalene and Mary the mother of Joses lingered to gaze at where he was laid.

Chapter 16

The sabbath dragged by; then Mary Magdalene, Mary the mother of James and Salome, having procured fragrant oils, went to anoint his body. 2 So, very early on the first day of the week just after sunrise, they arrived at the tomb. 3 They had wondered among themselves who would roll away the stone from the tomb's entrance for them, for it was very large; 4 but when they got there they could see that it had been removed.

5 They entered the tomb, and there on the right-hand side, a young man was sitting, attired in a long white garment. They were petrified with fear. 6 "Don't be afraid," he assured them, "Jesus the Nazarene whom you are seeking, he who was executed is not here, he has risen! see where they laid him. 7 Now return to his disciples and to Peter, and tell them that he is going ahead of you to Galilee just as he said he would; you will see him there."

8 Well, they came out of there trembling and ecstatic with joy, and they ran off as fast as they could; but they said nothing to anyone, for they were afraid to.

9 After he rose, he appeared early on the first day of the week to Mary Magdalene from whom he had cast out seven demons. 10 She went and reported it to his companions, who were mourning and weeping. 11 However when they were told that he was alive and she had seen him, they

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demons. 10 She, having gone away, reported to those having been with him, mourning and weeping. 11 Those having heard that he lives and was observed by her, disbelieved. 12 But after these, to two of them walking along going into a field, he was manifested in a different form; 13 and those having come, reported to the rest, but not in these they believed. 14 But later to those reclining, to them, to the eleven he was manifested, and he reproached their lack of faith and hardheartedness, because they did not believe those having observed him having been aroused out of the dead.

15 And he said to them: "Having gone away into the world, all of you keep preaching the good news to all creation. 16 The one having believed and having been baptized will be saved, but the one having disbelieved will be adversely judged.

17 But signs to those having believed will follow them, they will cast out demons in my name, they will speak in tongues, 18 and they will pick up serpents in the hands, and if they should drink anything deadly it certainly should not hurt them. They will lay hands upon the infirm and they will have health."

19 While the Lord Jesus after to be speaking to them was taken up into heaven and sat on the right hand of God, 20 those having gone out preached everywhere, the Lord working with and confirming the word through the following on signs.

didn't believe it. 12 After that he appeared in a different form to two of them who were travelling in the country. 13 They came and reported it to the rest, but were not believed either. 14 Later he appeared to the eleven themselves while they were reclining at a meal, and he reproached them for their lack of faith and stubbornness because they refused to believe those who had seen him since he had been raised from the dead.

15 Then he told them: "When you go out into the world, all of you must keep preaching the Good News to all creation. 16 He who has believed and been baptized will be saved, but he who has not believed will be condemned.

17 Miracles will back up the believers, they will cast out demons in my name and they will speak in tongues. 18 If they pick up serpents in their hands or if they drink any deadly poison, it will certainly not hurt them. They will lay hands on those who are infirm and they will be restored to health. 19 After speaking to them, the Lord was taken up to heaven and sat on the right-hand of God, 20 but they went out and preached everywhere, the Lord working with them and backing up their testimony with accompanying miracles.

Chapter 1

Seeing that many put their hand to compile again a narrative about the matters having been accorded full conviction among us, 2 just as they delivered to us from the beginning, having become eye witnesses and ministers of the word; 3 the idea came also to me, having carefully followed from the first, all things accurately in their order* to write to you, most excellent Theophilus, 4 so that you may fully know about the certainty of the words that you have been instructed.

5 It so happened in the days of Herod king of Judea, a certain priest named Zechariah of the assignment day of Abijah and his wife out of the daughters of Aaron, and her name was Elizabeth, 6 were both righteous before God, proceeding in all the commandments and righteous [acts] [principles] of the Lord, blameless. 7 But not to them was a child, because Elizabeth was barren, and both were advanced in their days.

8 But it so happened during his priestly duties in the rotation of his assignment day in front of God, 9 that according to the practice of the priesthood he was chosen by lot to burn incense, having entered into the sanctuary of the Lord. 10 And all the multitude of the people was praying outside at the hour of incense burning. 11 But an angel of the Lord appeared to him, having been standing at the right-hand of the incense altar. 12 And having seen, Zechariah was troubled in mind and fear fell upon him.

13 But the angel said to him: "Do not be afraid Zechariah since thy petition was favourably heard and thy wife Elizabeth will produce a son to thee and thou will call his name John; 14 and joy will be to thee and exultation, and many will rejoice at his birth. 15 He will be great in the sight of the Lord, but wine and intoxicating liquor he may certainly not drink, and of holy spirit he will be filled from the start, out of the hollow of his mother. 16 And many of the sons of Israel he will turn back to the Lord their God; 17 and he will go before in his sight, in the spirit and power of Elijah to turn back hearts of fathers to children, and obstinate to the wisdom of the righteous, to get ready for [Lord] [YHVH]* a prepared people."

18 And Zechariah said to the angel: "According to what shall I know this? for I am old and my wife is advanced in her days."

19 And having answered the angel said to him:

Chapter 1

Many have already undertaken to compile a record of those matters of which we are all fully convinced, 2 being eye witnesses and custodians of the accounts they first related to us. 3 Having myself carefully traced all these events from the beginning, it occurred to me also to write down an accurate account, so that you, most excellent Theophilus, 4 may be fully acquainted as to the authenticity of the things you have been taught.

5 There was during the reign of Herod king of Judea, a certain priest named Zechariah, who was of the duty period of Abijah. He and his wife Elizabeth who was also of priestly descent, 6 were both upright in God's sight. They were blameless in living according to the Lord's commandments and in virtue. 7 However, they were childless and were both well advanced in years.

8 When it was his assigned period for temple service, he was chosen by lot, 9 as was the priestly custom, to burn the incense. So he entered the Holy compartment 10 while the multitude were outside praying at the hour of incense offering. 11 But there! standing at the right-hand side of the incense altar, appeared an angel of the Lord! 12 When he saw him Zechariah was greatly troubled and very frightened.

13 "Do not be afraid Zechariah," assured the angel, "your request has been favourably heard, and your wife Elizabeth will give birth to a son to you; 14 you are to call him John. He will bring you much joy and gladness and many will rejoice at his birth. 15 He will rank high in the Lord's esteem, but he must never drink wine or any intoxicating liquor, for from the very beginning, even from his mother's womb, he will be filled with holy spirit. 16 He will turn back many of the sons of Israel to the Lord their God. 17 Under His oversight he will go in advance, in Elijah's spirit and power, to return the hearts of fathers to their children and the obstinate ones to the wisdom of the upright; and to get ready a people who are prepared for Jehovah."

18 "But how can I know that this will really happen?" Zechariah objected, "for I am old and my wife is well along in years."

19 "I am Gabriel who stands by in the very

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"I am Gabriel having been standing by in the sight of God, and I was sent to you to speak to you and to announce good news to you, -these things; 20 and look, you will be silent and not be able to speak until that day these things should occur, because you did not believe my words which will be fulfilled in their set time."

21 And the people were waiting for Zechariah and were puzzled as he seemed to be taking his time in the sanctuary. 22 But having come out he was not able to speak to them, and they understood that he had seen a [vision] [sight] in the sanctuary; and he was making signs to them and continued dumb. 23 And so it happened that as the days of his public service were fulfilled, he went away to his house.

24 But after these days, Elizabeth his wife conceived, and she completely concealed herself for five months saying that 25 "Thus for me the Lord has done, in days in which he looked upon, to take away my reproach among men."

26 In the sixth month the angel Gabriel was sent from God into a city of Galilee which was named Nazareth 27 to a virgin having been promised in marriage to a man named Joseph of the house of David; and the name of the virgin was Mary. 28 And having entered to her he said: "Rejoice highly favoured, the Lord is with thee." 29 But on this word she was greatly disturbed and was deliberating what manner of greeting this might be. 30 And the angel said to her: "Do not be afraid Mary, for you found favour with God; 31 and look, you will conceive in the belly and you will bear a son and you will call his name Jesus. 32 This one will be great and Son of the Most High he will be called, and the Lord God will give to him the throne of David his father, 33 and he will reign over the house of Jacob for ages, and of his Kingdom there will not be an end."

34 But Mary said to the angel: "How will this be since I am not knowing a man?" 35 And having answered the angel said to her: "Holy spirit will come upon thee, and power of the Most High will overshadow thee through which also that being produced will be called holy, a Son of God; 36 and look, Elizabeth, thy kinswoman also herself has conceived a son in her old age and this is the sixth month with her, who is being called barren, 37 because nothing will be impossible with God, every saying."

38 Mary said: "Look the Lord's servant girl, may it happen to me according to thy saying."

presence of God," retorted the angel, "I was sent to tell you this as good news for you, but since you do not believe me, 20 you will be dumb and unable to speak until the day it actually happens, which it will at the appointed time."

21 Now the people waiting outside for Zechariah were puzzled at his taking so long in the Holy compartment. 22 When he did come out, he was speechless, and they then realised that he had seen something supernatural in there. He tried to convey this by using signs, but he was unable to actually tell them. 23 As he had now completed his assigned duty period, he then went back home.

24 Soon after this, his wife Elizabeth conceived, and for five months she kept herself in complete seclusion. 25 "The Lord has now considered me and done this for me, to take away my reproach from among the people," she declared.

26 In the sixth month God sent the angel Gabriel to the city of Nazareth in Galilee, 27 to a virgin called Mary who was engaged to a man named Joseph of the family line of David. 28 Having entered her home he said: "Hello, you highly favoured one, the Lord is with you." 29 This greeting greatly disturbed her and she wondered just what was meant by it. 30 "Do not be afraid Mary," said the angel, "for you have God's favour. 31 Now listen, you are going to conceive in your womb and bear a son whom you will call Jesus. 32 He will become great and be called the Son of the Most High, and the Lord God will give him the throne of his father David. 33 He will reign over the descendants of Jacob forever and of his Kingdom there will be no end."

34 "But how can this be since I am having no intercourse with a man?" Mary asked. 35 "Holy spirit will come upon you, and the power of the Most High will overshadow you, that is why what is produced will be called holy, the Son of God," the angel explained. 36 "And see now! your cousin Elizabeth who was considered barren, she herself has conceived a son in her old age, and this is the sixth month with her, 37 so, after all is said and done, nothing is impossible with God."

38 "See, I am the Lord's maidservant, may it happen to me just as you have said," replied

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And the angel departed from her.

39 But Mary, in these days, having stood, went into the mountainous region with haste into a city of Judah 40 and entered into the house of Zechariah, and greeted Elizabeth. 41 And it happened as Elizabeth heard Mary's greeting, the infant leaped in her hollow and Elizabeth was filled with holy spirit. 42 And she exclaimed with a loud outcry, and said: "Praiseworthy are thou among women, and praiseworthy the fruit of thy belly. 43 And from where is this to me so that the mother of my Lord should come to me?" 44 For look, it happened as the sound of thy greeting came into my ears, the infant in my hollow leaped in exultation. 45 Sublimely happy she having believed because there will be a complete fulfillment of the things having been spoken to her from the Lord."

46 And Mary said: "My soul magnifies the Lord, 47 and my spirit exulted in God my saviour 48 because he looked upon the lowly status of his servant girl. For look, from now on all generations will consider me sublimely happy 49 because the Powerful One did great things for me. Holy is His Name, 50 and His mercy is to generations and generations to those fearing Him. 51 He demonstrated strength in his arm, he scattered those haughty in the attitude of their heart, 52 he brought down the mighty from their thrones and exalted the lowly, 53 The hungry he filled with good, but those being rich he sent out empty. 54 He steadied Israel his servant to remember mercy 55 just as he spoke to our fathers, to Abraham, and to his seed into the age." 56 But Mary stayed with her for three months and returned to her house.

57 But for Elizabeth, the time was filled for her to give birth, and she produced a son. 58 And the neighbours and her relatives heard that the Lord magnified his mercy with her, and they were rejoicing with her.

59 And it occurred in the eighth day they came to circumcise the little boy, and they were calling it by the name of its father, Zechariah. 60 And having answered its mother said: "No, but he will be called John." 61 And they said to her that "There is no-one out of thy relatives who is being called this name." 62 But they were nodding to its father whatever he would want it to be called. 63 And having asked for a writing tablet, he wrote saying "John is its name", and all were puzzled. 64 But immediately his mouth was opened and his tongue, and he was speaking, praising God.

Mary. Then the angel left her.

39 Mary arose with haste, and travelled to a city in the mountainous region of Judea. 40 There she entered the house of Zechariah and greeted Elizabeth. 41 As soon as she heard Mary's greeting, the infant leaped in her womb; she became filled with holy spirit, 42 and cried out loudly. "Praiseworthy are you among women, and praiseworthy too the product of your womb. 43 What have I done that the mother of my Lord should come to me? 44 See, as soon as I heard your greeting, the infant in my womb leaped with joy! 45 Great happiness awaits her who believes this, for everything that the Lord has spoken to her will truly come to pass."

46 Then Mary exclaimed: "My whole being magnifies the Lord, 47 and my spirit is jubilant because God who is my saviour, 48 has considered his maidservant in her lowly position. Indeed, all generations to come will think me sublimely happy 49 because the Powerful One did great things for me. His name is holy, 50 and His mercy extends from generation to generations of those who reverence him. 51 He has shown the strength of His power by scattering those of haughty mien, 52 bringing down the mighty from their high places, yet exalting the lowly. 53 The hungry he filled with good things, but the rich he sent away empty. 54 He supported His servant Israel, being mindful of mercy 55 just as He promised our forefathers, to Abraham and his descendants forever." 56 After this, Mary stayed with her for three months, then returned home.

57 As for Elizabeth, the time of her confinement arrived and she gave birth to a son. 58 When the neighbours and her relatives heard that the Lord had extended his mercy to her, they rejoiced with her.

59 On the eighth day they all arrived to circumcise the little fellow, and they began calling it Zechariah after its father. 60 "No", declared its mother emphatically, "it will be called John." 61 "But there is no-one in your family with that name", they objected, 62 and they nodded to its father to indicate what he wanted it to be called. 63 He asked for a writing tablet to be brought, then wrote: "John is its name." This puzzled them all, 64 but immediately he opened his mouth, his tongue was loosed and he began speaking, giving praise to God.

Luke 1-2

65 And fear came to be upon all those living around them; and in the whole mountainous district of Judea all these sayings were spoken of, 66 and all having heard kept it in their hearts saying: "What then will this little boy be?" For the hand of the Lord was with it.

67 And Zechariah, it's father, was filled with holy spirit and prophesied saying: 68 "Praise be to the Lord God of Israel because he watched over and did ransom his people, 69 and he raised a horn of salvation to us in the house of David his servant, 70 just as he spoke through the mouth of his holy age-old prophets. 71 Salvation from our enemies, and out of the hand of all those hating us.

72 "To exercise mercy with our fathers and to remember his holy covenant, 73 the oath which he swore to Abraham our father 74 to give to us, -having been rescued fearlessly out of the enemy's hand-, 75 to be ministering to him in piety and righteousness in his sight all our days.

76 "And you little boy, a prophet of the Most High you will be called, for you will go in the sight of [Lord] [YHVH]* to make ready his ways 77 to give knowledge of salvation to his people in a releasing of their sins 78 through inward feelings of mercy of our God, in which a dawning out of the height will look upon us, 79 to suddenly [shine upon] [become manifest to] those sitting in darkness and shadow of death; to direct our feet into a way of peace."

80 But the little boy was growing and strengthening in spirit, and he was in the desert until the day of his public appearance to Israel.

Chapter 2

It so happened in those days that a decree by Caesar Augustus went out for all the Roman empire* to be registered. 2 This registration first occurred Quirinius being governor of Syria, 3 and all were travelling to be registered, each into his own city. 4 Joseph also went up from Galilee out of the city of Nazareth into Judea, into a city of David which is called Bethlehem because he is out of the house and lineage of David, 5 to be registered, together with Mary who had been given in marriage to him being pregnant. 6 But while they happened to be there, were fulfilled the days of her to give birth. 7 And she gave birth to her son, the firstborn, and she wrapped him around and she laid him down in an animal feeding trough because there was not for them a place in the lodging house.

65 Well, all who lived in the district were awe-struck, and the event was talked about throughout the whole mountainous region of Judea. 66 Everyone who heard it pondered within them as to what the child would grow up to be, for it was evident that the hand of the Lord was in the matter.

67 On regaining his speech, his father Zechariah became filled with holy spirit and started to prophesy: 68 "Praise be to the Lord God of Israel because he watched over and ransomed his people. 69 He has raised up a powerful Deliverer from the family line of his servant David, 70 just as he promised through the holy prophets of old; 71 to give deliverance from our enemies, out of the hand of all those who hate us.

72 "He exercised mercy toward our forefathers. He remembered the holy covenant, 73 the oath that he swore to our father Abraham, 74 to give us who had been bravely rescued out of the enemy's hand, 75 the privilege of ministering before him in devotion and virtue, for all our days.

76 "And you, child will be called a prophet of the Most High, for you will proceed before Jehovah to prepare his way, 77 to impart knowledge of salvation to his people, forgiving their shortcomings through the tender mercies of our God. 78 Thus enlightenment from on high will come upon us, 79 to quickly illuminate the darkness of all who are destined for death, to guide us in the ways of peace."

80 So the child kept growing, and his spirit also developed; but he stayed in the desert until the time came for his first public appearance to Israel.

Chapter 2

It was at that time that a decree was sent out by Caesar Augustus for the whole Roman empire to be registered for tax, 2 this first registration being made when Quirinius was governor of Syria. 3 Everyone had to travel to his own city to be registered, 4 so as Joseph was descended from David, he journeyed from Nazareth in Galilee to David's city, Bethlehem in Judea 5 for his registration. Mary, who was now married to him, travelled with him. 6 She was of course pregnant, and it was while they were there that the time for her confinement became due, 7 and she gave birth to her firstborn son. Wrapping him around with bands of cloth she laid him in an animal's feeding trough, because there were no vacancies in the lodging house.

Luke 2

8 And shepherds were in the same country living in the fields and guarding their flock through the watches of the night. 9 And an angel of the Lord stood over them and glory of the Lord shone around them and they feared a great fear. 10 And the angel said to them: "Do not be afraid, for look, I am announcing good news to you, great joy which will be to all the people, 11 because there was born to you today a Saviour who is Christ the Lord in a city of David 12 and this to you is a sign: you will find an infant wrapped around and lying in a feeding trough." 13 And suddenly there came to be with the angel a multitude of a heavenly army praising God and saying: 14 "Glory in the highest to God and upon earth peace among men of goodwill."

15 And it occurred that as the angels went away from them into the heaven, the shepherds were speaking to one another: "Let us certainly go through until Bethlehem and let us see the saying having occurred which the Lord made known to us." 16 And having hastened, they came and searched and found Mary and Joseph and the infant lying in the feeding trough. 17 But having seen they made known about the saying having been spoken to them about this little boy. 18 And all those having heard were puzzled about the things having been spoken by the shepherds to them. 19 But Mary was carefully keeping these sayings, putting them together in her heart. 20 And the shepherds returned, glorifying and praising God over all that they heard and seen just as it was spoken to them.

21 And when eight days were fulfilled to circumcise him, his name was called Jesus, the name called by the angel before he was to be conceived in the hollow.

22 And when the days of purification of them were fulfilled according to the Law of Moses, they took him into Jerusalem to present him to [the Lord] [YHVH]*, 23 just as it has been written in the Law of [the Lord] [YHVH]* that every male opening the womb will be called holy to [the Lord] [YHVH]* 24 And to give the sacrifice just as having been said in the Law of [the Lord] [YHVH]*: "A pair of turtledoves or two young pigeons."

25 And look, a man was in Jerusalem whose name was Simeon and this man was righteous and devout, expecting the Encourager of Israel and the spirit upon him was holy. 26 It was divinely revealed by the holy spirit to him, not to see death before or ever he may see the Lord Christ. 27 And he came by the spirit into the

8 Now it so happened that shepherds in that area were sleeping out in the fields by night, taking turns to guard their flocks. 9 But suddenly, an angel of the Lord appeared, standing over them, brilliantly illuminating the surrounding ground with radiance. They were absolutely terrified, 10 but the angel said: "Do not be afraid, for I have good news to tell you that will bring great joy to a lot of people. 11 Today a Saviour, who is Christ the Lord was born to you in the city of David. 12 This is how you will recognize him: you will find a baby wrapped around with cloth bands, lying in a feeding trough." 13 At this, a great heavenly host suddenly appeared with the angel, praising God and declaring: 14 "In the highest place may all praise be to God, and upon the earth, peace among men of goodwill."

15 When the angels departed back into heaven, the shepherds exclaimed to each other: "We must certainly go over to Bethlehem to see what the Lord has revealed to us." 16 So they hurried over and searched until they found Mary and Joseph, and the baby lying in the feeding trough. 17 On seeing it they related what they had been told about the child. 18 When people heard their story they were puzzled, 19 but Mary carefully kept a mental note of all these sayings, and pondered over them. 20 The shepherds then went back to their flocks exalting God and praising Him for all the things they had heard and seen, just as they had been told.

21 After eight days the time came for circumcision, and he was called Jesus, the name given by the angel before he was conceived in the womb.

22 When the allotted time for Mary's purification according to the Law of Moses had expired, they took him to Jerusalem to present him to Jehovah, 23 just as it had been written in His Law, that every firstborn male will be dedicated to Jehovah. 24 They also took the sacrifice required by the Law, of a pair of turtledoves or two young pigeons.

25 Now at that time there was in Jerusalem a man called Simeon who was upright and devout and on whom the holy spirit rested. He was in expectation of the One who would encourage Israel, 26 in fact the holy spirit had revealed to him that he would not die before he had seen the Lord Christ. 27 So the spirit impelled him into the temple at the time when the parents of the baby

Luke 2

temple. And the parents came in to bring the little boy Jesus, for them to do according to the accustomed manner of the Law concerning it. 28 And he received it into the crook of the arms and praised God and said: 29 "Now thou art releasing thy servant in peace, Sovereign Lord, just as thy saying, 30 because my eyes saw thy means of saving 31 which thou made ready toward the face of all the people; 32 a light to the uncovering of nations and a glory of thy people Israel."

33 And the father and the mother of it were puzzling over the things being said about it. 34 And Simeon spoke well to them and said to Mary its mother: "Look, this one is [lying] [destined] to a fall and arising of many in Israel and for a sign is being spoken against, 35 and thyself thy soul will be pierced by a long sword, so whatsoever may be revealed out of deliberations of many hearts."

36 And Anna was a prophetess, a daughter of Phanuel from the tribe of Asher, having advanced in many days, having lived with a man seven years from her virginity, 37 and she a widow until eighty four years, who did not depart from the temple, with fastings and petitions ministering night and day. 38 And at the same hour, having stood up she assented before God, and was speaking about it to all those expecting the redemption of Jerusalem.

39 And as they finished all the things according to the Law of the Lord, they returned to Galilee into their own city Nazareth. 40 But the little boy was growing and getting strong, being filled with wisdom, and the favour of God was upon it.

41 And his parents were travelling yearly to Jerusalem to the festival of the passover. 42 And when he came to be twelve years, he was going up with them according to the practice of the festival, 43 but the days having finished, he was to be returning with them; but the boy Jesus stayed long in Jerusalem but his parents did not know it. 44 But assuming him to be with the fellow travellers, they came a day's journey and were thoroughly searching for him among the relatives and the acquaintances. 45 And not having found him they returned to Jerusalem thoroughly searching. 46 And it happened after three days they found him in the temple sitting in the midst of the teachers, hearing them and closely questioning them, 47 but all those hearing him were amazed at the understanding and his answers.

48 And having seen him they were astonished

Jesus' had brought it to do the customary things that the Law required. 28 Cradling it in his arms, he praised God, exclaiming: 29 "Now Sovereign Lord you can let your servant go in peace, just as you promised; 30 for my eyes have seen your means of salvation 31 which you have provided for the benefit of all people, 32 a light for the enlightenment of nations, and renown for your people Israel."

33 While the father and mother were puzzling over all the things being said about it, 34 Simeon reassured them; then addressing its mother Mary he said: "Mark this, he will be the one to cause many to fall and to rise in Israel, that will be evident when he is spoken against. 35 You will feel as if a sword has run you through, but it will bring to light opinions that many will have held in secret."

36 There was also present an aged prophetess named Anna, a daughter of Phanuel from the tribe of Asher. She had been married for seven years 37 but was now a widow, eighty four years old. She never left the temple, but devoted herself to fasting and prayer, night and day. 38 Well, she then arose to give her assent to what had been said before God; and she continued to talk about it to all who were looking forward to the deliverance of Jerusalem.

39 When they completed all the obligations required by the Law of the Lord, they eventually returned to their own city of Nazareth in Galilee. 40 There the little boy grew, gaining strength and being filled with wisdom, for God's favour was upon him.

41 Every year his parents travelled up to Jerusalem for the festival of the passover; 42 but when he was twelve years old he accompanied them, as was the festival custom. 43 When the festival was over, Jesus, being still a boy, should have returned with them, but he hung on there a long time in Jerusalem, unbeknown to his parents. 44 They assumed he was with the rest of the travelling party, but when after a full day's journey they looked for him, they could not find him anywhere. They searched thoroughly among their relatives and acquaintances but to no avail. 45 So they returned to Jerusalem and made a thorough search there. 46 Finally after three days they found him in the temple sitting among the teachers, listening to them and asking difficult questions. 47 All who heard him were amazed at his insight and his responses.

48 When they saw him there his parents were

Luke 2-3

and his mother said to him: "Child, why did thou do to us thus? Look, thy father and I are greatly distressed seeking thee." 49 And he said to them: "Why that you were seeking me? Were you not aware that in my Father's things I ought to be?" 50 And they did not understand the saying which he spoke to them.

51 And he went down with them and came into Nazareth and he was subjecting himself to them. And his mother was carefully keeping all the sayings in her heart. 52 And Jesus was advancing in wisdom and maturity and in favour with God and men.

Chapter 3

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and tetrarch of Galilee was Herod, Philip his brother being tetrarch of Ituraea and of the country of Trachonitis, and Lysanias of Abilene being tetrarch, 2 Annas and Caiaphas being chief priests, the saying of God came to be on John, son of Zechariah in the desert.

3 And he came into all the country around the Jordan preaching baptism of reformation* for release of sins 4 as it has been written in the book of the words of Isaiah the prophet: "A voice calling loudly in the wilderness, 'make ready the way of [the Lord] [YHVH]* keep making [straight] [level]* his highways. Every ravine will be filled and every mountain and hill will be made low, and the crooked into straight, and the rough into smooth ways; 6 and all flesh will see God's means of salvation.'"

7 He was saying therefore to the crowds travelling out to be baptized by him: "Offspring of vipers, who has [pointed out to] [secretly warned] you to flee from the impending displeasure? 8 Therefore produce fruit appropriate for reformation and do not start to be saying in yourselves: 'As a father we have Abraham' for I am saying to you that God is able out of these stones to raise up children of Abraham. 9 Already the axe to the root of the trees is lying. Therefore every tree that is not producing choice fruit is cut out and into a fire is thrown."

10 And the crowds were asking him saying: "What therefore should we do?" 11 But having answered he was saying to them: "The one having two undergarments let him share with the one not having, and the one having food let him do likewise." 12 Tax collectors also came to be

astonished. "Child, why have you done this to us?" his mother scolded, "look, your father and I have been in agony looking for you." 49 "Then why were you looking for me?" he replied, "Didn't you realize I would be engaged in my Father's affairs?" 50 But they did not understand what he meant.

51 After this he returned with them to Nazareth and subjected himself to them, but his mother carefully kept a mental note of all these sayings. 52 And Jesus continued to grow in wisdom and maturity, having favour with God and men.

Chapter 3

It was in the fifteenth year of the reign of Tiberias Caesar, when Pontius Pilate was governor of Judea, and the ruler of Galilee was Herod, (his brother Philip being ruler of Ituraea and the region of Trachonitis), Lysanias was ruler of Abilene, 2 and Annas and Caiaphas were chief priests, that John the son of Zechariah received God's call in the desert.

3 Accordingly he came into all the regions around the Jordan encouraging people to be baptized as a sign of their changed lives, so that their shortcomings may be forgiven. 4 This was just as it was written in the book of the prophet Isaiah: "A voice calling out loudly in the wilderness: 'Prepare the way of Jehovah, keep levelling out his roadways. 5 Every ravine will be filled in and every mountain and hill flattened; the crooked ways will be straightened out and the rough places smoothed over, 6 for everyone must see God's means of salvation.'"

7 He addressed the crowds that came out to be baptized by him: "Sons of serpents, who has put you up to fleeing from the coming trouble? 8 Let's see some tangible results from your change of heart! And don't start boasting: 'We have Abraham as our father' for I tell you this, that God can raise up sons of Abraham from these very stones! 9 The axe is already laid at the root of the tree, for every tree that does not bear good fruit is chopped down and thrown into the fire."

10 So the crowds asked him: "What then should we do?" 11 He replied: "If anyone has two vests, let him give one to someone who has none; and if anyone has plenty of food, let him do the same." 12 Then certain tax collectors who came to be baptized asked him: "Teacher, what should we do?" 13 He answered: "Exact no more tax than the amount due." 14 Soldiers who were also

Luke 3

baptized and they said to him: "Teacher, what should we do?" 13 But he said to them: "Exact nothing more beside that having been imposed to you." 14 Soldiers were also asking of him saying: "What also should we do?" And he said to them: "You should oppress no-one nor [show figs]* [extort] [take bribes], and be content with your provisions."

15 But the expecting of the people and the deliberating of all in their hearts about John, was whether he might be the Christ. 16 John answered saying to all: "While I am baptizing you with water, the one coming is stronger than I, of whom I am not worthy to loosen the leather lace of his sandals; he will baptize you in holy spirit and in fire, 17 whose winnowing shovel is in his hand and he will thoroughly clean out his threshing floor and bring together his wheat into his barn, but the chaff he will burn with unquenchable fire."

18 Therefore, although exhorting many and different things, and he was telling good news to the people, 19 Herod the tetrarch being rebuked by him about Herodias the wife of his brother, and about all the wicked things of which Herod did, 20 added this to all, he shut up John in prison.

21 But it occurred with all the people to be baptized, Jesus also having been baptized and praying, the heaven to be opened 22 and the holy spirit to come down in bodily form as a dove upon him, and a voice out of heaven to occur: "Thou are my Son the beloved in thee I have found satisfaction*".

23 And Jesus himself was beginning about thirty years being a son, as was supposed, of Joseph, of Heli, 24 of Mathat, of Levi, of Melchi, of Jannai, of Joseph, 25 of Mattathias, of Amos, of Nahum, of Esli, of Naggai, 26 of Maath, of Mattathias, of Semein, of Josech, of Joda, 27 of Joanan, of Rhesa, of Zerubbabel, of Shealtiel, of Neri, 28 of Melchi, of Addi, of Cosam, of Elmadam, of Er, 29 of Jesus, of Eliezer, of Jorim, of Matthat, of Levi, 30 of Symeon, of Judas, of Joseph, of Jonam, of Eliakim, 31 of Melea, of Menna, of Mattaha, of Nathan, of David.

32 Of Jesse, of Obed, of Boaz, of Salmon, of Nahshon, 33 of Amminadab, of Arni, of Hezron, of Perez, of Judah, 34 of Jacob, of Isaac, of Abraham, of Terah, of Nahor, 35 of Serug, of Reu, of Peleg, of Eber, of Shelah, 36 of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, 37 of Methuselah, of Enoch, of Jared, of Mahalaleel, of

present asked: "And what should we do?" "Do not extort or take bribes, and do not seize anyone's goods but be content with the provisions you are issued," he told them.

15 Now the people were in a state of expectation and all were wondering among themselves whether John was in fact the Christ. 16 However he told them all: "While I baptize you with water, one is coming that is far greater than I am, -why I am not even worthy to untie the lace of his sandals. He will baptize you with holy spirit and with fire. 17 His implement for separating wheat from chaff is in his hand, and he will thoroughly thresh out the harvest. The grain he will bring in to his storehouse, while the chaff he will burn with a fire that cannot be put out."

18 Now although he had exhorted the people in different ways on many subjects and told them good things, 19 Herod, who had been rebuked by him over the matter of Herodias his sister-in-law and other bad things that he did, 20 compounded them by locking John up in prison.

21 But before this, when all the people were coming to be baptized, Jesus was also baptized. As he then prayed, the heavens were opened 22 and the holy spirit descended in the physical form of a dove and alighted upon him. And a voice came out of heaven: "You are my beloved Son, in you I have every confidence."

23 Jesus was now just about thirty years old, being, as was generally supposed, the son of Joseph who was the son-in-law of Heli, the son of 24 Mathat, son of Levi, son of Melchi, son of Jannai, son of Joseph, 25 son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, 26 son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda, 27 son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri, 28 son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, 29 son of Jesus, son of Eliezer, son of Jorim, son of Matthat, son of Levi, 30 son of Symeon, son of Judas, son of Joseph, son of Jonam, son of Eliakim, 31 son of Melea, son of Menna, son of Mattaha, son of Nathan, son of David.

32 The son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon, 33 son of Amminadab, son of Arni, son of Hezron, son of Perez, son of Judah, 34 son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, 35 son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, 36 son of Cainan, son of Arphaxad, son of Shem, son of Noah.

Luke 3-4

Cainan, 38 of Enos, of Seth, of Adam, of God.

Chapter 4

But Jesus full of holy spirit turned away from the Jordan and was being led by the spirit in the wilderness 2 forty days, being tempted by the Devil. And he ate nothing in those days, and having been finished of them he became hungry. 3 But the Devil said to him: "If thou are a Son of God, speak to this stone so that it may become bread." 4 And Jesus answered him: "It has been written: 'Not on bread alone will a man live'.

5 And having led him up he showed him all the kingdoms of the inhabited earth in a point of time; 6 and the Devil said to him: "To thee I shall give all this authority and their glory because to me it has been given over, and to whomever I wish I am giving it. 7 Thou therefore, if thou should prostrate thyself in my sight all will be thine." 8 And Jesus having answered said to him: "It has been written: '[The Lord] [YHVH]* thy God thou shall prostrate before and to him alone thou shall minister.'"

9 But he led him into Jerusalem and stood upon the wing of the temple and said to him: "If thou are a Son of God throw thyself down from here; 10 for it has been written that: 'to his angels he will command about thee to carefully guard thee,' 11 and that 'upon hands they will raise thee never should thou strike thy foot against a stone'". 12 And having answered Jesus said to him that: "It has been said: 'Thou shall not severely tempt* [the Lord] [YHVH]* thy God. 13 And having finished all temptation the Devil stood off from him until [the due] [an opportune] time.

14 And Jesus returned in the power of the spirit into Galilee and his fame went out down throughout the whole surrounding country about him. 15 And he was teaching in their synagogues being glorified by all.

16 And he came into Nazareth where he was having been reared and he went in according to the custom for him in the sabbath day into the synagogue; and he stood up to read. 17 And was given to him the little book of the prophet Isaiah and having opened the little book he found the place where it was having been written: 18 "Spirit of [Lord] [YHVH]* is upon me because he anointed me to announce good news to the poor, he has sent me to preach release to those taken by the spear, and seeing again to the blind;

The son of Lamech, 37 son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan, 38 son of Enos, son of Seth, son of Adam, the son of God.

Chapter 4

Being full of holy spirit, Jesus was led by it into the wilderness 2 for forty days; and while there he was tempted by the Devil. He ate nothing during that time and when they were over he was very hungry. 3 So the Devil said to him: "If you really are the Son of God, command this stone that it should turn into a loaf of bread." 4 But Jesus answered: "It is written that man cannot live just on bread."

5 The Devil then took him up to a high place and showed him all the kingdoms of the world in a moment. 6 "I will give you all this authority and majesty, because it has been given to me and I can give it to whomever I wish," he said, 7 "all you have to do is to prostrate yourself before me, and it will all be yours." 8 Jesus answered him: "It is written: 'Jehovah your God you should worship and him alone you should serve.'"

9 Next he took him into Jerusalem and put him on the highest point of the temple, then he told him: "If you truly are the Son of God, throw yourself down from here 10 for it was written that he will entrust his angels to guard you, 11 so that they will bear you up on their hands and you won't even hit your foot against a stone." 12 "It was also said that you should not persist in tempting Jehovah your God," retorted Jesus. 13 Having finished tempting him, the Devil left him alone until another time.

14 So Jesus went back to Galilee full of the power of the spirit, and his renown spread throughout the whole the surrounding region, 15 for he taught in their synagogues and was lauded by all.

16 At length he came to Nazareth where he had been brought up, and he went into the synagogue on the sabbath as was his custom. He offered to read a text by rising from his seat, 17 and was handed the small scroll of the prophet Isaiah. He unrolled it and found the place where this was written: 18 "The spirit of Jehovah is upon me because he anointed me to announce good news to the poor, he sent me to proclaim a release for the prisoners of war, and to bring sight to the blind; to bring relief to those broken in spirit, 19

Luke 4

to send away in release those having been broken down; 19 to preach the acceptable year of [Lord] [YHVH]*." 20 And having folded the little book, having given back to the attendant he sat down.

The eyes of all in the synagogue were fixed intently on him, 21 but he started to be saying to them that "Today this scripture has been fulfilled in your ears." 22 And all were witnessing and were puzzled over the words, the gracious ones proceeding forth out of his mouth, and were saying: "Is not this the son of Joseph?"

23 And he said to them: "Doubtless you will say to me this parable: 'Healer cure thyself', as much as we heard having happened in Capernaum do you also here in thy father's town." 24 He said: "But truly I am saying to you that no prophet is acceptable in his father's town. 25 But upon truth I am saying to you, many widows were in Israel in the days of Elijah when heaven was locked up for three years and six months as a great famine occurred on all the earth. 26 And to not one of them was Elijah sent, except to Zarephath of Sidon, to a widow woman. 27 And many lepers were in Israel contemporary with Elijah the prophet, and no one of them was cleansed except Naaman the Syrian."

28 And all in the synagogue hearing these things were filled with hot anger 29 and having stood up they threw him outside the city, and the led him until the brow of the mountain on which their city had been built to throw him over the precipice. 30 But he, having gone through the midst of them went away.

31 And he went down into Capernaum a city of Galilee. And he was teaching them in the sabbaths 32 and they were being astonished at his teaching, because his word was with authority.

33 And in the synagogue was a man having an unclean spirit of a demon, and he cried with a loud voice: 34 "Ah! what to us and to thee* Jesus Nazarene? came thou to destroy us? I am aware of thee, who thou are, -God's Holy One." 35 And Jesus rebuked it saying: "Be muzzled and come out from him." And having thrown him in the midst, the demon came out from him without having hurt him.

36 And amazement came to be on all and they were speaking to one another saying: "What word is this, because with authority and power he commands the unclean spirits and they come

and to proclaim the favourable time for seeking Jehovah." 20 With that he rolled up the little scroll, handed it back to the attendant, and sat down.

Well, the eyes of all in the synagogue were rivetted upon him, 21 so he started to address them and began: "Today, this scripture has been fulfilled in your hearing." 22 As they went on listening, his gracious speech puzzled them, and they whispered to each other: "Isn't this Joseph's son?"

23 So he told them: "You will no doubt, apply to me the saying 'healer heal yourself', all that we heard happening in Capernaum do here in your own town. 24 But I tell you positively," he continued, "that no prophet is accepted in his own town. 25 To tell you the truth, there were many widows in Israel in Elijah's day when there was no rain for three and a half years, and a great famine resulted over all the earth. 26 Yet Elijah was sent to none of those, but rather to a widow in Zarephath in Sidon. 27 And there were many lepers in Israel in Elisha the prophet's day but none of those were cleansed, only Naaman who was a Syrian."

28 On hearing this, all in the synagogue were filled with rage 29 and they rose up and hustled him out of the city to the brow of the hill on which the city was built, in order to throw him down over the precipice. 30 But he slipped through the midst of them and got away.

31 From there he went down to the Galilean city of Capernaum. He taught them on the sabbaths 32 and astonished them by his teaching because he spoke with such authority.

33 There happened to be in the synagogue a man possessed by an unclean spirit, a demon. He cried out loudly, 34 "Aha! what have we got to do with you, Jesus Nazarene? have you come to destroy us? I am well aware of who you are, - God's Holy One!" 35 But Jesus spoke sharply to it: "Shut your mouth and come on out from him!" At this the demon threw the man down in their midst, but came out without doing him any injury.

36 All were absolutely amazed: "What sort of talk is this?" they asked each other, "why he even orders the unclean spirits with authority and power, and they come out!" 37 Well, the report

Luke 4-5

out?" 37 And a report about him was going out into every place of the surrounding country.

38 But having stood up from the synagogue he entered into the house of Simon. But Simon's mother-in-law was being in the grip of a great fever, and they asked him about her. 39 And having stood up over her he rebuked the fever and it released her instantly, but having stood up she was ministering to them.

40 But at the sinking of the sun, all as many as were having those being weak through various diseases, led them to him; but having laid hands on each one of them, he was curing them. 41 But demons also were coming out from many crying out and saying that: "Thou are the Son of God". And rebuking, he was not permitting them to be speaking because they were aware of him to be the Christ.

42 But having become day, he went away to a deserted place, but the crowds were seeking him; and they came there to him and were restraining him not to be going away from them. 43 But he said to them that: "To different cities also it is necessary for me to proclaim the Good News, because for this I was sent." 44 And he was preaching in the synagogues of Judea.

Chapter 5

It happened that having stood beside the Lake of Gennesaret with the crowd to be pressing him to be hearing the word of God, 2 he saw two boats having stood beside the Lake, but the fishermen having disembarked from them were cleaning the nets. 3 But having embarked into one of the boats which was Simon's, he asked him to pull away a little from the land, but having sat down he was teaching the crowds from the boat.

4 But as he stopped speaking he said to Simon: "Pull away into the deep and lower your nets into a haul". 5 And having answered Simon said: "Master, having toiled through the whole night we took nothing, but on thy saying I will lower the nets. 6 And having done this they enclosed a great multitude of fish, but their nets were being burst through. 7 And they beckoned to the associates in the other boat having come to seize hold with them, and they came and they filled both the boats so as to be sinking them. 8 But having seen, Simon Peter fell down to Jesus' knees saying: "Go out from me, because I am a sinful man Lord", 9 for astonishment overcame him and all those together with him on the haul of fish which together they took; 10 likewise also

about him spread everywhere in the surrounding region.

38 Leaving the synagogue, he entered Simon's house where he found Simon's mother-in-law in the grip of a raging fever. They asked him to help her, 39 so he stood, and bending over her rebuked the fever. It left her instantly, and she arose, and began serving them.

40 As the sun was setting, people started coming to him bringing with them all those afflicted with various sicknesses; but he laid his hands on every one of them, and cured them. 41 Demons were also coming out from many, crying out: "You are the Son of God," but he spoke sharply to them and would not allow them to speak, because they were aware that he was the Christ.

42 When it became day he went off by himself to a lonely place, but the crowds soon came looking for him. When they got to him, they tried to restrain him from leaving them, 43 but he told them: "I must proclaim the Good News to other cities because that was why I was sent." 44 So he went preaching in the synagogues of Judea.

Chapter 5

On one occasion he was standing on the shore of Lake Gennesaret, and the crowd began pressing all around him in their eagerness to hear the word of God. 2 He noticed two boats pulled up on the shore with the fishermen outside cleaning their nets. 3 So he clambered aboard the one which was Simon's, and asked him to pull away a little from the shore. Then he sat down and began teaching the people from the boat.

4 When he had finished addressing them he told Simon: "Pull away further to where it is deep and lower the net for a catch". 5 "Master we have already toiled all through the night and caught nothing," replied Simon, "but if you say so, I'll lower the nets." 6 Well, on doing so they enclosed such a huge quantity of fish, that their nets began to burst apart. 7 They frantically waved for their companions in the other boat to come over and help them haul them in. They quickly came and together they filled both boats to the point of sinking. 8 When he saw all this Simon Peter fell on his knees before Jesus: "Don't have anything to do with me Lord, for I am a not a good man," he exclaimed; 9 he was too overwhelmed with amazement at the size of the catch, as indeed

Luke 5

James and John, sons of Zebedee, who were partners. And Jesus said to Simon: "Do not be afraid, from now on thou wilt be catching men alive." 11 And having brought the boats on land, having released all, they followed him.

12 And it occurred in one of the cities he happened to be, look! a man full of leprosy; but having seen Jesus, having fallen on his face, he begged of him saying: "Lord, if thou wilt thou art able to cleanse me." 13 And having stretched out the hand he laid his hand on him saying: "I do wish, be cleansed," and straightaway the leprosy went away from him. 14 And he instructed him to tell no-one, "but having gone away, show thyself to the priest and bring about thy cleansing just as Moses decreed in witness to them."

15 But rather, the word was coming through about him, and crowds were converging to be hearing and to be cured from their weaknesses. 16 But he was withdrawing in the desert and praying.

17 One day it happened that he was teaching, and Pharisees and teachers of the Law were having come out of every village of Galilee and Judea and Jerusalem, and power of the Lord to do healing was in him. 18 And look!, men bearing on a cot, a man who was having been paralysed, and they were seeking to bring him in and to put him in sight of him. 19 And not having found which way they might bring him in through the crowd, having gone up on the house top they let him down through the tiles together with the little cot into the midst, before Jesus.

20 And having seen their faith he said: "Man, thy sins have been released." 21 And the scribes and the Pharisees began to be deliberating saying: "Who is this who is speaking blasphemies? who is able to release sins except God alone?" 22 Jesus having perceived their deliberations, having answered said to them: "What are you deliberating in your hearts? 23 Which is easier, to say: 'Thy sins have been released' or to say: 'Get up and walk'? 24 but so that you may be aware that the Son of Man has authority to release sins on the earth" -he said to him having been paralysed- "to thee I am saying: Arise, lift up thy little bed and go away to thy house." 25 And immediately having stood up in sight of them, having lifted that upon which he was lying he went off into his house glorifying God. 26 And ecstasy took them all, and they were glorifying God and became filled with fear saying that "We saw marvellous things today".

were the others that helped to haul it in. 10 So also were his partners James and John the sons of Zebedee. "Don't be overcome by this," Jesus replied to Simon, "from now on this is how you will be catching men alive." 11 Having brought the boats back to shore, they gave up everything and followed him.

12 In one city that he visited, Jesus was observed by a man who was full of leprosy. Falling on his face he begged him: "Sir, if only you would, you could make me clean." 13 So extending his hand Jesus laid it upon him and said: "Then I will, be clean," and immediately the leprosy left him. 14 He then instructed him to tell no-one, "But go and show yourself to the priest and take along the offering for a cleansed leper decreed by Moses. This will confirm it to them."

15 Instead, the news about him spread everywhere, and crowds were gathering to listen, and to be cured of their infirmities. 16 But he withdrew into the wilderness to pray.

17 One day when he was teaching, and he was filled with the Lord's power of healing, Pharisees and teachers of the Law were present who had come from every village of Galilee and Judea as well as Jerusalem. 18 But see! some men carrying a stretcher bearing a paralysed man were trying to get in and set it down before him. 19 They found it impossible to make a way through the crowd, so they climbed up on to the flat roof and after removing some tiles, they lowered him down on the stretcher before Jesus, in the presence of them all.

20 When he saw their faith he said: "Young man, your misdeeds are forgiven". 21 The teachers of the Law and the Pharisees took umbrage at this. "Who does he think he is to speak such blasphemy," they muttered to themselves, "who can forgive wrongdoing but God alone?" 22 Discerning their sentiments Jesus asked them: "What do you think? 23 which is easier, to say 'Your misdeeds are forgiven' or 'Get up and walk'? 24 Well, so that you may be aware that the Son of Man indeed has authority on earth to forgive misdeeds" -so saying he turned to the paralysed man- "I say to you, get up, pick up your stretcher and go off home." 25 Immediately he stood up in the sight of them all, picked up that on which he had been lying, and went home giving praise to God. 26 At this all present were ecstatic and filled with awe, praising God and saying: "We have indeed seen marvellous things today."

Luke 5-6

27 And after these, he went out and beheld a tax collector named Levi sitting at the tax office and he said to him: "Follow me". 28 And having left all behind, having stood up he was following him.

29 And Levi made a great reception banquet to him in his house, and there was a big crowd of tax collectors and others who were reclining with them. 30 And the Pharisees and the scribes were muttering to his disciples saying: "For what reason with the tax collectors and sinners are you eating and are you drinking?" 31 And having answered Jesus said to them: "Those who are healthy are having no need of a healer, but those faring badly; 32 I have not come to call the righteous, but sinners to reform." 33 But they said to him: "John's disciples are often fasting and are making petitions, likewise also those of the Pharisees, but thine keep eating and drinking." 34 But Jesus said to them: "You cannot to make to fast the sons of the bridechamber when the bridegroom is with them. 35 But days will come when the bridegroom may be taken away from them, then they will fast in those days."

36 But he was also saying a parable to them that: "No-one having torn a rag from a new outer garment, puts it on an old outer garment, otherwise the new will tear away, and the rag from the new will not unite to the old. 37 And no-one puts new wine into old wineskins, but otherwise the new wine will burst the wineskins and it will be spilt and the wineskins will be ruined. 38 But new wine is put into new wineskins. 39 No-one having drunk old wants new, for he is saying 'The old is good'."

Chapter 6

And on the sabbath he happened to be going through fields sown with grain, and his disciples were plucking the ears of corn, rubbing in the hands and were eating. 2 But some of the Pharisees said: "Why are you doing what is not permitted on the sabbath?" 3 And having answered Jesus said to them: "Did you not read this, what David did when he felt hungry, he and those with him? 4 How he entered into the house of God and having taken the loaves of presentation, he ate and gave to those with him, which is not permitted to eat except the priests alone?" 5 And he was saying to them: "The Son of Man is Lord of the sabbath."

27 After this he went out and saw Levi the tax collector sitting at his tax office. "Be my follower" he called out to him, 28 so he stood up and leaving everything as it was, he began following him.

29 Later, Levi arranged at his house a great banquet in his honour, and a large crowd of tax collectors and others were with him at the table. 30 The Pharisees and teachers of the Law however, were criticizing his disciples, "Why are you eating and drinking with tax collectors and unprincipled men?" they chided. 31 But Jesus replied to them: "It is the infirm who need a doctor not those who are healthy, 32 I came to call those without virtue to mend their ways, not those who are virtuous." 33 "But John's disciples fast and pray frequently and so do those of the Pharisees, yet yours go feasting and drinking" they countered. 34 "You can hardly make the friends of the bridegroom fast while he is with them," Jesus replied, 35 "but the time will come when the bridegroom will be taken from them, that is when they will fast."

36 He then gave them an illustration: "No-one tears material from a new garment and sews it to an old one, because it would tear away, the new patch would not match in strength with the old. 37 Nor would anyone put new fermenting wine into old brittle wineskins, otherwise the wineskins would burst, the wine be lost and the wineskins ruined. 38 They put new wine into new supple wineskins. 39 No-one having tasted old wine wants to drink new because he says "the old is better."

Chapter 6

One sabbath he was strolling through the cornfields, and his disciples were plucking ripe ears from the standing grain, rubbing them between their hands, and eating the kernels. 2 Seeing this some of the Pharisees demanded; "Why are you all doing what is against the law on the sabbath?" 3 "Have you not read the account of what David did when he and his companions were hungry?" Jesus responded, 4 "how he entered into the house of God, took the loaves of presentation, then ate and gave some to his companions although it is not lawful for anyone to eat except the priests?" 5 Then he declared: "The Son of Man is Lord of the sabbath."

Luke 6

6 But on another sabbath he happened to enter into the synagogue to be teaching and there was a man whose right hand was withered. 7 But the scribes and the Pharisees were watching insidiously if he is curing on the sabbath so that they may find grounds to be charging* him. 8 But he was aware of their deliberations, but said to the man having the withered hand: "Get up and stand in the middle," and having stood up he stood. 9 But Jesus said to them: "I ask you, is it permissible on the sabbath to do good or to do bad, to save or to destroy a soul?" 10 And having looked around at them all he said to him: "Stretch out thy hand," and he did and his hand was restored. 11 But they became filled with rage, and were discussing with each another what ever they should do to Jesus.

12 In these days he happened to go out into the mountain to pray and he was continuing through the night in prayer to God. 13 And when it became day he called to him his disciples and having chosen out from them twelve whom he also named apostles: 14 Simon whom he named Peter and Andrew his brother, and James, and John, and Philip, and Bartholemew, 15 and Matthew, and Thomas, and James of Alphaeus, and Simon the one being called Zealot, 16 and Judas of James, and Judas Iscariot who became a betrayer.

17 And having come down with them, he stood upon a level place; and a large crowd of his disciples and a large multitude of people from all Judea and Jerusalem and the coastal areas of Tyre and Sidon, who came to hear him and to be healed from their diseases, 18 and those being disturbed by unclean spirits, were being cured. 19 And all the crowd were seeking to grasp him because power with him was coming out was healing all.

20 And he having lifted his eyes to his disciples was saying:

"Sublimely happy are the beggars because yours is the Kingdom of God.

21 "Sublimely* happy those hungering now because you will be satisfied;

"Sublimely happy* those weeping now because you will laugh.

22 "Sublimely happy you are whenever men may hate you and whenever they may put you out of bounds and may reproach and may put out your name as wicked for the sake of the Son of Man.

6 On another sabbath he went into a synagogue to teach where there was a man with a withered right hand. 7 The teachers of the Law and the Pharisees were watching with evil intent to see if he would heal on the sabbath, hoping for legal grounds to bring a charge against him. 8 He was fully aware of their intention, so he said to the man with the withered hand: "Stand up and come over to the centre"; so he got up and stood there. 9 "Now I ask you," Jesus said to them, "is it better to do good on the sabbath or to do bad? to save a life or destroy it?" 10 He looked around at them, then said to the man: "Stretch out your hand". He did so, and it became normal again. 11 At this they were filled with rage and began plotting what they could do to Jesus.

12 It was during this period that he went up into the mountain to pray, and he spent the whole night praying to God. 13 When it became day he summoned his disciples and chose twelve of them whom he called apostles. 14 These were: Simon whom he named Peter and his brother Andrew; James and John; Philip and Bartholemew; 15 Matthew and Thomas; James the son of Alphaeus and Simon who was nick-named 'the Zealot'; 16 Judas son of James, and Judas who became his betrayer.

17 He came down with them to level ground where they found a large crowd of disciples and a great multitude of people from all over Judea and Jerusalem, as well as the coastal regions of Tyre and Sidon. All had come to hear him and be cured of their diseases. 18 Many who were harassed by evil spirits were cured, 19 and everyone in the crowd was trying to grasp at him, for the power within him was surging out and healing all.

20 Looking up at his disciples he then said: "You who are beggars are the really happy ones, because you are in line for the Kingdom of God.

21 "Happy too, are those of you who often go hungry, because you will be filled to satisfaction. Even those who may now be weeping have reason for joy, because you will soon be laughing.

22 "You will find great happiness when men hate you and ostracize you, reproach you, and brand you as wicked because of your connection with the Son of Man. 23 Then you will rejoice, yes jump for joy! because a great reward is awaiting

Luke 6

23 May you rejoice in that day and leap, for look! your reward is great in heaven, regarding the same things their fathers were doing to the prophets.

24 "But woe to you rich because you are receiving your comfort in full. **25** "Woe to you those having been fully filled now, because you will hunger.

26 "Woe whenever all men may speak well of you, regarding the same thing their fathers were doing to the false prophets.

27 "But to you, to those hearing, I am saying: Keep loving your enemies, keep doing good to those hating you. **28** Speak well to those cursing you, pray about those [insulting] [threatening] you. **29** To the one hitting thee on the jaw, offer also the other and the one taking thy outer garment, thou should not withhold the undergarment. **30** To all asking thee keep giving, and from the one taking thy things do not be asking back.

31 "And just as you want so that men may do to you, keep doing likewise to them.

32 "And if you are loving the ones having loved you, what sort of merit to you is it? for the sinners also are loving those having loved them. **33** For if ever you may be doing good to those having done good to you what sort of merit to you is it? The sinners also are doing the same. **34** And if ever you may lend on interest* to those you are hoping to receive, what sort of merit to you is it? sinners also are lending to sinners so that they may receive back the equal.

35 "Instead, keep loving your enemies, and do good, and lend* having hope from nothing, and your reward will be great, and you will be sons of the Most High, because he is kind to the unthankful and wicked. **36** Be merciful just as your Father is merciful.

37 "Do not judge and you may certainly not be judged; do not condemn and you may certainly not be condemned. Keep releasing, and you will be released. **38** Keep giving, and it will be given to you, a good measure having been pressed, having been thoroughly shaken, overflowing they will give into your bosom, for what measure you are measuring, it will be measured in return to you."

39 But he said also a parable to them: "Is perchance the blind able to be guiding the blind?

you in heaven; and you are well aware that their fathers did exactly the same things to the prophets.

24 "However, it is woe to you who are rich, because your life of ease is all you'll get. **25** And woe to those of you who are replete, for you will go hungry.

26 "Woe also to you when all men speak well of you, for their fathers did just the same to the false prophets.

27 "To all of you who are listening to me I say this: Keep loving your enemies, doing good to those who hate you. **28** Be polite to those who curse you, and pray for those who are aggressive to you. **29** If someone slaps you on the cheek, offer the other, and if someone takes your cloak, do not withhold your vest. **30** Keep giving to all who ask of you, and do not ask anyone who takes your property to return it.

31 So all that you would like men to do to you, that is what you should keep doing to them.

32 "If now you love those who have loved you, what merit is there in that? unprincipled men also love those loving them. **33** If you do good to those who have done good to you, of what value is that? those lacking principles do just the same. **34** And if you lend to someone in need hoping to receive interest, of what credit is that to you? unprincipled ones also lend to others without principles expecting a return on their investment.

35 "Instead, keep loving your enemies and do good to them; lend to the needy waiving all thought of interest, and you will have a rich reward, for you will become sons of the Most High. He is kind to unthankful ones and even the wicked; **36** so be merciful, just as your heavenly Father is merciful.

37 "Stop being critical, then no-one will criticize you, if you don't condemn others, neither will you be condemned; so keep forgiving and you will be forgiven. **38** Always be generous, then people will give bountifully to you with a measure pressed, well shaken down, and overflowing. So the standard you use for measuring out to others will be the one they will use to measure out to you in return."

39 He then related an illustration to them: "Is it really possible for a blind man to guide anyone

Luke 6-7

will not both fall into a pit? 40 A disciple is not over the teacher, but having been thoroughly taught everyone will be as his teacher. 41 But why are thou looking at the splinter, the one in thy brother's eye, but the rafter, the one in thine own eye thou are not perceiving? 42 How are thou able to be saying to thy brother: 'Brother, permit me that I may pull out the splinter, the one in thine eye, yet are not seeing the rafter in thine eye? Hypocrite, pull out first the rafter from thine eye and then thou will see clearly to pull it out the splinter, the one in the eye of thy brother.

43 "For a fine tree is not producing rotten fruit nor again a rotten tree producing fine fruit. 44 For each tree from its own fruit is known; for they are not gathering figs out of thorns, nor grapes out of a bramble. 45 The good man brings forth good out of the good treasure of the heart, but the wicked bring forth wickedness out of the wicked; for out of the heart's abundance his mouth speaks.

46 "But why are you calling me 'Lord, Lord,' and you are not doing what I am saying? 47 Everyone who is coming to me and hearing my words and is doing them, I shall show you to whom he is like. 48 He is like a man building a house who dug and deepened and put a foundation on the solid rock, but a flood having occurred, the river dashed against that house but was not strong enough to to shake it through it being well-built. 49 But the one having heard and not having done is like a man having built a house upon the ground without a foundation to which the river dashed against and straightaway it fell in and the demolition of the house became great."

Chapter 7

When he completed all his sayings in the hearing of the people, he entered into Capernaum. 2 And a certain centurion's slave was faring badly was about to come to his end, and was held by him in honour. 3 But having heard about Jesus he sent elders of the Jews to him asking him so that having come he may completely save his slave. 4 But they having come near to Jesus were entreating him earnestly saying that "he is worthy to whom you will bestow this, 5 for he is loving our nation and he built the synagogue for us."

6 But Jesus was going along with them, but already his not being a great distance from the house, the centurion sent friends saying to him: "Lord, do not trouble thyself for I am not fit so

blind? will they not both end up in a ditch? 40 A pupil is not more advanced than his teacher, but if they have been well taught everyone can be equal to his teacher. 41 Why then are you scrutinizing the splinter in your brother's eye when you haven't noticed the rafter in your own eye? 42 So how can you say to your brother: 'Brother, let me get that splinter out of your eye', yet you cannot see the rafter sticking out of your own? Hypocrite, first get that rafter out of your own eye, then you will be able to see well enough to remove the splinter from your brother's eye.

43 "A good tree does not bear rotten fruit nor does a rotten tree produce good fruit. 44 Every tree is known by it's fruit, for no-one harvests figs from thorn bushes or grapes from brambles. 45 Likewise a good man produces good from all the virtue that is within him, but the wicked man can produce only evil from his life's store and his speech betrays what he really is.

46 "Why then do you keep calling me 'Lord', when you are not doing what I tell you? 47 I will tell you what the one who comes, listens, then does what I tell him is like. 48 He is like a man building a house who dug deep and excavated down to solid rock for its foundation. When a flood arose and the river surged strongly against that house it could not be shaken, because it was so well-built. 49 On the other hand the one who listens but does not do what I tell him is like a man who built a house without any foundation. When the river surged against it, it caved in with a tremendous crash."

Chapter 7

When he finished speaking to the crowd he went to Capernaum. 2 There was a certain centurion there who had a much respected slave who was seriously ill, and on the point of death. 3 Having heard about Jesus he sent the Jewish elders to him for him to come and make his slave well again. 4 So they approached Jesus and entreated him earnestly: "He is worthy of this favour," they said, 5 "for he loves our nation and he even built our synagogue for us."

6 So Jesus went along with them, but they were not far from the house when the centurion sent out a message with some friends. "Sir, don't bother to come in, for I am not a fit person for you to come under my roof; 7 that is why I didn't

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that under my roof thou should enter, 7 because of which I did not judge myself worthy to come to you, but say a word and let my boy be healed. 8 For I also am a man commissioned under authority, having under myself soldiers, And I say to this one; 'Go on a journey', and he goes on the journey, and to another: 'Be coming,' and he is coming, and to my slave: 'Do this', and he is so doing."

9 But having heard these things Jesus marvelled at him and having turned to the crowd following him he said: "I am saying to you not even in Israel have I found such great faith." 10 And having returned to the house those having been sent found the slave in good health.

11 And it happened subsequently he travelled to a city being called Nain, and his disciples travelled with him, also a large crowd. 12 But as he got near to the gate of the city, look there was being brought out an only begotten son of his mother having died, and she was a widow; and a considerable crowd was with her. 13 And having seen her the Lord was inwardly moved over her and said to her: "Do not weep". 14 And having come forward he caught hold of the bier and those carrying stood, and he said: "Young man, to thee I am saying Arise!" 15 And the dead sat up and started to be speaking, and he gave him to his mother. 16 But fear took all, and they were glorifying God saying that "A great prophet was raised among us", and that "God has looked upon his people". 17 And this word went out in the whole of Judea about him, and to all the surrounding country,

18 And John's disciples reported to him all these things. 19 And having summoned a certain two of his disciples John sent to the Lord saying: "Are thou the one coming or are we expecting a different one?" 20 But having come near to him the men said: "John the Baptist sent us to thee saying: 'Are thou the one coming or are we expecting another one?'" 21 In that hour he healed many from diseases and scourges and evil spirits, and to many blind he kindly granted to be seeing. 22 And having answered he said to them: "Having gone away, report to John what you saw and heard: blind are seeing again, lame are walking about, lepers are being cleansed, and deaf are hearing, dead are being raised, beggars are being told the Good News; 23 and sublimely happy he is whoever may not be stumbled in me."

24 And the messengers of John having gone away, he started to to be saying to the crowds about John: "What did you go out into the

come to you personally, because I didn't think I was worthy. Just say the word and let my lad be healed. 8 I am a commissioned officer under authority, and I in turn have soldiers under me. If I order one: 'Go on this mission,' he goes, or if I order another: 'Come back' he does, or if I tell my slave: 'Do this', he does it."

9 When he heard this, Jesus marvelled and turning to the crowd that had followed he declared: "I tell you this, not even in Israel have I found such great faith." 10 On returning to the house, those he had sent found the slave had fully recovered.

11 Later on, he and his disciples accompanied by a large crowd, travelled to a city called Nain. 12 As they approached the gate of the city a funeral party was emerging. The deceased was the only son of a widow, who was following with a large crowd. 13 Seeing her distress the Lord was moved with compassion and gently told her: "Do not weep". 14 Then approaching the bier he caught hold of it, at which the bearers stood still. "Young man," he said, "I tell you, Arise!" 15 whereupon the corpse sat up and started talking. Then he gave him into his mother's care. 16 All were awe-struck at this, and glorified God. "A great prophet has been raised up among us," they were saying, and "God has given consideration to his people." 17 After this the news about him spread throughout the whole of Judea and the surrounding countryside.

18 Now John's disciples reported to him all that had happened, 19 so he summoned two of them and sent them to the Lord to ask: "Are you the long-awaited One, or must we expect someone else?" 20 So the men approached him. "John the Baptist sent us," they said, "he is asking: are you the long-awaited One or must we expect another?" 21 In answer he started without delay to rid many of their diseases, illnesses, and evil spirits; to those who were blind he kindly gave sight. 22 Then he told the men: "When you go back to John, tell him what you have seen and heard; how the blind are seeing again, the lame are walking, the lepers are being cleansed, the deaf are hearing, even the dead are being raised, and the common people are being told the Good News. 23 Happy indeed is anyone who is not confused over who I am."

24 When the messengers had gone he started to

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wilderness to behold? a reed shaking in the wind? 25 But what did you go out to see? a man having been clothed in soft outer garments? Look, those in splendid and luxurious dress are belonging in royal palaces. 26 But what did you go out to see? a prophet? yes I am saying to you and an extraordinary prophet. 27 This the one about whom it has been written: 'Look I am sending my messenger before thy face who will prepare thy way before thee'. 28 I am saying to you, a greater produced of women than John, no-one is, but the smaller one in the Kingdom of God is greater than him."

29 And all the people and the tax collectors declared God righteous, having been baptized with John's baptism; 30 but the Pharisees and those versed in the Law rejected the counsel of God to themselves, not having been baptized by him.

31 "To whom then can I liken the men of this generation and to whom are they like? 32 They are like little boys, those in the marketplace and calling to one another who are saying: 'We played the flute to you but you did not dance, we lamented and you did not wail; 33 for John the Baptist came not eating bread nor drinking wine and you are saying: 'He has a demon', 34 the Son of Man came eating and drinking and you are saying: 'Look a man gluttonous and an excessive wine drinker*, a friend of tax collectors and sinners.' 35 And wisdom was justified by its children."

36 A certain one of the Pharisees asked him so that he may eat with him, and having entered into the house of the Pharisee he reclined. 37 And look! a woman who was a sinner in the city, and having known for certain that he is reclining in the house of the Pharisee having brought an alabaster phial of very expensive perfume 38 and having stood behind, by his feet weeping, the tears began to moisten his feet, and with the hairs of her head she was wiping, and was tenderly kissing his feet and was anointing with the expensive perfume.

39 But having seen, the one having invited him said in himself saying: "If this was the prophet, he was knowing whoever and what sort of woman who is catching hold of him, that she is a sinner."

40 And Jesus having answered said to him: "Simon I have something to say to thee." He is saying: "Teacher, but say." 41 "Two debtors were to a certain creditor, the one owed five hundred

speaking to the crowds about John. "When you went out into the wilderness what did you expect to see? a reed shaking in the wind? 25 or did you expect to see a man who had dressed himself in fine clothing? But surely those attired in splendid and luxurious clothing, belong to royal palaces. 26 So what really did you go out to see? A prophet? Yes indeed, a very special prophet! 27 for he was the one of whom it was written: 'Look I am sending my messenger before you to prepare the way for you' 28 I tell you that no-one yet born is greater than John, yet one who is least in the Kingdom of God will be greater than he is."

29 All the people including tax-collectors affirmed God's uprightness by submitting to baptism by John; 30 but the Pharisees and those well-up in the Law rejected God's counsel to them, by refusing baptism.

31 "To whom can I compare the men of this generation, just who are they like?" he continued. 32 "They are like a lot of petulant children sulking in the marketplace, complaining to their fellows: 'We played the flute but you wouldn't dance, then we played at funerals but you wouldn't mourn'. 33 John came neither feasting nor drinking wine and you say he is possessed by a demon; 34 the Son of Man came feasting and drinking and you say: 'Look at him! he's nothing but a glutton and a tippler, and he consorts with unprincipled men and evildoers'. 35 Well, true wisdom is proved by all it produces."

36 Now a certain Pharisees invited him to a meal, so he went to his house and was reclining at table. 37 But there! standing by his feet, was a woman of the town of easy virtue. She had made sure that he was dining there, and had brought an alabaster phial of very costly perfume. 38 She stood behind him weeping, and the tears began to fall on his feet, so she wiped them with her hair and was tenderly kissing them and anointing them with her perfume.

39 When he saw this, his host said to himself: "If he really is a prophet he would know what sort of woman this is who is catching hold of him, -and her failings."

40 But Jesus answered his thoughts. "Simon," he said, "I have something to say to you." "Say on teacher," he replied. 41 "Two debtors owed money to a certain creditor, one owed five hundred

Luke 7-8

denarii but the different one fifty. 42 Not having of them to give back, both he kindly forgave*. Which therefore of them will love him more? 43 Having answered Simon said: "I suppose that to whom he kindly forgave the more." But he said to him: "Rightly you judged."

44 And having turned to the woman, he said to Simon: "Are thou looking at this woman? I entered into thy house, water for my feet you did not give; but she with tears she moistened my feet, and with her hairs she wiped. 45 A kiss thou did not give to me, but from when I entered she did not stop tenderly kissing my feet. 46 My head you did not anoint with oil, but with expensive perfume she anointed my feet. 47 By virtue of which I am saying to thee her many sins have been released, because she loved much; for to whom little is being released, little he is loving." 48 But he said to her: "your sins have been released."

49 And those reclining together began to be saying to themselves: "Who is this who is also releasing sins?" 50 But he said to the woman: "Thy faith has saved thee, go away in peace."

Chapter 8

And it happened he was travelling in sequence through every city and village preaching and declaring the Good News of the Kingdom of God, and the twelve were with him. 2 And women, some who were having been healed from evil spirits and infirmities, Mary the one being called Magdalene, from whom seven demons had gone out, 3 and Joanna, wife of Chuza, Herod's man in charge, and Susanna, and many different, who were ministering to them out of the things belonging to them.

4 A large crowd was gathering as well as those travelling to him city by city; he spoke by means of a parable. 5 "One sowing went out to sow his seed. And in his sowing some fell beside the way and was trodden down, and the flying creatures of heaven swallowed it down. 6 And different fell upon the rock and sprouted, it dried up though not having moisture. 7 And different fell in the midst of thorns and having grown together, the thorns smothered it. 8 And different fell into good earth and sprouted, it produced fruit a hundredfold." Saying these things he was calling out: "The one having ears to be hearing, let him hear."

9 But his disciples were asking him what the parable could be. 10 But he said: "To you it has

denarii and the other owed fifty. 42 As they had nothing to repay him he generously forgave both of them. Now which do you think would love him the most?" 43 "I suppose the one whom he forgave the most" Simon answered. "You judged rightly," Jesus replied.

44 Then turning to the woman he said to Simon, "Take a good look at this woman; when I entered your house you gave me no water for my feet, yet she washed them with her tears and wiped them with her hair. 45 You gave me no kiss of welcome, but since I came in she has not stopped kissing my feet tenderly. 46 You poured no oil on my head, but she poured costly perfume on my feet. 47 By virtue of all this I am telling you, her failings though many, have been forgiven, because her love was great; for whoever needs little forgiveness, loves but little." 48 To her he said: "Your shortcomings have been forgiven."

49 The other guests then began to say to themselves: "Who is he to forgive shortcomings?" 50 But to the woman he said: "Your faith has saved you, now go in peace."

Chapter 8

After this he travelled with the twelve, visiting each city and village in turn, preaching and declaring the Good News of the Kingdom of God. 2 Their needs were met by some of the women who had been relieved of evil spirits and various illnesses. Among these were Mary who was called Magdalen out of whom seven demons had been cast, 3 Joanna the wife of Chuza, Herod's chief minister, Susanna, and many others who provided for him out of their own possessions.

4 A large crowd had gathered in addition to those following him from city to city. He addressed them by means of a parable: 5 "A sower went out to sow, and as he scattered the seed, some fell by the roadside. Well that got trampled on and the birds flew down and pecked it up. 6 Other seed fell on rocky ground, and though it sprouted it soon shrivelled up for lack of moisture. 7 Other seed fell amid brambles and it grew among them, but the brambles smothered it. 8 Yet other seed fell on fertile soil and it sprouted and yielded full measure." Having spoken this, he then called to them: "Whoever has ears to hear let him keep paying attention."

9 Later, his disciples asked him the meaning of the parable. 10 "You have been given

Luke 8

been given to know the mysteries of the Kingdom of God, but to the rest, in parables, so that looking, they may not be looking, and hearing, they may not understand.

11 "But this is the parable: The seed is the word of God, 12 but those by the way are those having heard, then the Devil is coming and takes the word from their heart, so that not having believed and they may be saved. 13 But those upon the rock, who whenever they may hear, are receiving the word with joy, but these are not having a root and for a certain time are believing, but in a certain time of trial, stand off. 14 But the one having fallen into thorns, these are those having heard, go forth and by the worries and riches and pleasures of living are smothered, and are not bearing to maturity. 15 But the one in the good earth, these are they who in a noble and good heart, having heard the word, are keeping it and are bearing fruit in endurance.

16 "But no-one having lighted a lamp is covering it with a vessel, or is putting it underneath a bed, but is putting it on a lampstand so that those coming on in may be seeing the light. 17 For nothing is hidden which will not be exposed, neither well-concealed which may never be known and into exposure may come. 18 Therefore keep watching how you are hearing, for whoever may have, it will be given to him, and whoever may not have, that which he seems to be having, will be taken from him."

19 But his mother and brothers approached him but were not able to meet with him because of the crowd. 20 But it was reported to him: "Thy mother and thy brothers have stood outside wishing to see thee." 21 But he having answered said to them: "These are my mother and my brothers, those hearing and doing the word of God."

22 But it occurred in one of the days, he and his disciples embarked in a boat and he said to them: "Let us go across to the other side of the lake," and they set off. 23 But as they were sailing he fell asleep. And a hurricane of wind descended onto the lake and they were being swamped and were in peril. 24 But having come toward him they roused him urgently saying: "Master, master, we are perishing!" But he having been urgently aroused, rebuked the wind and the surging of the water, and they ceased and there came to be calm. 25 But he said to them: "Where is your faith?" but having been afraid they were puzzled, saying to one another:

understanding of the difficult things about the Kingdom of God," he said, "but to the others it must be described in parables, for while they look, they do not perceive and although they hear, they do not understand.

11 "This is the meaning of the parable: the seed is the Good News of God's Kingdom, 12 that fallen by the roadside are those who hear, but the Devil comes and snatches away the interest they had, so because they have no faith they are prevented from being saved. 13 The seed on the rocky ground are those who when they hear the Good News accept it with enthusiasm, but their commitment has no depth; they show faith for a while, but when they meet with opposition, -they give up. 14 As for the seed that fell into brambles, these are those who hear the Good News, but allow the worries, the attempts to get rich, and the pleasures of life to smother it. Their faith never becomes mature. 15 However, the seed in the fertile soil are those whose motives are noble and good, when they hear the Good News they observe it, and as they endure, it produces results.

16 "No-one lights a lamp, then covers it with a bowl or puts it under a bed, but puts it on a lampstand so that everyone can see where they are going. 17 Nothing is hidden that will not be uncovered, nor so well-concealed that it will never become known and fully exposed. 18 So pay attention to how you listen, for whoever has understanding, more will be given, but whoever does not have it, what he appears to have, will be taken from him."

19 Now his mother and brothers approached but were not able to get near him because of the crowd. 20 So it was reported to him: "Your mother and brothers are standing outside and want to see you." 21 But he answered them: "These are my real mother and brothers, those who hear God's word and carry it out."

22 One day as he and his disciples got into a boat he said: "Let us go to the other side of the lake", so they set off. 23 As they were sailing he fell fast asleep; but soon a hurricane whipped down across the lake and threatened to swamp the boat. They were in dire peril, 24 so they went to him and roused him urgently: "Master, master," they exclaimed, "we are about to perish!" Now thoroughly awake he arose and rebuked the wind and the raging waves, and they subsided into a calm. 25 "Where is your faith?" he chided them. Their fear turned to astonishment and they said to each other: "Who really is this, that he commands

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“Who really is this that also to the winds he is commanding and to the water, and they listen to him?”

26 And they sailed on into the country of the Gerasenes which is on the opposite side to Galilee, 27 But having got out on land, a certain man having demons met him out of the city; and for time enough had not put on an outer garment and was not staying in a house but among the memorial tombs. 28 But having seen Jesus having cried out he fell toward him and in a loud voice said: “What to me and to thee*, Jesus Son of God the Most High? I beg of thee, do not [torment*] [inflict judgement on] me;” 29 for he was ordering the unclean spirit to come out from the man. For many times it had seized him and he was being bound with chains and fetters, being guarded, but breaking through the bonds he was driven by the demon into the wilderness.

30 But Jesus asked him: “What is thy name?” He said: “Legion”, because many demons had entered into him. 31 And they were begging him so that he should not command them to go away into the abyss. 32 But there was a herd of swine feeding on the mountain and they begged him so that he should give permission to them to enter into those; and he gave permission to them.

33 But having gone out from the man, the demons entered into the swine and the herd rushed headlong over the precipice into the lake and was drowned. 34 But having seen the thing having happened those feeding them fled and reported into the city and into the fields. 35 And they came out to see the thing having happened, and they came to Jesus and found the man from whom the demons came out sitting, having been clothed and being of sound mind by the feet of Jesus, and they were afraid. 36 But those having seen how the one having been demonized was saved, reported to them. 37 And all the multitude of the surrounding country of the Gerasenes asked him to go away from them because they were being gripped with a great fear. But he, having embarked in the boat, returned. 38 But the man from whom the demons had gone out desired to be with him, but he released him saying: 39 “Go back to thy home and fully describe how many things God did for thee.” And he went away through the whole city preaching how many things Jesus did for him.

40 But in the returning of Jesus, the crowd welcomed him for all were expecting him. 41 And look, a man came who was named Jarius

even the winds and the waves and they obey him?”

26 So they sailed on until they came to the country of the Gerasenes which is on the opposite shore to Galilee. 27 After they had disembarked, they were met by a man from the city who was possessed by demons. He hadn't worn an outer garment for some time, nor was he staying in a house, but he dwelt among the tombs. 28 When he saw Jesus he fell down before him and cried out with a loud voice: “What have I got to do with you, Jesus Son of God the Most High? I beg you do not yet bring the judgement upon me,” 29 for he had just ordered the unclean spirit to come out of the man. On many occasions it had seized him; he had been restrained with chains and fetters and guarded, but he just broke them apart and was impelled by the demon to roam the wilderness.

30 “What is your name?” Jesus asked him. “Legion,” he replied, because many demons had entered into him, 31 and they then started begging him not to send them into the abyss. 32 There happened to be a herd of swine feeding on the mountainside so they implored him to let them go into them, to which he agreed.

33 So, leaving the man, the demons entered into the swine, causing the whole herd to rush headlong over the precipice into the lake where they were all drowned. 34 When they saw what had happened the herders fled and told everyone they met in the city and the fields. 35 These came out to see just what had happened, and when they got to where Jesus was, they found the man from whom the demons had been cast, now fully clothed and sane, sitting by Jesus' feet. This greatly frightened them, and 36 when those who had witnessed it related how the demonized man had been freed, 37 the large crowd who had gathered from the surrounding Gerasene countryside were gripped with fear, and they implored him to leave. As he got into the boat to return, 38 the man from whom the demons had gone begged him to let him come too, but he would not allow him. Instead he told him to 39 go home and tell them all the things that God had done for him. So he went through the whole city telling everyone what Jesus had done for him.

40 When Jesus returned to the opposite shore he was greeted by a welcoming crowd who were expecting him. 41 Among them was a man named

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and was installed as ruler of the synagogue, and having fallen at the feet of Jesus he was begging him to enter into his house, 42 because he had an only daughter of about twelve years and she was dying.

But in his going, the crowds were stifling him 43 And a woman being subject to a flow of blood for twelve years who was not well enough to be cured by anyone, 44 having approached from behind, grasped the fringe of his outer garment and instantly her flow of blood stood still. 45 And Jesus said: "Who is having caught hold of me?" but all were denying. Peter said: "Master, the crowds are surrounding thee and pressing close." 46 but Jesus said: "Someone caught hold of me for I knew power is having gone out from me." 47 But the woman having seen she was not concealed came trembling, and having fallen down before him reported in the sight of all the people through what reason she caught hold of him and how she was cured instantly. 48 But he said to her: "Daughter thy faith has saved thee, go in peace."

49 As he was speaking someone is approaching the synagogue ruler saying that: "Thy daughter has died do not still be troubling the teacher." 50 But Jesus having heard answered to him: "Do not fear only have faith and she will be saved."

51 But having come into the house he did not release anyone to enter except Peter and John and James and the father of the girl and the mother. 52 But all were weeping and beating themselves for her. But he said: "Do not weep for she has not died but is sleeping." 53 And they were scornfully mocking him being aware that she died. 54 But he, having taken a firm hold of her hand, called saying: "Girl, arise". 55 And the spirit returned upon her and instantly she stood up, and he arranged for her to be given something to eat. 56 And her parents were beside themselves; but he charged them to tell to no-one the thing having happened.

Chapter 9

But having called the twelve together he gave to them power and authority over all the demons and to be healing diseases. 2 And he sent them to be preaching the Kingdom of God and to be healing, 3 and he said to them: "Take nothing into the way neither staff, nor food pouch, nor bread nor silver, nor to be having two undergarments. 4 And into whatever house you may enter, stay there and from there be going out. 5 And as many as may not receive you

Jairus who held the post of overseer of the synagogue. He fell down at Jesus' feet and begged him to come to his house, 42 because his only daughter who was twelve years old, was dying.

As he accompanied him, the crowds were pressing closely around. 43 A woman who had suffered with a haemorrhage for twelve years, and who no-one had succeeded in curing, 44 got close behind him and grasped the fringe of his robe; instantly the bleeding ceased. 45 "Who caught hold of me?" Jesus exclaimed; but everyone denied it. "Master," remonstrated Peter, "the crowds are all around you and pressing you close." 46 "But someone caught hold of me," Jesus insisted, "for I felt the power go out of me." 47 The poor woman who could see she could not escape detection, came forward trembling and fell at his feet, publicly confessing the reason why she caught hold of him and how she was instantly healed. 48 But he said to her: "Daughter, your faith has made you well, go in peace."

49 While he was still speaking, someone came up to the overseer of the synagogue and told him: "Your daughter has died, so do not bother the teacher any more." 50 But Jesus overheard him; "Don't be distressed," he said, "just have faith and she will be saved."

51 When they got to the house he would not allow anyone to go in except Peter, James, John, and the girl's father and mother. 52 Everyone was weeping and beating themselves over her, so he told them: "Do not weep, for she has not died but is sleeping." 53 Well, they all ridiculed him at that because they knew very well that she had died. 54 But he took her hand firmly in his and called out: "Young lady, arise". 55 At that her life returned and she immediately stood up; then he instructed that she be given some food. Her parents were absolutely beside themselves, but he charged them to tell no-one what had happened.

Chapter 9

Summoning the twelve to him, he gave them authority over all the demons and the power to heal diseases, 2 then he sent them out to preach the Kingdom of God and to heal. 3 He instructed them: "Don't stop to take anything with you such as a staff, a bag of food, bread, money, or even a change of underclothes for the trip. 4 Whatever house may give you lodging, stay there, only move out when you leave the district. 5 As for all those that do not accept you, shake off any

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favourably, on going out from the city shake off the dust from your feet for a witness upon them." 6 But going out, they were going down through the villages proclaiming the Good News and curing everywhere.

7 But Herod the tetrarch heard all the things happening and was totally perplexed because it was to be said by some that John was raised from the dead, 8 by some that Elijah appeared, but of others that some ancient prophet arose. 9 But Herod said: "I beheaded John so who is this about whom I am hearing such things?" And he was seeking to see him.

10 And having returned, the apostles described in detail to him as many things as they did. And having taken them along he withdrew on their own over into a city called Bethsaida. 11 But the crowds having known followed him and having received them favourably he was speaking to them about the Kingdom of God, and those having need of a cure he was healing.

12 But the day started to be declining and the twelve having come said to him: "Release the crowd so that having gone away into the surrounding villages and fields they may lodge and may find provisions because here we are in a deserted place. 13 But he said to them: "You give them something to eat." But they said: "There are not more than five loaves and two fishes between us, having gone, we could by no means buy food for all this people;" 14 for there were about five thousand men.

He said to his disciples: "Recline them down in groups up to about fifty." 15 And they did thus and all reclined. 16 But having taken the five loaves and the two fishes having looked up into heaven, he offered praise for them and broke apart, and was giving to the disciples to set before the crowd. 17 And they ate and all were satisfied. And was taken up the surplus of fragments, twelve baskets.

18 And it happened while he was praying on his own the disciples came together to him, and he asked them saying: "Who are the crowds saying that I am?" 19 But they having answered said: "John the Baptist, but others Elijah, but others that an ancient prophet arose." 20 But he said to them: "But whom are you saying I am?" Peter having answered said: "The Christ of God." 21 But having put them on their honour he charged them to be telling this to no-one, 22 having said that it is necessary for the Son of Man to suffer much and to be rejected from the elders and

regard you may have shown for them, as a testimony against them." 6 So they left, and everywhere they went through the villages, they proclaimed the Good News and performed cures.

7 Now King Herod heard about all these events and was completely baffled by them. Some were saying that it was John raised from the dead, 8 others that Elijah had appeared, and still others that it was one of the ancient prophets come back. 9 "I beheaded John," Herod said, "so who can this be that I'm hearing so much about?" Thereafter he sought an opportunity to see him.

10 Meanwhile the apostles returned and told him in detail all the things they had done. So he took them for a short vacation on their own to a city called Bethsaida. 11 However, the crowds got to know of it, and followed them. He though, received them with kindness and spoke to them about the Kingdom of God; all who were in need of healing, he healed.

12 Eventually, the day started to decline and the twelve approached him: "Let the crowd go now," they urged, "then they can go to the surrounding villages and countryside to find lodging and provisions, for this place is uninhabited." 13 "You give them something to eat," he responded. "But there are not more than five loaves and two fishes between us, even if we tried we could hardly buy food for all these," they protested, 14 referring to the five thousand men who were there present.

"Get them to sit down in groups of about fifty," he told his disciples. 15 This they did until all were seated. 16 Then he took the five loaves and two fishes and looking up into heaven he offered praise for them. Breaking them into portions he handed them to the disciples to give to the crowd. 17 Everyone ate to satisfaction, and they gathered up twelve baskets of left-overs.

18 Once while he was praying, the disciples interrupted him, so he asked them: "Who are the crowds saying that I am?" 19 "Some say John the Baptist, others say Elijah, and yet others one of the ancient prophets come back from the dead," they told him. 20 "But whom do you say I am?" he asked them. "The Christ of God," Peter replied, 21 whereupon he gave strict instructions and put them on their honour to tell no-one about this. 22 Then he explained to them that it was necessary for the Son of Man to undergo much suffering and to be rejected by the elders, chief priests and

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chief priests and scribes and to be killed and to be raised up on the third day.

23 But to all he was saying: "If anyone wishes to be coming after me let him utterly deny himself* and let him pick up his execution stake* daily and let him follow me. 24 For whoever wishes his soul to save, will lose it, but whoever may lose his soul on account of me, he will save it. 25 For what is being profitted a man having gained the whole world but himself having lost or having been forfeited? 26 For whoever may be ashamed of me and my words this one the Son of Man will be ashamed of whenever he may come in his glory and of the Father and of the holy angels. 27 But I am saying to you truthfully, there are some of those having stood here who will definitely not taste death until ever they may see the Kingdom of God.

28 But it happened about eight days after these words having taken with him Peter and John and James, he went up into the mountain to pray. 29 And it occurred in his praying, the appearance of his face was different and his clothing white as brilliant lightning. 30 And look, two men were speaking with him who were Moses and Elijah. 31 They, having been seen in glory were discussing his exodus which he was about to be fulfilling in Jerusalem.

32 But Peter and those with him were having been weighed down to sleep, but having fully awakened they saw his glory and the two men, those having stood with him. 33 And it occurred in their complete separation from him Peter said to Jesus "Master, it is good for us to be here, and let us make three shelters, one for thee, and one for Moses and one for Elijah," not being aware of what he was saying. 34 But as he was saying these things, there came to be a cloud and it was overshadowing them; into the cloud they began to enter and they were afraid. 35 And a voice occurred out of the cloud saying: "This is my Son, the One having been chosen, keep listening to him." 36 As the voice began to occur Jesus was found alone. And they kept silent and reported to no-one in those days nothing of what they have seen.

37 But it happened on the following day, they, having come down from the mountain, they met a large crowd. 38 And look, a man from the crowd called with feeling saying: "Teacher, I beg of thee to look upon my son because an only begotten to me he is. 39 And look, a spirit seizes him and suddenly he cries out and convulses him with foam and very rarely departs from him,

teachers of the Law, then to be killed and on the third day to be raised from the dead.

23 Then addressing them all he said: "If anyone wishes to be my follower he must utterly renounce his own interests, always be prepared for a martyr's death, and follow my example. 24 For whoever tries to save his life will lose it, but whoever may lose his life because of me, will have it restored. 25 Really, what good would it do for a man to gain the whole world at the cost of his life? 26 Whoever is ashamed of me and my teachings the Son of Man will be ashamed of when he comes in all his majesty, and that of the Father and the holy angels. 27 And I can tell you this for certain, that there are some standing here right now who will not die until they see the Kingdom of God."

28 It was about eight days after he said this, that he took Peter, James and John up into the mountain to pray. 29 As he prayed, the appearance of his face was transformed, and his clothing became shining white and brilliant as lightning. 30 Then two men appeared, talking with him, These were none other than Moses and Elijah, 31 for they could be clearly seen in the light from his radiance. They were discussing together the fulfillment of his coming departure in Jerusalem.

32 Peter and his companions had been weighed down with sleep, but when they saw his radiance and the two standing with him they became fully awake. 33 But they felt completely cut out of things, so Peter called out: "Master it is a good thing for us to be here, let us make three dwellings, one for you, one for Moses, and one for Elijah," for he didn't realise what he was saying. 34 But as he said it, a cloud formed and overshadowed them, then it enveloped them and they became very frightened. 35 Out of the midst of the cloud there came a voice: "This is my Son whom I have chosen, keep heeding what he tells you." 36 As the voice spoke they saw that Jesus was alone. Well, they kept quiet about all this and told no-one at that time what they had seen.

37 It was on the following day after they had come down from the mountain that they met up with a large crowd. 38 A man, his voice trembling with emotion, cried out from the crowd: "Teacher, I beg you to have a look at my son for he is my only son. 39 A spirit is possessing him, it makes him cry out suddenly, and throws him foaming at the mouth into a convulsion. It rarely leaves him

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shattering him. 40 I begged of thy disciples so that they should cast it out but they were not able."

41 But having answered Jesus said: "O faithless generation and having been twisted, until when will I be with you and shall endure you? bring thy son here." 42 But yet coming to him, the demon threw him down with a paroxysm; but Jesus rebuked the unclean spirit and he healed the boy and gave him back to his father. 43 But they were all astonished at the majesty of God, but all were wondering over all that he was doing.

He said to his disciples: 44 "Put these words into your own ears, for the Son of Man is soon to be given over into the hands of men. 45 But they were not comprehending this saying and it was having been hidden from them so that they may not discern it and they were afraid to ask him about this saying.

46 But deliberation entered among them, who ever may be the greater of them. 47 But Jesus being aware of the deliberation of their heart, having taken a little boy stood it beside himself 48 and said to them: "Whoever may receive this little boy on account of my name is receiving me, and whoever may receive me is receiving the One having sent me; for the smaller one being among you all, this one is great."

49 But John having answered said: "Master, we saw someone casting out demons in thy name, but we were preventing him because he was not following us." 50 But Jesus said to him: "Do not prevent him for who is not against you is for you."

51 But it occurred for the days to be completely fulfilled of his taking up*, and he steadfastly set the face to be going into Jerusalem, 52 and he sent messengers before his face. And having gone they entered into a village of the Samaritans to prepare for him, 53 but they did not receive him because his face was of one going into Jerusalem.

54 But having seen, the disciples James and John said: "Lord, do you want that we may tell fire to come down from heaven and consume them?" But having turned he rebuked them. 56 And they went into a different village.

57 And as they were going in the way, someone said to him: "I shall follow thee where if ever you may going." 58 And Jesus said to him: "The foxes have lairs and the flying creatures of heaven encampments but the Son of Man is not

alone, and he is absolutely shattered. 40 I begged your disciples to cast it out, but they couldn't."

41 "What a lot of devious unbelievers you all are," he retorted, "for just how long is this going on, and I have to put up with you? Bring your son here." 42 But before he could come, the demon threw him down in a violent fit. Jesus rebuked the unclean spirit so healing the boy, then gave him back to his father. 43 All were astonished at this demonstration of God's majestic power, but still they were bemused by all the things he was doing.

To his disciples he counselled: 44 "Listen carefully to what I am telling you, the Son of Man is soon to be given over into the custody of men." 45 But they had no idea what he was talking about and were quite in the dark as to what he meant, but they were afraid to ask him about it.

46 Later they were deliberating as to who was the greatest among them. 47 Jesus was well aware of their dispute so he took a little boy and stood it alongside of him. 48 "Whoever receives this little child because it professes me, receives me," he said, "and whoever receives me, receives the One who sent me, for the least one among you is the one who is the greatest."

49 Then John spoke up: "Master, we saw someone casting out demons in your name, but we soon stopped him because he was not one of us." 50 "Don't stop him," Jesus retorted, "for he who is not against you is for you."

51 The due time for him to be taken up was all but fulfilled, so being resolutely determined to go to Jerusalem, 52 he sent messengers ahead of him. They went into a Samaritan village to make preparations for him, 53 but the inhabitants refused to have him there because his destination was Jerusalem.

54 When they saw this, the disciples James and John exclaimed: "Lord, would you like us to call fire down from heaven and consume them?" 55 But he turned to them and rebuked them, 56 and they went to another village.

57 As they journeyed on, someone said to him: "I will follow you wherever you may go." 58 But Jesus answered him: "Foxes have lairs and the birds of heaven have roosts, but the Son of Man

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having anywhere he may recline the head." 59 But he said to a different one: "Follow me", but he said: "Allow me first having gone off, to bury my father*". 60 But he said to him: "Let the dead bury their own dead, but you having come, widely proclaim the Kingdom of God." 61 But a different one also said: "I shall follow thee Lord, but first allow me to take leave of those in my house." 62 But Jesus said to him: "No-one having put the hand upon the plough and looking into the things behind is well-placed for the Kingdom of God."

Chapter 10

But after these things the Lord appointed [seventy] [seventy two]* others and sent them two by two before his face into every city and place where he was soon to be coming. 2 But he was saying to them: "While the harvest is much, yet the workers are few, therefore entreat the lord of the harvest so that he should put out workers into his harvest, 3 go on your way."

"Look! I am sending you as lambs in the midst of wolves. 4 Do not carry a purse nor a food-bag nor sandals, and you may greet no-one down the way. 5 But into whatever house you may enter, first say: 'Peace to this house'. 6 And if there may be a son of peace, your peace will settle itself upon him, but if not it will turn back upon you. 7 But in this house remain, eating and drinking the things with them for the worker is worthy of his wages."

8 "And into whatever city you may be entering and they are receiving you favourably, eat the things set before you. 9 And cure the feeble in it and say to them 'The Kingdom of God has drawn near upon you'. 10 Into whatever city you may enter and they may not receive you favourably having come out into its broad ways and say: 11 'And the dust having stuck to us out of your city to the feet, we are wiping off to you, besides this know that the Kingdom of God has draw near'. 12 I am saying to you that it will be more tolerable for Sodom in that day than for that city."

13 "Woe to thee Chorazin, woe to thee Bethsaida, because if took place in Tyre and Sidon the powerful works having taken place in you, they may have reformed sitting in sackcloth and ashes. 14 Besides, it will be more tolerable for Tyre and Sidon in the judgement than for you. 15 And thou Capernaum, not as far as heaven shall thou be exalted but as far as Hades thou will come down."

has nowhere to lay down his head." 59 To another he invited: "Follow me," but he replied: "Let me off until I have buried my father". 60 "Let the dead bury their own dead," Jesus replied, "you come and proclaim the Kingdom of God far and wide." 61 Yet another one said: "I intend to follow you Lord, but first let me take leave of my family." 62 To him Jesus responded: "No-one who has put his hand to the plough and looks back is really fit for the Kingdom of God."

Chapter 10

After this the Lord appointed seventy two disciples and sent them out two by two in advance, to every city and location he planned to visit. 2 He told them: "Though the harvest is plentiful the workers are but few, so entreat the Owner of the harvest to send out more workers; 3 then go on your way."

"But first pay attention! I am sending you out just like lambs in the midst of wolves. 4 There will be no need to take a purse, food bag or sandals with you, and don't waste time chatting with anyone you meet on the way. 5 Whatever house you enter, first say: 'Peace be to this house,' 6 then if the householder is receptive, he will experience the peace you wish him, if not, it will return to you. 7 Stay in this house, and eat and drink what they provide, for the worker deserves his keep."

8 "Whatever city you enter that receives you favourably, eat what they offer you, 9 cure the sick that are there, and tell them that the Kingdom of God is nearly upon them. 10 But whatever city you enter that does not accept you, come out on to its main road and publicly declare: 11 'Any sympathy we might have had for this city we hereby abandon, however, be warned that the Kingdom of God is near'. 12 I tell you that even Sodom would fare better in the Judgement day than that city."

13 "Woe to you Chorazin, and you Bethsaida, for if the miracles performed in you had been done in Tyre and Sidon they might well have mended their ways with a full demonstration of penitance. 14 Even Tyre and Sidon would fare better in the Judgement than you. 15 And you Capernaum, no lofty high esteem for you, for to the lowest depths you will be brought!"

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16 "The one hearing you is hearing me, and the one rejecting you is rejecting me, but the one rejecting me is rejecting the One having sent me."

17 But the [seventy] [seventy two*] returned with joy saying: "Lord, the demons also are made subject to us in thy name." 18 He said to them: "I was viewing Satan as lightning out of heaven having fallen. 19 Look, I have given to you the authority to be treading on serpents and scorpions and upon all the power of the enemy and nothing will ever harm you. 20 Besides, in this do not rejoice that the spirits are made subject to you, but rejoice that your names have been written in the heavens."

21 In that same hour he was jubilant with the holy spirit and said: "I openly profess to thee Father, Lord of heaven and earth, because thou completely hid these things from the wise and intelligent and thou revealed them to infants; yes Father, because thus goodwill came to be before thee.

22 "All were given over to me by my Father, and no-one knows who the Son is except the Father, and who is the Father except the Son, and to whomever the Son decides to reveal."

23 And having turned to the disciples on their own he said: "Sublimely happy* the eyes, those looking at what you are looking at. 24 For I am saying to you that many prophets and kings wanted to see what you are looking at but they did not see, and to hear what you are hearing but they did not hear."

25 And look, one versed in the Law stood up testing him out saying: "Teacher, by having done what shall I be allotted agelasting life?" 26 But he said to him: "What has been written in the Law? how are you reading?" 27 But he having answered said: "Thou shall love [Lord] [YHVH]* thy God out of thy whole heart and with thy whole soul and with thy whole strength and with thy whole mind, and thy neighbour as thyself." 28 He said to him: "Rightly you answered, do this and thou will live."

29 But he, wanting to justify himself said to Jesus: "And who is my neighbour?" 30 Having replied Jesus said: "A certain man was going down from Jerusalem into Jericho and fell among robbers, who having stripped him and having laid blows upon him went away having left him half-dead. 31 But by chance a certain priest was going down in that way, and having

16 "Whoever listens to you listens to me, but whoever rejects you rejects me, and whoever rejects me, is rejecting the One who sent me."

17 Later, the seventy two returned and were thrilled to report: "Lord, even the demons were subjected to us in your name." 18 "It is as if I saw Satan already fallen in a flash out of heaven," he exclaimed, 19 "See, I have given you authority to tread on serpents and scorpions and over all the power of the enemy, and nothing will ever harm you. 20 However don't just rejoice that the spirits are made subject to you, rather rejoice that your names have been recorded in heaven."

21 Thereafter being enraptured by the holy spirit he declared: "I give you full credit before all, Father, Lord of heaven and earth, because you concealed these things from the know-alls and intellectuals and revealed them to innocents. Indeed this was well pleasing to you.

22 "My Father gave me all these, yet none of them really knows the Son except the Father, and no-one can know the Father except the Son and to those he wishes to reveal Him."

23 Then turning to address just his disciples he said: "Happy indeed are those eyes that are seeing what you see right now. 24 I tell you that many of the prophets and even kings wanted to see what you are seeing and hear what you are hearing, but did not."

25 One who was well versed in the Law then stepped forward to try to trick him. "Teacher," he said, "what must I do to be given everlasting life?" 26 "What was written in the Law," he countered, "what do you read there?" 27 "You shall love Jehovah your God wholeheartedly, with your very being, with all your might, and with every thought, and love your neighbour as you do yourself," he replied. 28 "You answered correctly," Jesus responded, "do all this, and you will live."

29 Trying to justify his question the man persisted, asking Jesus: "But who is my neighbour?" 30 So Jesus undertook an explanation: "A man was travelling down from Jerusalem to Jericho and on the way was set upon by muggers who tore off his clothes, beat him up and left him half-dead. 31 It so happened that a certain priest was travelling on the same road; when he saw him he

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seen him went by on the opposite side. 32 Likewise also a Levite having come down to the place, having seen, went by on the opposite side.

33 "But a certain Samaritan travelling, came down to him and having seen was inwardly moved, 34 and having approached, bound up his wounds, pouring on oil and wine, and having mounted him upon his own beast of burden he led him into an inn took care of him. 35 And on the morrow, having put out two denarii, he gave to the innkeeper and said: "Take care of him and whatever thou may spend besides, I shall give back to thee on my coming back again." 36 Which of these three it seems to thee to have become neighbour of the one having fallen among the robbers?" 37 He said: "The one having exercised mercy with him." Jesus said to him: "Go on your way and do thou likewise."

38 But in their going away he entered into a certain village, and a woman named Martha received him as guest into the house. 39 And to her was a sister being called Mary who also having sat down by the Lord's feet was hearing his word. 40 But Martha was being preoccupied with much serving; and having stood said: "Lord does it not matter to thee that my sister was leaving me alone to be serving? say therefore to her so that she may lay hold with me" 41 But having answered the Lord said to her: "Martha, Martha, thou art anxious and being disturbed about many things, 42 but few are needed, or one; for Mary chose the good part which will not be taken from her."

Chapter 11

It happened that he was in a certain place praying; as he finished someone of his disciples said to him: "Lord, teach us to be praying just as also John taught his disciples."

2 So he said to them: "Whenever you may be praying say: 'Father, make sacred thy name, make come thy Kingdom, 3 our bread for tomorrow keep giving us each day, 4 and release from us our sins for we are also releasing to everyone owing to us; and may thou not bring us into temptation.'"

5 And he said to them: "Which one out of you will have a friend and will go to him at midnight and may say to him: 'Friend, loan me three loaves, 6 since my friend came by out of the way to me, and I am not having that which I may set before him.' 7 And that one having answered from within may say: 'Do not bring troubles to

pretended he didn't, and crossed over to the other side. 32 A Levite also arrived on the scene, and he too saw him but passed on the other side.

33 "However, a Samaritan who was travelling that way came across him and what he saw moved him with pity. 34 He went over to him, poured oil and wine on his wounds and bound them up. Then he mounted him on his beast, led him to an inn and took care of him. 35 The next morning he produced two denarii which he gave to the innkeeper and told him: 'Look after him, and if you spend any more on him, I will repay you when I return.' 36 Now then, which of these three do you think became a true neighbour to the man who was mugged?" 37 "The one who had pity on him," he replied. "So go your way and do the same," Jesus told him.

38 As they travelled on he went into a village where a woman named Martha invited him into the house as a guest. 39 Her sister Mary sat at the Lord's feet listening eagerly to his teaching, 40 but Martha was fully occupied with getting a big meal. Finally she stopped, "Lord", she said, "can't you see that my sister is leaving me to do all the work? tell her to come and give me a hand." 41 "Martha, Martha," the Lord rebuked her gently, "you are anxious and concerned over too many things, 42 a few would be sufficient, or even one; Mary chose the better course and it will not be taken away from her."

Chapter 11

In one place there was an occasion when he had just finished praying. One of his disciples approached him to ask: "Lord, teach us to pray just as John taught his disciples."

2 He replied: "Whenever you pray, say: 'Our Father, uphold the sanctity of your holy Name, bring your Kingdom to pass. 3 Keep giving us sufficient food for the coming day. 4 Forgive our shortcomings as we are forgiving the shortcomings of others, and do not let us be overcome in temptation.'"

5 Then he said to them: "Who of you has a friend who you would call on at midnight to ask: 'Loan me three loaves please, 6 because a friend of mine has just arrived on a visit and I have nothing to give him.' 7 Most likely he would call out from inside: "Don't bring me your troubles, the front door is locked and bolted and my children are in

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me, the door now has been secured and my children are in bed with me; I am not able having risen to give thee.' 8 I am saying to you, but if having risen, he will not give to him through being his friend, actually through his impudence, having got up he will give as many as he needs. 9 And I am saying to you, keep asking and it will be given to you, keep seeking and you will find, keep knocking and it will be opened to you. 10 For everyone who is asking is receiving, and the one seeking is finding, and to the one knocking it will be opened.

11 "But which father out of you, if the son will ask a fish, instead of a fish he will not press upon* him a serpent will he? 12 Or also he will ask an egg, will he press upon* him a scorpion? 13 If therefore although you being wicked are aware how to be giving good gifts to your children how much moreso the Father, the One out of heaven, will give holy spirit to those asking him."

14 And he was casting out a dumb demon, and it occurred that the demon having come out, the dumb spoke, but the crowds were puzzled. 15 Some out of them said: "By Beelzebub the ruler of the demons he is casting out the demons, 16 but different ones were testing, seeking a sign out of heaven from him.

17 But he, knowing their thoughts said to them: "Every kingdom having been divided apart upon itself is being desolated, and a house against house is falling. 18 And if also Satan against himself was divided how will his kingdom stand? because you say Beelzebub to be casting out demons by me. 19 But if I by Beelzebub am casting out demons, by whom are your sons casting them out? Through this they will be your judges. 20 But if by the finger of God I am casting out demons, then the Kingdom of God came ahead of you.

21 "Whenever the strong being fully armed may guard his courtyard, his possessions are in peace; 22 but whenever one stronger having come upon him, may conquer him, he takes away his full armament upon which he had been trusting, and his spoils they are distributing. 23 The one not being with me is against me and the one not gathering with me scatters.

24 "Whenever the unclean spirit may come out from the man, it goes through waterless places seeking rest and is not finding it. Then it is saying: 'I will return to my home from where I came out,' 25 and having come it is finding it

bed with me; I can't get up to give you anything now.' 8 I tell you this, that if he does eventually get up and give him what he wants, it will not be because he is his friend, but because of his impudent persistence. 9 So I tell you, keep asking and it will be given to you, keep searching and you will find, keep knocking and it will be opened to you. 10 For everyone who asks, receives; and he who searches, eventually finds; and to the one who knocks, it is opened up.

11 "Which of you fathers, if your son should ask for a fish, would you instead thrust a serpent on him? 12 Or if he should ask for an egg, would he push him off with a scorpion? 13 If then you who are disposed to do wrong are aware of what are suitable things to give to your children, how much more will your heavenly Father give holy spirit to those asking him?"

14 After this he cast out a demon that was causing dumbness, and after it came out, the dumb man spoke. The crowds were quite puzzled at this, 15 some said that it was by means of Beelzebub the ruler of the demons that he cast them out, 16 while others were trying to incite him to produce a sign out of heaven.

17 Knowing their thoughts Jesus told them: "Every kingdom divided against itself will be desolated, and a house that is against itself will fall. 18 So if Satan is divided against himself how can his kingdom stand? 19 And if I cast out demons by the power of Beelzebub, in whose power do your followers cast them out? They condemn you for that very reason. 20 If though it is by God's power that I cast out demons, then the Kingdom of God really has overtaken you!

21 "Whenever a fully-armed strong man guards his premises, his possessions are safe, 22 but if someone comes along who is stronger than he is, he will overcome him, confiscate the weapons that he put so much trust in, and will give away what he plunders to others. 23 So he who is not with me is against me, and he who is not gathering with me is scattering.

24 "Whenever a demon departs from a man, it goes through inhospitable places in search of a new abode but does not find one. So it says: 'I will return to my former home', 25 and when it

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empty having been swept clean and having been put in order. 26 Then it goes and takes seven other spirits more wicked than itself, and having entered it dwells there, and so becomes the last of that man worst than the first."

27 But as he happened to say these things, a certain woman out of the crowd having lifted up her voice said to him: "Sublimely happy the hollow having carried thee and breasts which you sucked". 28 But he said: "Indeed, but sublimely happy are those hearing the word of God and keeping it."

29 But of the crowds gathering upon him he started to say: "This is a wicked generation, it is seeking a sign but a sign will not be given to it except the sign of Jonah. 30 For just as Jonah became a sign to the Ninevites, thus will be also the Son of Man to this generation. 31 The queen of the south will be raised in the judgement with the men of this generation and will condemn them, because she came from the extremities of the earth to hear the wisdom of Solomon, but look, a greater than Solomon is here. 32 Ninevite men will stand up in the judgement with this generation and condemn it, because they reformed at Jonah's proclamation but look a greater than Jonah is here.

33 "No-one having lighted a lamp puts it into a cellar, nor under the two-gallon measure but on a lampstand so that those coming on in the light, may be seeing. 34 The lamp of the body is thine eye, whenever thine eye may be simple the whole of thy body is also enlightened; but whenever it may be wicked, thy body is also dark. 35 Watch out therefore that the light in you is not darkness. 36 If therefore thy whole body is enlightened not having any part dark, it will be wholly enlightened, as whenever the lamp with brilliance may be enlightening thee."

37 During the speech a Pharisee is asking him so that he may dine with him. Having entered, he leant back, 38 but the Pharisee having seen it, was puzzled because he was not first immersed before dinner. 39 But the Lord said to him: "Now you Pharisees clean the outside of the drinking cup and of the plate, but inside of you is full of robbery and and wickedness. 40 How unreasonable, did not the one having made the outside also made the inside? 41 Nevertheless what is inside give as gifts of mercy and look, all is clean to you.

42 "But woe to you Pharisees because you pay a tenth of the [sweet smelling herb] [mint] and rue

gets there finds it vacant, cleaned up, and orderly. 26 It then goes off to find other demons, and takes back seven worse than itself; and there they slay. So the final condition of that man becomes far worse than it was originally."

27 As he was saying this, a woman in the crowd shouted out: "Happy indeed was the womb that carried you and the breasts that you sucked". 28 "Maybe," he responded, "but those who listen to the word of God and keep it, they are the truly happy ones."

29 As the crowds increased around him he said: "This indeed is a wicked generation seeking a sign, but no sign will be given it except the sign of Jonah. 30 For just as Jonah served as a sign to the Ninevites, so the Son of Man will be to this generation. 31 The queen of the south will rise up in the judgement and shame the men of this generation because she came from the the other side of the world to hear Solomon's wisdom, yet someone greater than Solomon is here. 32 Ninevite men will also stand up in the judgement and they too will put this generation to shame because they changed their lives at Jonah's proclamation, yet you have someone greater than Jonah present.

33 "No-one lights a lamp and puts it in the cellar, or under a measuring vessel, but on a lampstand, so that those coming into its light may see. 34 Your eye is like a lamp to the body, so if your eye is set on innocent things your whole existence will be enlightened, but if it is intent on what is wicked your whole existence will be dark. 35 So watch out that the light you think is in you, is not really darkness! 36 If then your whole life is in the light with no shady parts, then it is truly enlightened, just as when a lamp shines brightly on you."

37 It was on the occasion of this speech that a Pharisee invited him to dinner. So, on entering he took his place at the table, 38 but the Pharisee was puzzled when he saw that he did not first ritually dip himself in water before the meal. 39 So the Lord said to him: "You Pharisees fastidiously clean the outside of the plate and the cup, yet you are full of robbery and wickedness inside. 40 How unreasonable! did not the one who made the outside also make the inside? 41 You give token gifts to the poor to show how good you are inside, and so you think yourselves clean.

42 "Yet woe to you Pharisees, because you scrupulously pay the required tenth of the smallest crop of herbs along with your other vegetables, but you disregard justice and God's love. It is

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and every cultivated vegetable but you are going beyond the judgement and the love of God. These it was necessary to do, but not to bypass those. 43 Woe to you Pharisees because you love the front seats in the synagogues and the greetings in the public places. 44 Woe to you because you are as the memorial tombs, those unknown, and the men, those walking about on, are not aware of."

45 But one of those versed in the Law having answered is saying to him: "Teacher, in saying these things us also you are insulting." 46 But he said: "Also to you, those versed in the Law, woe, because you are burdening men with burdens hard to bear and yet you are not touching the loads with one of your fingers.

47 "Woe to you because you build the memorial tombs of the prophets but your very fathers killed them! 48 Therefore you are witnesses, and you approve of the works of your fathers because while they killed them, you are building. 49 Through this also, the wisdom of God said: 'I will send to them prophets and apostles, and some of them they will kill and will pursue 50 so that the blood of all the prophets having been poured out from the laying down of the world may be sought out from this generation, 51 from the blood of Abel until the blood of Zechariah* the one having been killed between the altar and the house,' yes I am saying to you, it will be sought out from this generation.

52 "Woe to you, those versed in the Law, because you took the key of knowledge, you yourselves did not enter and those entering you cut short."

53 And he having gone out from there, the scribes and the Pharisees started [terribly] [cleverly] to be holding in, and to get from his mouth about more things, 54 lying in wait for him to catch something out of his mouth.

Chapter 12

In which tens of thousands of the crowd having been gathered so as to be trampling down one another, he started to be saying first to his disciples: "Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy. 2 But nothing which is having been completely covered will not be revealed, and secret, which not will become known. 3 Therefore as many such things you said in the darkness, in the light will be heard, and what you spoke to the ear in the storerooms will be preached upon the house tops.

indeed necessary to do this, but not to disregard the other. 43 Woe to you Pharisees because you just love to have the front seats at the synagogue and the salutations in the public places. 44 Woe indeed to you for you are just like overgrown graves that people tread on without realising it."

45 "But teacher," protested one of those versed in the Law, "in saying all this, you are also insulting us." 46 "Indeed, woe to you too who are versed in the Law!" he responded, "for you burden men with your unnecessary regulations, yet you will not lift a finger to help them.

47 "Woe to you because you renovate the tombs of the prophets, -but your fathers killed them! 48 So by your own testimony you match the deeds of your fathers, they killed, you build! 49 Concerning this God in His wisdom said: 'I will send prophets and apostles to them, but some they will hunt down and kill.' 50 Therefore this generation will be held accountable for the blood of all the prophets spilled right back to the founding of mankind, 51 from Abel down to Zechariah who was murdered between the altar and the temple sanctuary. It is this generation that will be held accountable.

52 "Woe to those of you versed in the Law who held on to the key to knowledge, for you would not enter yourselves, and those about to enter, you prevented."

53 After he left the place, the teachers of the Law and the Pharisees sought to ensnare him by cunning; to get him to speak further, 54 waiting hopefully to catch him out in something he may say.

Chapter 12

A huge crowd of tens of thousands gathered, in fact it was so large that they were trampling on each other. First of all he addressed his disciples: "Take care you are not contaminated with the yeast of the Pharisees, which is hypocrisy," he warned; 2 "for there is nothing covered over that will not be exposed, and that which is secret that will not become known. 3 So whatever you said in private will be heard in public, and what you whispered in the inner room will be proclaimed from the flat roof-tops.

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4 "But I am saying to you my friends, do not be afraid of those killing the body and after these not having anything more to do. 5 But I will show to you whom to fear, fear Him after to kill, having authority to throw into Gehenna, yes I am saying to you, fear this One. 6 Are not five small birds being sold for two assari? and not one of them is having been overlooked in the sight of God. 7 But also the hairs of your head have been numbered; do not keep fearing, you are surpassing many small birds.

8 "But I am saying to you, everyone whoever will testify* to me in front of men, the Son of Man will testify* to him in front of the angels of God. 9 But one having disowned me in the sight of men, he will be disowned in the sight of the angels of God. 10 And everyone who will say a word against the Son of Man, it will be released to him, but the one having slandered the holy spirit it will not be released.

11 "But whenever they may bring you in to the synagogues and before the rulers and the authorities, you should not worry how or what you should plead or what you should say, 12 for the holy spirit will teach you in the same hour what it is necessary to say."

13 But someone said to him out of the crowd: "Teacher, tell my brother to share the inheritance". 14 But he said to him: "Man, who put me down as a judge or divider upon you?" 15 But he said to them: "Observe, and keep guarding yourselves from all avarice, because anyone's life is not to be abounding in the things belonging to him."

16 Then he spoke a parable to them saying: "The land of a certain rich man constantly brought forth plentifully. 17 And he was deliberating in himself saying: 'What shall I do because I am not having where I may gather together my fruits?' 18 And he said: 'This I shall do, I shall clear away my barns and bigger I will build, and I will gather there all my wheat and goods. 19 And I shall say to my soul: "Soul, you are having many goods lying up for many years, take a break*, eat, drink, be merry."' 20 But God said to him: 'How unwise, this night thy soul they are asking from thee; so to whom will be what thou provided?' 21 Thus the one treasuring to himself and not being rich to God."

22 But he said to his disciples: "Through this I am saying to you do not worry for the soul, what you should eat, nor for your body what you should wear. 23 For the soul is of greater value

4 "I tell you this my friends, do not fear those who kill the body but after that can do nothing more. 5 I will tell you whom to fear, fear Him who after killing, has the power to consign to the valley of burning refuse. I tell you for sure, that's the One you should fear! 6 Are not five sparrows sold for two small coins? yet God does not ignore one of them. 7 But as for you, the very hairs of your head have been numbered, so do not be afraid, you are worth far more than a whole flock of sparrows.

8 "I tell you this too, everyone that speaks up for me before men, the Son of Man will speak for before the angels of God; 9 but he who repudiates me in the presence of men, he will be repudiated in the presence of God's angels. 10 Anyone who says a word against the Son of Man will be forgiven, but whoever slanders the holy spirit will not be forgiven.

11 "Whenever they haul you into the synagogues and up before rulers and authorities, don't worry about how to conduct your defence or what to say, 12 for the holy spirit will guide you at the time as to what you should say."

13 Then someone in the crowd shouted out: "Teacher, order my brother to share out our inheritance." 14 He replied: "Fellow, who appointed me as judge or arbitrator over you?" 15 But he went on to counsel them: "Take care that you keep avoiding greed, because no-one finds true fulfillment in his possessions."

16 He continued by telling them a parable: "The land of a certain rich man kept producing bumper harvests, 17 so he said to himself: 'What can I do, for I have no more space to store my crops?' 18 then he thought, 'I know what I shall do, I will pull down my barns and build bigger ones, then I can store the wheat and all the other crops, 19 and so having assured myself of a good income for years to come, I can go on a long vacation, feasting, drinking, and having a really good time.' 20 But God told him: 'How foolish you are, for this very night your life will be required of you, then who will benefit from all your efforts?' 21 That is how it is with one who hoards up treasure for himself, but is not rich with God."

22 Turning to his disciples he said: "That is why I tell you not to worry about food and drink for yourselves, or clothing to wear; 23 for your lives mean more than food, and your bodies than

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than food and the body than what is worn. 24 Consider carefully the ravens that they do not sow nor reap, there is no storeroom or barn, yet God is feeding them, so how much more are you surpassing the birds.

25 "Who out of you being worried is able to put on to his age a forearm's length? 26 If therefore the least you are not able, why worry about the remainder? 27 Consider carefully the lilies, how it grows, it does not toil nor does it spin, but I am saying to you that not even Solomon in all his glory was arrayed as one of these. 28 But if in the field the vegetation that is today and tomorrow into an oven being thrown God thus clothes, how much more you with little faith? 29 And do not be seeking what you may eat and what you may drink and get highly-strung, 30 for these, all the nations of the world are seeking, but your Father is aware that you have need of these. 31 However, keep on seeking his Kingdom and these things will be added to you.

32 "Do not be afraid little flock, because your Father is well pleased to give you the Kingdom. 33 Sell your property and give gifts of mercy; make for yourselves purses not becoming old, an unfailing treasure in the heavens where a thief is not getting near nor moth consumes 34 for where your treasure is, there also your heart will be.

35 "Let your loins having been girded and the lamps burning, 36 and you be like men waiting for their own lord when he may loosen out of the wedding, so that having come and having knocked, they might open straightaway to him. 37 Sublimely happy those slaves whom the lord having come will find awake, truly I am saying to you that he will gird himself, and he makes them recline and having come near will serve them. 38 And if in the second and if in the third watch he may come and he may find thus, sublimely happy are those.

39 "But know this that if the master of the house had been aware of what hour the thief is coming, he would have stayed awake and not relinquished his house to be dug through. 40 So you become ready, because in which hour you are not thinking, the Son of Man is coming.

41 But Peter said: "Lord, are you saying this parable to us or to all?" 42 And the Lord said: "Who then is the faithful house manager, the prudent, whom the lord will set down over his servants, to be giving the measure of food in the due time. 43 Sublimely happy that slave whom his lord having come, will find doing thus. 44

clothing. 24 Take careful note of the ravens, they do not sow nor reap, they have no storehouse or barn, yet God feeds them. You are far more precious than they are.

25 "Who of you can add a fraction to his life by worrying? 26 If you cannot control the least thing, why worry about the rest? 27 Take careful note of the lilies; see how this one grows, it does not toil nor does it spin, yet I tell you that not even Solomon in all his splendour was clothed like one of these. 28 If God thus clothes the wild flowers which are growing in the meadow today but tomorrow will be fuel for the oven, will he not moreso clothe you, you with little faith? 29 So don't get all worked up and concerned about getting your food and drink 30 for these are the things that fully occupy worldly people; your Father is well aware of what you need. 31 Rather be concerned with His Kingdom and these other things will be given to you as well.

32 "Do not be afraid little flock, because your Father has great pleasure in handing that Kingdom over to you. 33 So get rid of your property and give the proceeds to the poor. Seek instead spiritual treasure that will never wear your purses out, burglars can never get at, and moths will never ruin; 34 remember your chief concern will always be for your treasure.

35 "Keep fully dressed with your lamps alight, 36 just like men waiting for their master to get away from his wedding reception; then when he comes and knocks, they can open up to him without delay. 37 Happy indeed are those slaves whom the master finds awake when he comes, for I tell you truly, he will put on his apron, make them recline at the table and come and serve them. 38 They will indeed be happy if he finds them so waiting, even if he should arrive at midnight or the early hours of the morning.

39 "You know quite well that if a householder had been aware of what time a burglar was coming, he would stay awake and not let his house be broken into. 40 You likewise be prepared, for the Son of Man is coming at a time you would not expect."

41 Peter then spoke up: "Lord, do you mean this parable for us, or for everyone?" 42 "Well", said Jesus, "who really is the loyal and prudent house manager whom the master will appoint over his servants to ensure they get their meals at the proper times? 43 That slave will certainly be happy if his master returns and finds him doing

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Truthfully I am saying to you that upon all his properties he will set him down.

45 "But if ever that slave may say in his heart: 'My lord is spending time to be coming,' and he may start to beat with a stick the slave boys and slave girls, to eat and also to drink and to be getting drunk, 46 the lord of that slave will come in a day he is not expecting and in an hour which he is not knowing and he will cut him in two, and he will assign his lot with the unfaithful.

47 "But that slave, the one having known the will of his lord, but not having made ready or having done his will, he will be beaten many times 48 But the one not having known but having done things deserving of strokes will be beaten with few. But everyone to whom much was given, much will be sought of him, and to whom much was placed beside, much more abundantly they will ask from him.

49 "I came to cast fire upon the earth, and what am I wanting if it is already ignited? 50 But a baptism I have to be baptized, and how I am oppressed until whenever it may be finished.

51 "Do you suppose that I came forth to give peace in the earth? No, I am saying to you, but rather a division. 52 For from now they will be five in one house having been divided, three against two and two against three. 53 They will be divided father against son and son against father, mother against daughter and daughter against the mother; mother-in-law against her daughter-in-law, and daughter-in-law against the mother-in-law."

54 But he was saying also to the crowds: "Whenever you may see a cloud rising from the west, straightaway you say that a storm is coming, and it occurs thus. 55 And whenever a south wind having blown you are saying that there will be heat, and it occurs. 56 Hypocrites, the face of the earth and of the heaven you are aware to be proving but how is it this due time you are not aware to be proving? 57 But why are you not also judging for yourselves what is the righteous thing? 58 For as thou are going along with thy legal opponent to a ruler, on the way give work to having been delivered from him, lest he haul thee before the judge, and the judge will give thee over to the officer and the officer will throw thee into prison. 59 I am saying to thee, thou certainly may not come out from there until thou also repay the last [lepton] [coin of small value]."

so. 44 I can assure you that he will appoint him over all his estate.

45 "However, should that slave say to himself, 'My master is taking his time,' and then start to ill-treat his fellow slaves, male and female, and spend time feasting and getting drunk; 46 then his master will come on a day when he is not expected, and at an unannounced time. He will tear him apart and send him where he belongs, with the worthless ones.

47 "Any slave that knows his master's wishes, but makes no attempt to carry them out, will be severely punished. 48 But one who did not know, although doing things deserving punishment, will be treated leniently. Much is expected from everyone given much, but even more is expected from one given in abundance.

49 "I came to set the world on fire, so what more do I want if it is already alight? 50 Yet there is a great ordeal I still have to face, and I am under considerable stress until it is all over.

51 "Do you suppose that my coming will bring peace to the earth? Indeed not I tell you, but rather a division. 52 From now on, where there are five in a house, they will be divided three against two and two against three. 53 They will be divided father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."

54 Then addressing the crowds he said: "Whenever you see a cloud coming up from the west you say straightaway that a storm is coming, and so it does. 55 And when the wind blows from the south, you say that there will be a heatwave, and it comes. 56 Hypocrites, you can read the appearance of the earth and sky well enough, so why can't you discern that the appointed time is here? 57 Why can't you decide for yourselves what you should do? 58 It's just the same when you go with an opponent before a magistrate, you should work out what you should do on the way there . Otherwise he will haul you before the judge, who will give you over to the officer, who will throw you into jail. 59 I tell you for certain you will not get out from there until you have paid the very last coin."

Luke 13

Chapter 13

The same being an appropriate time, some who were present reported about the Galileans whose blood Pilate mixed with their sacrifices. 2 And having answered he said to them: "Do you suppose that these Galileans became sinners compared to all the Galileans because they have experienced these things? 3 No I am saying to you, but if you do not reform, you similarly will all be destroyed. 4 Or those eighteen upon whom fell the tower in Siloam and killed them. Do you suppose that they became debtors compared to all the men inhabiting Jerusalem? 5 No I am saying to you, but if you do not reform, you likewise will be destroyed."

6 He was telling this parable: "Someone was having a fig tree having been planted in his vineyard and he came seeking fruit in it but he found none. 7 But he said to the vinedresser: 'Look, it is three years I am coming seeking fruit in this fig tree but I am not finding any; cut it off, so that why keep the earth unproductive?' 8 But he having answered is saying to him: 'Lord, let it go also this year until I shall dig it about and throw manure 9 and if then it should produce fruit it will do so, but if definitely not, you can cut it off.'"

10 But he was teaching in one of the synagogues in the sabbaths. 11 And look, a woman having a spirit of weakness eighteen years and she was bent double and not being able to raise up to the full extent. 12 But having seen her, Jesus called and said to her: "Woman, you have been loosed from thy weakness;" 13 and he laid hands on her and immediately she straightened up, and was glorifying God.

14 But having answered, the ruler of the synagogue, being indignant because on the sabbath Jesus cured, was saying to the crowd that "Six days it is necessary to work, in them therefore be coming being cured and not the day of the sabbath."

15 But the Lord answered to him and said: "Hypocrites, does not every one of you on the sabbath loosen his bull or his ass from the stall and leading away he is giving it drink? 16 But this being a daughter of Abraham whom Satan bound, look eighteen years, was it not necessary to be loosed from this bond on the day of the sabbath?" 17 And by his saying these things all those opposing him were much ashamed, but all the crowd was rejoicing at all the glorious things, those happening by him.

Chapter 13

At that, some present thought it appropriate to raise the matter of the Galileans whom Pilate massacred while they were offering their sacrifices. 2 "Do you think those Galileans were any worse than any other Galileans because of what happened to them?" he asked. 3 "No I tell you, but if you do not change your ways you will come to a similar end! 4 And what about those eighteen who were killed when the tower of Siloam collapsed on them? Do you think they had more to account for than all the other men in Jerusalem? 5 No but I tell you, if you do not change your ways you will come to an end like theirs."

6 Then he told this parable: "Someone once had a fig tree planted in his vineyard, but when he came to pick the fruit he found there was none. 7 So he said to his vinedresser: 'Look I've been coming here for three years hoping to find fruit on this tree but have found nothing, so cut it down, why should it occupy ground that could be productive?' 8 'Master, let it stay for this year', the man replied, 'I will dig around the roots and put on some manure, 9 and if it bears fruit well and good, but if there is no sign of any, then cut it down.'"

10 He was teaching in one of the synagogues on the sabbath, 11 and a woman was there that had a weakness that bent her double for eighteen years, for she was unable to fully straighten up. 12 Catching sight of her Jesus called out "Woman, you have been freed from your infirmity." 13 So saying he laid his hands upon her and immediately she straightened up and began praising God.

14 The overseer of the synagogue though became indignant at this because Jesus had cured on the sabbath. "Six days are allowed for work," he told the crowd, "so come and be cured in those, not on the sabbath day."

15 "Hypocrites," the Lord retorted, "does not every one of you untie his bull or ass from its stall on the sabbath and lead it away to drink? 16 Yet here we have a daughter of Abraham who has been afflicted by Satan for -how long is it, eighteen years? so should she not be loosed from this bond on the sabbath day?" 17 Well, these words greatly shamed his opposers, but the crowd was delighted at all the marvellous things he was doing.

Luke 13

18 He was saying therefore: "To what is the Kingdom of God like, and to what can I liken it? 19 It is like a grain of mustard which a man having taken threw into his own garden and it grew and came into a tree and the flying creatures of the heavens settled in its branches." 20 And again he said: "To what can I liken the Kingdom of God? 21 It is like leaven which a woman hid in three [seah] [gallon] measures of flour until the whole was leavened."

22 And he was travelling through, city by city and village by village teaching and making progress to Jerusalem. 23 But someone said to him: "Lord, are those being saved few?" But he said to them: 24 "Contend strenuously to enter through the narrow door, because many I am saying to you will seek to enter, and not have strength."

25 "From whenever the master of the house may arise and fully secure the door, and you should begin to have stood outside and to be knocking the door saying: 'Lord open to us'; and having answered he will say to you: 'I am not aware of you, from where are you?' 26 Then you will begin to say: 'We ate in thy sight and we drank, and in our broad ways thou taught.' 27 And he will speak saying to you: 'I am not aware from where you are; stand you away from me all workers of unrighteousness."

28 "There will be the weeping and the gnashing of teeth when you may see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God but you being ejected outside. 29 And they will arrive from east and west and from north and south and will recline in the Kingdom of God. 30 And look, they are last who will be first and they are first who will be last."

31 In that hour some Pharisees came forward saying to him: "Get out and go on from this place because Herod is wanting to kill thee. 32 And he said to them: "Having gone, you say to this fox: 'Look, I am casting out demons, and I am accomplishing healings today and tomorrow, and on the third I am being finished'. 33 Besides it is necessary for me today and tomorrow and to being had to be travelling because it is not allowable for a prophet to be destroyed outside Jerusalem."

34 "Jerusalem, Jerusalem, the one killing prophets and stoning those having been sent to her, how often I wanted to gather together thy children in which manner a hen her own brood

18 "To what can the Kingdom of God be compared?" he asked, "to what can I illustrate it? 19 It is rather like a mustard seed which a man planted in his garden and it grew into a tree so large, that the birds came and made nests in its branches. 20 To what else can I compare the Kingdom of God? It is like yeast which a woman mixed into three gallon measures of flour, and soon the whole lot was fermenting."

22 After this he travelled on toward Jerusalem teaching in the various cities and villages on route 23 "Lord, will only a few be saved?" someone asked him. 24 "Struggle hard to get in through the narrow door," he answered them, "for I tell you that many will try to get in, but will just not be strong enough."

25 "If the master of the house proceeds to bolt and lock the door, then you arrive and start to knock asking: 'Sir, let us in', he will say: 'I don't know you, where are you from?' 26 Then you start telling him: 'We had meals together, and you taught in our open places' 27 Then he will say: 'I still don't know where you are from, you are up to no good the lot of you, so clear off!'

28 "There will be bitter regrets when you see Abraham Isaac and Jacob and all the prophets in the Kingdom of God and you thrown outside. 29 Indeed people will be coming from the east and west, north and south for a place in the Kingdom of God; 30 so many who seemed last in line for it will be first, while those who think themselves first will be last."

31 Then it was that some of the Pharisees came to him with a warning, "You'd better get out from here and be on your way, because Herod intends to kill you." 32 "Go tell that fox that I am casting out demons and performing cures today and tomorrow and I shall be finished on the third day," replied Jesus. 33 "I will limit this to the next two days and then travel on, for it is not proper for a prophet to be killed outside of Jerusalem."

34 "Jerusalem O Jerusalem, the city that killed the prophets and stoned those sent to her; how often I wanted to gather your inhabitants as a hen gathers her chicks under her wings, but you

Luke 13-14

under the wings, and you did not want it. 35 Look your house is let go to you! But I am saying to you, you may certainly not see me until you may say: 'Having been praised the one coming in the name of [the Lord] [YHVH].'"

Chapter 14

And he happened to come into the house of one of the rulers of the Pharisees one sabbath to eat bread, and they were carefully watching him. 2 And look, before him was some man having dropsy. 3 And Jesus having answered those versed in the law and Pharisees saying: "Is it lawful to cure on the sabbath or not?" 4 But those kept quiet; and having caught hold of, he healed him and released. 5 And he said to them: "Of whom of you a son or a bull will fall into a cistern, and not straightaway will pull up in a sabbath day?" 6 And they were not strong enough to answer back to these.

7 But he was saying to those having been called, a parable bearing upon how they were choosing the first reclining places, saying to them: 8 "Whenever thou may be called by someone to wedding feasts, thou should not recline in the first reclining place, lest a more honourable than thee may be having been called by him. 9 And having come, the one having called thee and him will say to thee: 'Give place to this one,' and then you may with shame the last place to be having. 10 But whenever you may be called, having come, get up into the last place so that whenever the one having called thee might come he will say to thee: 'Friend, go up farther, up higher', then glory will be to thee in sight of all those reclining with thee. 11 Because everyone exalting himself will be brought low and the one lowering himself will be exalted."

12 But he was saying also to the one having called him: "Whenever you may make a midday or evening feast do not be calling thy friends, nor thy brothers, nor thy relations, nor rich neighbours, lest they also may call thee in return and it may become a repayment to thee. 13 But whenever you may make a reception, be calling beggars, crippled, lame, blind, 14 and you will be sublimely happy because they are having nothing to repay thee, for it will be repaid to thee in the resurrection of the righteous." 15 But having heard, someone of those reclining together said this to him: "Sublimely happy whoever eats bread in the Kingdom of God."

16 But he said to him: "A certain man was

turned down your chance. 35 So now your household is abandoned to you! And now," he concluded, "you will certainly not see me again until you say 'All praise to the one coming in the name of Jehovah'".

Chapter 14

One sabbath he was invited to the house of one of the chief Pharisees for a meal, but they were all watching him intently, 2 for there was a man present who suffered from dropsy. 3 After answering questions from those versed in the Law and the Pharisees, Jesus asked them: "Is it lawful to cure on the sabbath or not?" 4 but they all remained silent. So he caught hold of the man and healed him, thereby releasing him from his affliction. 5 To the others he then said: "Who of you having a son, or even a bull that had fallen into a cistern on the sabbath would not immediately haul him out?" 6 But they were not able to say anything in return.

7 He then gave counsel to those guests who were choosing the best places at the table. 8 "Whenever you are invited to a wedding reception, do not presume to take the first place, because someone more distinguished than you may have been invited. 9 When he arrives the host may then ask you to relinquish your place to him, and to your great embarrassment you have to go to the bottom of the table. 10 Rather, when you are invited, go straight to the bottom place when you arrive; then when your host comes along and says: 'Move up friend, go to a higher place,' you will have credit in the eyes of your fellow guests; 11 for everyone exalting himself will be brought low, while the lowly one will be exalted."

12 Then addressing his host he said: "Whenever you make up a luncheon or a dinner party, don't invite your friends, brothers, relatives, or rich neighbours otherwise they will invite you back and so you will be repaid. 13 Instead, whenever you receive guests, invite the poor, the lame, the crippled, and the blind. 14 You indeed will then be happy for they have nothing to repay you, so you will be repaid in the resurrection of the upright. 15 On hearing this one of his fellow guests said: "Happy indeed would be anyone feasting in the Kingdom of God."

16 So Jesus replied: "A certain man was planning

Luke 14

making a great evening feast and he called many.
17 And he sent his slave at the hour of the evening meal to say to those having been called: 'Come, because already it is prepared' 18 And they began from one, all to make excuses. The first said to him: 'I bought a field and I have a necessity having come out, to see it. I ask thee hold me as having been excused.' 19 And a different one said: 'I bought five yokes of bulls and I am going to prove them, I ask thee hold me as having been excused.' 20 And a different one said: 'I married a wife and through this I am not able to come.'

21 "And having come back the slave reported these things to his master. Then having become angry, the master of the house said to his slave: 'Go out quickly into the broad ways and the narrow ways of the city and the beggars and cripples and blind and lame lead in here.'

22 "And the slave said: 'Master, what you commanded has occurred and yet there is space.' 23 And the master said to the slave: 'Go out into the highways and enclosed places and compel to come in, so that my house may be filled.' 24 For I am saying to you, that not one of the men, those having been called, will taste of my evening feast."

25 "But many crowds were going with him, and having turned he said to them: 26 "If anyone is coming to me and does not hate his own father and mother and wife and children and brothers and sisters, yet and also his own soul, is not able to be my disciple. 27 Whoever is not bearing his own execution stake* and is coming behind me, is not able to be my disciple.

28 "For who out of you wanting to build a tower, having sat down, is not first calculating with pebbles the cost, if he is having enough to complete? 29 Otherwise having laid a foundation but not being capable to finish off, all those looking on may begin to be mocking him 30 saying that: 'This is the man that began to be building and was not capable to finish off.'

31 "Or what king going out to a different king to engage in battle, having sat down, will not first take counsel if he is able with ten thousands to go to meet the one with twenty thousands coming upon him? 32 But if indeed not, yet him being at a distance, having sent a body of ambassadors, he is asking for peace. 33 Thus therefore everyone out of you who does not set apart* all things belonging to himself is not able to be my disciple.

a big dinner party and many guests were invited. 17 When the due time arrived he sent his slave to tell the guests: 'Come, for everything is now ready.' 18 However they started one and all to make excuses. The first told him: 'I have just bought a field, and I feel I really must go out and have a look at it, please consider me excused.' 19 Another said: 'I've bought five pairs of bulls and I am just going out to give them a trial, you'll have to excuse me.' 20 Another said: 'I've just got married, that's why I can't come'.

21 "The slave duly returned and related these lame excuses to his master who became increasingly angry as he listened. "Go out quickly into the broad ways and narrow alleys of the city," he told him, 'find all the crippled beggars and the blind and the lame and get them all in here.'

22 "Later the slave reported: 'Master, what you ordered has been done, but there is still plenty of room'. 23 'Very well', replied the master, 'go out to the main roads and cul-de-sacs and compel them to come, I will have my house filled.' 24 So I tell all of you this," Jesus concluded, "not one of those invited will get so much as a taste of my special feast."

25 Many were the crowds that used to travel with him, but on one occasion he turned to them and said: 26 "Anyone who comes to me but does not have less regard for his father, mother, wife, children, brothers and sisters, and even his own life than for me, cannot be my disciple. 27 Nor can anyone who is not prepared to follow in my steps to his own execution.

28 "Who of you who wants to build a tower, does not first sit down with some means of calculating the cost, to see if he has enough to complete it? 29 Otherwise if he lays the foundation and cannot finish it, onlookers will mock him and say: 30 'That's the man that started to build but couldn't finish!'

31 "Or what king would go out to meet another king in battle, without first sitting down and taking counsel as to whether he could with ten thousand men, withstand the one with twenty thousand that was coming against him? 32 If he could see there was no chance, he would while still at a distance, sent a body of negotiators to sue for peace. 33 So it is with every one of you that does not dedicate everything he has, he cannot be my disciple."

Luke 14-15

34 "Salt therefore is good, but if ever the salt becomes insipid, with what will it be seasoned? 35 Neither for earth nor for manure is it fit, they are throwing it outside. The one having ears to be hearing, let him be hearing."

Chapter 15

But there were the tax-collectors and sinners all having approached to hear him. 2 And the Pharisees and scribes were muttering, saying that 'This one is receiving sinners and is eating with them.' 3 But he said this parable to them saying: 4 "What man out of you having a hundred sheep and having lost one out of them, is not leaving behind the ninety-nine in the desert, and is going after the one having been lost until he might find it? 5 And having found, he lays it on his shoulder rejoicing, 6 and having come into the house he is calling together the friends and the neighbours saying to them: 'Rejoice with me because I found my sheep, the one having been lost.' 7 I am saying to you that joy in heaven will thus be over one sinner reforming than over ninety-nine righteous who have no need of reformation.

8 "Or what woman having ten drachmas, if ever she may lose one drachma, is not lighting a lamp and is sweeping the house and is seeking diligently until what she may find it? 9 And having found, she is calling together the friends and neighbours saying: 'Rejoice with me because I found the drachma which I lost'. 10 I am saying to you, thus occurs joy in sight of the angels of God over one sinner reforming."

11 But he said: "A certain man was having two sons. 12 And the younger of them said to the father: 'Father, give the part of the property falling to me'; so he divided the living to them. 13 And after not many days, having gathered all together, the younger son travelled abroad into a distant country and there dissipated his property, living without salvation. 14 But having spent his all, a severe famine came down on that country, and he began to be in want. 15 And having gone, he joined himself to one of the citizens of that country and he sent him into his fields to feed swine 16 and he was longing to be satisfied out of the [little horns] [carob pods] of which the swine were eating, but no one was giving to him.

17 "But having come to himself he said: 'how many hired hands of my father are abounding in bread, but I am perishing here with famine? 18 Having risen I shall go to my father and shall say to him: 'Father, I sinned into heaven and in

34 "Salt seasons well enough, but how could you restore it if it lost its taste? 35 It would be fit for nothing and would be thrown out. He who has ears to hear let him keep paying attention."

Chapter 15

Many tax collectors and unprincipled men had gathered together to hear him. 2 So the Pharisees and teachers of the Law began criticizing: "He associates with unprincipled people and even eats with them," they muttered; 3 so he replied with this parable. 4 "Who of you that has a hundred sheep but has lost one, will not leave the ninety nine in the wilderness and go looking for that one until he finds it? 5 Then when he has, he hoists it on his shoulders rejoicing. 6 Returning home he gathers his friends and neighbours together and invites them: 'Celebrate with me because I have just found the sheep that was lost.' 7 That I tell you, is the sort of joy that is felt in heaven when a man without principles changes his ways, far more so than over ninety nine virtuous persons who have no need to change.

8 "Again, if a woman who has ten silver coins loses one, does she not light a lamp and sweep the house out until she finds it? 9 Then when she finds it she calls in her friends and neighbours and says: "Rejoice with me for I have found the silver coin that I lost' 10 I tell you, that's how God's angels rejoice when one delinquent turns over a new leaf."

11 "A certain man had two sons," he continued, 12 "one day the youngest approached his father, 'Father,' he said, 'Let me have my share of the inheritance now'; so the man divided out his assets between them. 13 A few days later the youngest son collected up his share, left home and went abroad, 14 There, living a life of debauchery he soon got through all his resources. A severe famine descended on that land, but with all his money gone he was soon in dire need. 15 So he got a job working for one of the citizens of the land as a swine herder. 16 He was so hungry that at times he would have gladly eaten the pig's food but no-one gave him any.

17 "Finally he came to his senses, 'How many of my father's hired hands have plenty of food', he said, 'yet here am I starving to death. 18 I'll get up and go to my Father, "Father", I shall say, "I have failed in my duty before heaven and before you.

Luke 15-16

thy sight, 19 no longer am I worthy to be called thy son; make me as one of thy hired hands”.

20 “And having risen he came to his own father, but still a long way, having held off*, his father saw him and he was inwardly moved, and having run he fell on his neck and kissed him [tenderly] [repeatedly]. 21 But the son said to him: ‘Father, I sinned into heaven and in thy sight, no longer am I worthy to be called thy son, make me as one of thy hired hands’.

22 “But the father said to his slaves: ‘Quickly, bring out the first robe and put it on him, and give a finger ring into his hand, and sandals to the feet. 23 And bring the calf, the wheat-fed, sacrifice it and having eaten let us be joyful 24 because this my son was dead and he came to life again, he was having been lost and was found. And they began to be joyful.

25 “But his son, the elder, was in the field, and coming, he got near to the house; he heard music and choral dances. 26 And having called one of the boys to him he was inquiring whatever these may be. 27 But he said to him that ‘Thy brother has arrived, and thy father sacrificed the calf, the wheat-fed, because he received him back in good health.’

28 But he became displeased and was not willing to enter, but his father having come out, called him to one side. 29 But he having answered said to his father: ‘Look, so many years I am slaving for thee and never a commandment of thee I transgressed, and to me thou never gave a kid so that I may be joyfull with my friends. 30 But when thy son, the one having consumed thy living with harlots, came, thou sacrificed the wheat-fed calf for him.’

31 “But he said to him: ‘Child, thou are always with me and all the things mine are thine; 32 but it was necessary to be joyfull and to rejoice because thy brother was dead and he came to life, and having been lost and was found.”

Chapter 16

But he was saying also to the disciples: “A certain man who was rich had a house manager who was maliciously accused to him as scattering abroad his property. 2 And having called him he said to him: ‘What is this I am hearing about thee? Give back the word of thy house managership for thou are no longer able to be house manager.’ 3 But the house manager said in

19 I’m no longer worthy to be called your son, just take me on as a hired hand.”

20 So he set off to return to his father, but he hesitated while still at a distance. However, his father saw him coming, and moved with compassion he came running to meet him, and embracing him he kissed him tenderly. 21 ‘Father’, the son responded, ‘I have failed in my duty before high heaven and before you, I am no longer worthy to be called your son, just take me on as a hired hand.’

22 “But the father said to his slaves: ‘Quickly, bring out the best robe and put it on him and give him a ring for his finger. 23 Slaughter a calf, the choicest we have, so that we can all celebrate, 24 for my son who was as good as dead has come back to life, and he who was lost to us has now been found.’ So they began to celebrate.

25 “Meanwhile the eldest son had been out in the field and was just returning. As he approached the house he heard the sound of music and of singing and dancing, 26 so calling one of the slaves he asked what was going on. 27 ‘Your brother has come home’, he replied, ‘and your father has killed the choicest calf because he has come back fit and well’

28 “At that he was greatly displeased and refused to enter the house, so his father came out and took him to one side to see what was the matter. 29 ‘Look,’ he said, ‘I’ve worked for you for these many years and never have I disobeyed a single one of your orders, yet you never gave me so much as a kid to celebrate with my friends, 30 yet when your son, he who squandered all you’ve worked hard for with harlots came home, you killed the choicest calf for him!’

31 “But his father replied: ‘Son I have you here with me all the time, and everything I have is yours. We simply had to have a celebration and be joyful when your brother who was as good as dead came back to life, and who was once lost, but has now been found.”

Chapter 16

Then he addressed his disciples: “A certain rich man had a house manager whom someone maliciously accused of reckless spending. 2 So calling him to him he said: ‘What’s this I hear about you? hand over your authorization because you no longer work here!’ 3 The manager then said to himself: ‘My boss is about to turn me out of my job, what can I do now? I’m not strong

Luke 16

himself: 'What can I do because my lord will relieve the house managership from me? I am not strong enough to dig, I am ashamed to beg. 4 I know what I shall do so, that whenever I may be transferred out of the house managership they may receive me into their own houses.'

5 "And having called to him each one of the debtors of his own lord he said to the first: 'How much are thou owing to my lord?' 6 But he said: 'One hundred [bath] [six gallon]* measures of oil', but he said to him: 'Receive of thee the writings and having sat down quickly, write fifty'. 7 Afterwards to a different one he said: 'And thou, how much are thou owing?' But he said: 'One hundred [cor][sixty gallon]* measures of wheat'; he is saying to him: 'Receive of thee the writings and write eighty.'

8 "And the lord of the unrighteous house manager fully commended him because he acted shrewdly, because the sons of this age are more shrewd than the sons of light, in their own generation. 9 And I am saying to you, make friends to yourselves out of the Mammon of unrighteousness so that whenever it may fail, they may receive you into the everlasting shelters.

10 "The one faithful in least is also faithful in much, and the one unrighteous in least is also unrighteous in much. 11 If therefore you became unfaithful in unrighteous Mammon who to you will entrust the genuine article? 12 And if that belonging to another you became unfaithful, who will give you ours? 13 No-one, a house servant, is able to be slaving to two lords, for either he will hate the one and he will love the other, or of the one he will uphold and of the other he will look down on. You are not able to be slaving for God and for Mammon."

14 But all the Pharisees being lovers of silver were hearing, and turning up their noses at him. 15 And he said to them: "You are the ones justifying yourselves in the sight of men, but God is knowing your hearts because the lofty thing in men is foul smelling in the sight of God.

16 "The Law and the prophets were until John, from then the Kingdom of God is being announced as Good News and anyone is forcing themselves into it. 17 But easier it is for heaven and earth to go away than one little horn of a letter of the Law to fall. 18 Everyone releasing his wife and marrying a different, is committing adultery, and she having been released from a man, marrying, is committing adultery.

enough for manual work, and I would be too embarrassed to beg. 4 I know what I shall do, then when I have to leave this post, others will take me into their homes.'

5 "So he called each of his employer's debtors to him; of the first he asked: 'How much do you owe my employer?' 'Six hundred gallons of oil,' he replied. 'Very well', he told him, 'sit down there and quickly alter it to four hundred.' 7 Then to another he said: 'Now you, how much do you owe?' 'Six thousand gallons of wheat' he answered. 'Right, take these bills and alter it to four thousand eight hundred.'

8 "Later the employer of that dishonest manager commended him for his shrewdness. For indeed the people of this world deal with their own with far greater shrewdness than do those who are followers of the light. 9 So I advise you, use your worldly wealth to make lasting Friends, then when it fails, they may accept you into the everlasting dwellings.

10 "Whoever is trustworthy in small things can be trusted with bigger ones, but whoever proves unreliable in small matters, cannot be trusted in those that are great. 11 If then you prove untrustworthy with mundane wealth, who will trust you with the things that really matter? 12 And if you cannot be trusted with other people's property, how can you be trusted with ours? 13 No domestic servant can work for two employers at the same time, for he will either detest the one and esteem the other, or he will respect the one and despise the other. You simply cannot work for both God and wealth."

14 When they heard this, the Pharisees who were great lovers of money, treated him with disdain. 15 So he said to them: "You make yourselves appear upright in the sight of men, but God knows what you really are, for what appears to be lofty to men is foul smelling in God's estimation.

16 "Up to the time of John, it was all 'the Law and the prophets', but from then on it is the Kingdom of God that is being offered as Good News, and all sorts of people are striving to get into it. 17 Even so, it is more likely for heaven and earth to disappear, than for the smallest part of the Law to go unfulfilled. 18 So for example, anyone divorcing his wife and marrying another commits adultery, and a divorced woman who marries, also commits adultery.

Luke 16-17

19 "But a certain man was rich and was clothing himself in purple and linen, rejoicing brilliantly each day. 20 But a certain beggar named Lazarus had been put against his gate, having been ulcerated, 21 and craving to be satisfied from the things falling from the table of the rich; but also the dogs coming were licking his ulcers. 22 But the beggar happened to die and to be carried off by the angels into the bosom of Abraham*.

"But the rich one also died and was buried, 23 and in hades,* having lifted up his eyes being in torments he sees Abraham from a distance and Lazarus in his bosom. 24 And he having called said: 'Father Abraham, have mercy on me and send Lazarus so that he may dip the tip of his finger in water and may cool my tongue because I am being tortured in this flame.' 25 But Abraham said: 'Child, remember that thou received from others thy good things in thy life and Lazarus likewise the bad, but now he is being comforted here, but thou are being tortured. 26 And in all these things, between us and you a great chasm has been permanently established so that those wanting to step though from this side to you may not be able, neither from there to us may cross over.'

27 "But he said: 'I am asking thee therefore father, so that thou may send him into the house of my father, 28 for I have five brothers; so that he may thoroughly witness to them so that they may not also come into this place of torment.' 29 But Abraham is saying: 'They have Moses and the prophets, let them hear them'. 30 But he said: 'No, father Abraham, but if someone from the dead should go to them they will reform.' 31 But he said to him: 'If they are not hearing of Moses and of the prophets neither will they be persuaded if someone out of the dead should stand up'."

Chapter 17

But he said to his disciples: "It is impossible that stumbling blocks are not to come, nevertheless woe through whom they are coming. 2 It is profitable for him if a stone of a mill is put around his neck and he has been thrown into the sea, than so that he may stumble one of these little ones. 3 Take heed to yourselves; if ever thy brother may sin, reprove him and if he should reform, release him. 4 And if ever seven times in a day he should sin against thee, and seven times he should turn to thee saying: 'I am reforming,' thou will release him." 5 And the apostles said to the Lord: "Add to us faith". 6 But the Lord said: "If you have faith as a grain of mustard, you

19 "There was once a rich man who wore the finest clothing fit for royalty, and whose every day was a round of unrestrained gratification. 20 Laid against his gate was a beggar named Lazarus who was covered in ulcers 21 that the dogs used to come and lick. He would have been well satisfied from the fragments that fell from the rich man's table, 22 but he died. So the angels came and bore him away to recline with Abraham.

"Later the rich man also died and was buried. 23 He being in hades, looked up in his torments and a long way off saw Abraham reclining with Lazarus. 24 'Father Abraham,' he called, 'have mercy on me. Send Lazarus to dip the tip of his finger in water so as to cool my tongue, for I am being tortured in this flame.' 25 'But remember my son,' replied Abraham, 'you had everything good in your life, but Lazarus had it all bad. Now he is being comforted here, while you are being tortured. 26 And in any case there is between us here and all of you, this permanent great chasm; if anyone wanted to come over from here to you, he could not; nor could anyone cross over from there to us.'

27 "'In that case father,' he said, 'I will ask you to send him to my father's house 28 so that he can give my five brothers a good talking to. Then perhaps they will not have to come into this place of torment.' 29 'But they have Moses and the prophets,' rejoined Abraham, 'let them take notice of them.' 30 'No father Abraham,' he protested, 'but if someone would actually go to them from the dead, they would certainly change their ways.' 31 'If they will not heed Moses and the prophets,' he answered, 'they would not be persuaded, even if someone was to rise from the dead.'"

Chapter 17

Then addressing his disciples he said: "It is inevitable that there will be causes of stumbling, but even so, woe betide the one responsible for them! 2 It would be far better for him if a millstone was hung around his neck and he was thrown into the sea, than he should stumble one of these little ones. 3 So be careful! then if your brother should fall short, reprove him, and if he makes amends, forgive him. 4 Even if he offends against you seven times in one day, and comes back to make amends, forgive him. 5 At this the apostles declared: "Give us more faith!". 6 To which the Lord replied: "If you only have faith as big as a mustard seed, you could say to this black

Luke 17

were possibly saying to this sycamine tree: 'Be rooted out and be planted in the sea,' and as a result it obeyed you.

7 "But who of you having a slave plowing or tending a flock, who having come in out of the field, he will say to him: 'Having come here, straightaway recline,' 8 but will he not say to him: 'Prepare what I may have for supper, and having girded thyself serve me until I may eat and may drink, and after these thou will eat and thou thyself will drink? 9 He is not having gratitude to the slave because he did the things having been assigned. 10 Thus also you, whenever you may do all the things having been assigned to you, say that 'We are profitless slaves, we have done that which we are profitable to do.'"

11 And to be going to Jerusalem it happened he was passing through the midst of Samaria and Galilee. 12 And entering into a certain village, he met ten leprous men who stood from afar. 13 And they raised voice saying: "Jesus, Master, have mercy on us." 14 And having seen he said to them: "Having gone away, display yourselves to the priests." And it happened that in their going they were cleansed. 15 But one of them having seen that he was healed turned back with a loud voice glorifying God, 16 and he fell upon his face beside his feet giving thanks to him; and he was a Samaritan. 17 But having answered Jesus said: "Were not ten cleansed? so where are the nine?" 18 They were not found having turned back to give glory to God except this one of another race. 19 And he said to him: "Having risen, go on, thy faith has saved thee."

20 Asked by the Pharisees when the Kingdom of God is coming, he answered them and said: "The Kingdom of God is not coming with careful observation. 21 neither will they say: 'Look here', or 'There', for look, the kingdom of God is within you."

22 But he said to the disciples: "Days will come when when you will desire to see one of the days of the Son of Man and you will not see. 23 And they will say to you: 'Look there', or 'Look here'; you should not go off neither chase, 24 for just as the lightning flashes, shining out of under the heaven into under the heaven is shining, thus will be the Son of Man. 25 But first it is necessary for him to suffer many things and to be rejected from this generation.

26 "And just as it happened in the days of Noah, thus it will be also in the days of the Son of Man.

mulberry tree 'Uproot yourself and plant yourself in the sea' and it would obey you.

7 "Now if any of you had a slave who had been out plowing or tending the flock, when he came in from the field, would you say to him: 'Come straight in and sit down at the table?' 8 No, rather you will tell him: 'Prepare my supper, then make yourself presentable and come and serve me my food and drink; after that you can go and have your own meal' 9 Would you feel grateful to the slave because he did all the things you told him? 10 Likewise you, when you have done all the things you have been told, say: 'It is of no credit to us, we have just done what we should have done.'"

11 On his way to Jerusalem he was passing through Samaria and Galilee. 12 Entering a certain village he encountered ten lepers who stood at a distance 13 and shouted: "Jesus, Master, have pity on us." 14 When he saw them he told them: "Go to the priests and let them examine you." Well, as soon as they started on their way, they became cleansed. 15 One of them, when he saw that he was healed came back praising God with a loud voice. 16 Prostrating himself before Jesus he expressed grateful thanks to him; yet he was a Samaritan. 17 So Jesus asked him: "Were not ten cleansed? so where are the other nine?" 18 In fact they did not come back to give credit to God, only this man of a different race. 19 Then he told him: "Get up and go now, for your faith has made you whole."

20 Once when the Pharisees asked him when the Kingdom of God would come he told them: "The Kingdom of God is not coming with outward show, 21 no-one will say: 'Look here it is', or 'It's over there', for the Kingdom of God is actually in your midst."

22 Later he told the disciples: "The time will come when you will wish you could be with the Son of Man for just one day, but you will not. 23 So when they say to you: 'Look he is over there', or 'See he is here', do not go chasing after them, 24 for just as a flash of lightning shines out from one part of the sky clear to another, that is how the Son of Man will be revealed. 25 First though, the Son of Man must undergo much suffering and be rejected by this generation.

26 "For just as it was in Noah's time so will it be in the time of the Son of Man. 27 They were

Luke 17-18

27 They were eating, they were drinking, they were marrying and being given in marriage until which day Noah entered into the ark and the cataclysm came and destroyed all. 28 Likewise just as it happened in the days of Lot they were eating, they were drinking, they were buying they were selling, they were planting, they were building; 29 but to which day Lot came out from Sodom, it rained fire and sulphur from heaven and destroyed all. 30 According to the same way it will be in which day the Son of Man is being revealed.

31 "In that day whoever will be upon the housetop and his [furniture] [utensils] [clothing] in the house, not come down to take them, and likewise the one in a field not turn back to the things behind. 32 Remember Lot's wife. 33 Whoever may seek to preserve his soul will lose it, but who will possibly lose it, will preserve it alive. 34 I am saying to you, this night will be two upon one bed, the one will be taken away and the different one will be left behind. 35 There will be two women grinding on together, the one will be taken away, but the different one left behind." 36 ** 37 And having answered they are saying to him: "Where Lord?" But he said to them: "Where the body is there also the eagles will converge upon."

Chapter 18

But he was saying a parable to them to be needful for them always to pray and not to badly neglect it, 2 saying: "A certain judge in a certain city was not fearing God or respecting man. 3 But a widow was in that city, and she kept coming to him saying: 'Avenge me from my legal opponent'. 4 But he was not willing for a time, but after these he said to himself: 'Even if I am not fearing God neither am I respecting man, 5 because indeed to be causing me trouble is this widow, I shall avenge her so that at the end she will not be coming to hit me under the eye*.'" 6 But the Lord said: "Hear what the judge of unrighteousness is saying. 7 So should not God certainly do the avenging of the chosen crying aloud to him day and night, and he is longsuffering toward them? 8 I am saying to you that he will do the avenging of them quickly. Besides, the Son of Man having come, will he really find the faith upon the earth?"

9 But he said also to some of those having persuaded themselves that they are righteous and utterly despise the rest, this parable: 10 "Two men went up into the temple to pray, one a Pharisees and the different one a tax collector. 11

eating and drinking and marrying and being given in marriage right until the time Noah entered the ark, and the Flood came and destroyed them all. 28 It was just the same in Lot's time, they were eating and drinking, buying and selling, planting and building; 29 but in the very day that Lot came out of Sodom, fire and sulphur rained down from heaven and destroyed them all. 30 That is exactly how it will be when the Son of Man is revealed.

31 "At that time, whoever happens to be on the flat roof of his house, with all his possessions inside, should not come down and stop to collect them. Likewise whoever is in the field should not turn back to pick up the things he left behind. 32 Remember what happened to Lot's wife! 33 Whoever would do anything to save his life will lose it, but who is not afraid to lose it, will keep living. 34 I tell you this, that at night there will be two lying on one bed, one will be taken away while the other will be left behind. 35 Two women will be grinding together, but while one will be taken away the other will be left behind." 37 "Taken where Lord?" they asked him. "Where the body is, that is where the eagles converge," he answered.

Chapter 18

He then told them a parable about the need for constant prayer and how they never should neglect it. 2 "There was once a judge in a certain city who had no regard for God or concern for man. 3 However there was a widow in that city who kept coming to him asking: 'Give me justice in my legal case', 4 but he was disinclined to. But after a while he thought: 'While I have no regard for God or concern for man, 5 this widow is such a nuisance that I suppose I shall have to give her justice, otherwise it will end up with her giving me a black eye!' 6 So take note of what that judge, though culpable, said," the Lord continued. 7 "Should not God then be patient with his chosen who cry out to him day and night, and certainly give them justice? 8 I tell you he will give them justice speedily! Yet, when the Son of Man arrives, will he really find faith on the earth?"

9 Now there were some there who considered themselves better than everyone else whom they looked down on with scorn. So he told them this parable: 10 Two men went into the temple to pray, one being a Pharisee, while the other was a tax collector. 11 The Pharisee drew himself up to his

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The Pharisees having stood, was praying this to himself: 'O God, I thank thee because I am not just as the rest of men, robbers, unrighteous, adulterers, or also as this tax collector. 12 I fast twice of the sabbath*, I give a tenth from all as much as I acquire.' 13 But the tax collector having stood at a distance was not willing, not even to raise up eyes to heaven, but was striking his own breast saying: 'O God be gracious to me the sinner'. 14 I am saying to you, this one went down to his house having been proved righteous compared to that one, because everyone exalting himself will be abased, but the one abasing himself will be exalted."

15 But they were carrying babies to him so that he may lay hands on them, but having seen it the disciples were rebuking them. 16 But Jesus called them to him saying: "Release the little boys to be coming to me and do not prevent them, for of such is the Kingdom of God. 17 Truly I am saying to you, whoever does not receive the Kingdom of God as a little boy certainly not may enter into it."

18 And a certain ruler asked him saying: "Good Teacher, having done what, may I be allotted age-lasting life?" 19 But Jesus said to him: "Why are thou calling me good? no-one is good except One, God. 20 Thou are aware of the commandments: thou may not commit adultery, thou may not murder, thou may not steal, thou may not bear false witness. Honour thy father and mother." 21 But he said: "All these I kept from my youth". 22 But having heard, Jesus said to him: "Yet one thing to thee is lacking: sell all, as much as thou have, and distribute to beggars, and thou will have treasure in heaven; then come follow me." 23 But having heard this he became encompassed with grief for he was very rich.

24 But having seen him Jesus said: "How hardly will those having money be going into the Kingdom of God, 25 for it is easier for a camel to enter the eye of a needle than the rich to enter into the Kingdom of God." 26 But those having heard said: "Who is able to be saved?" 27 He said: "The things impossible with men are possible with God."

28 But Peter said: "Look, having released our own things, we followed thee." 29 But he said to them: "Truly I am saying to you, that there is no-one who released house or wife, or brothers, or parents, or children because of the Kingdom of God 30 who may certainly not receive much more in this due time, and in the Age, the one coming, age-lasting life."

full height and prayed: 'O God I thank you that I am not as bad as everyone else who are all robbers, evildoers and adulterers, and especially this tax collector. 12 I fast twice a week, and I give the required tenth of everything I get.' 13 But the tax collector stood at a respectful distance and wouldn't even raise his eyes to heaven but kept striking his breast. 'O God', he cried, 'be merciful to me, failure that I am.' 14 I tell you this, he went home having proved that he was the most virtuous of the two, because whoever will exalt himself will be brought low, but whoever will lower himself, will be exalted."

15 On one occasion people were bringing their babies for him to lay his hands on, but when the disciples saw it they tried to stop them. 16 However, Jesus called them over to him. "Let the children come to me," he said, "don't stop them, for the Kingdom of God is made up of persons like that. 17 I tell you this truly, whoever does not accept the Kingdom of God as would a little child, will certainly not enter it."

18 A certain ruler then asked him: "Good Teacher, what must I do to be assigned everlasting life?" 19 "Why do you call me good?" Jesus responded, "there is no-one good except God. 20 However, you are aware of the commandments, you must not commit adultery, you must not murder, you must not steal, you must not commit perjury; and you must honour your father and mother." 21 "But I have kept all these from my youth up," he replied. 22 On hearing his response Jesus said: "Then there is just one thing lacking, go away, sell all the things you have, and share it out among the beggars; then come and follow me, and you will have treasure in heaven." 23 When he heard that he became really upset because he was very rich.

24 Seeing his reaction Jesus remarked: "How hard it will be for anyone with money to enter into the Kingdom of God; 25 it is easier for a camel to enter the eye of a needle than for a rich person to enter God's Kingdom." 26 On hearing that they said: "Who then could possibly be saved?" 27 "Things that are impossible for men are possible for God." he replied.

28 But Peter objected: "Look here, we have given up all our own interests to follow you." 29 "Then I tell you for certain", he answered, "there is no-one who has given up house, or wife, or brothers or parents or children because of the Kingdom of God, 30 who will surely not receive much more now in due course, and in the coming age, everlasting life."

Luke 18-19

31 But having taken the twelve aside he said to them: "Look we are going up to Jerusalem and all the things having been written through the prophets about the Son of Man will be ended. 32 For he will be given over to the foreigners and he will be mocked and insulted and spit upon 33 and having scourged they will kill him, but on the third day he will rise." 34 But nothing of these things they understood, and this saying was having been hidden from them, and they were not knowing the things being said.

35 He happened to be approaching into Jericho a certain blind man was sitting beside the way begging. 36 But having heard a crowd passing through he was asking what this may be. 37 They reported to him that Jesus the Nazarene is going by. 38 And he called aloud saying: "Jesus son of David have pity on me." 39 And those going before were rebuking him so that he should hush; but rather he was crying out much more: "Son of David have pity on me".

40 But having stood, Jesus ordered him to be led to him. Having approached he asked him: 41 "What do thou want me to do to thee?" But he said: "Lord, so that I may see again." 42 And Jesus said to him: "See again, thy faith has saved thee." 43 And instantly he could see again, and he kept following him, glorifying God. And all the people having seen, gave praise to God.

Chapter 19

And having entered, he was going through Jericho. 2 And look, a man with a name being called Zacchaeus, he was the chief tax collector and he was rich. 3 And he was seeking to see who Jesus was, but was not able from the crowd, because he was of small stature. 4 And having run ahead to the front he went up a sycamore tree so that he may see him, because he was without delay to be coming through. 5 And as he came upon the place, having looked up Jesus said to him: "Zacchaeus, having hastened, come down, for today it is necessary for me to stay in thy house." 6 And having hastened he came down and he received him as a guest, rejoicing.

7 And having seen, all were muttering saying that: "With a man who is a sinner he went in to relax. 8 But having stood, Zacchaeus said to the Lord: "Look, the half of my belongings, Lord, to the beggars I am giving and if of anyone anything I took by [fig-showing*] [extortion] I am giving back fourfold. 9 Jesus said to him: "Today salvation has occurred to this house

31 Later he took the twelve aside: "Look", he said, "we are going up to Jerusalem and everything that the prophets wrote about the Son of Man will soon be at an end. 32 For he will be handed over to the Roman authorities, and be insulted and mocked and spit upon. 33 Then having scourged him, they will kill him; however, on the third day he will rise from the dead." 34 They though failed to grasp the significance of all this because their minds were a blank, so they did not really know what he was talking about.

35 Soon they were approaching Jericho where a blind man was sitting by the roadside, begging. 36 On hearing the noise from the passing crowd he asked what all the commotion was about. 37 They told him that Jesus the Nazarene was going by. 38 So he called out as loud as he could: "Jesus Son of David, have pity on me!" 39 Those going ahead of the crowd told him off, telling him to hush. But instead he cried out louder than ever: "Jesus Son of David, have pity on me!"

40 Jesus stopped, then told someone to fetch him. When he got near, he asked: 41 "What do you want me to do for you?" "Master, let me see again," he begged. 42 "Then see again," Jesus told him, "for your faith has cured you." 43 Instantly, his sight was restored, and from then on he kept following him, extolling God. When the people saw it, they all gave praise to God too.

Chapter 19

He then continued his journey through Jericho. 2 There, a chief tax collector whose name was Zacchaeus and who was very rich, 3 was keen to get a glimpse of Jesus to see what he was really like. Being a small man he stood no chance of doing so in the crowd, 4 so he ran ahead and climbed a fig-mulberry tree that was on the route he was due to take. 5 When he got to the spot, Jesus looked up: "Zacchaeus," he said, "make haste and come down, for I must stay in your house today." 6 He quickly climbed down, then received him as a guest with great joy.

7 This displeased the onlookers though, "Fancy going in to relax with an unscrupulous rogue like him," they muttered. 8 However, Zacchaeus stood up and announced: "Lord, I intend to give half of my possessions to the poor, and if I took anything from anyone dishonestly, then I will restore four times as much." 9 "Today," Jesus responded, "salvation has come to this house, for he has shown himself a true son of Abraham; 10 in fact it

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inasmuch as he also is a son of Abraham; 10 for the Son of Man came to seek and to save that having been totally ruined."

11 But with them hearing these things, having added, he said a parable, for the reason of him to be near Jerusalem and them to be supposing that instantly the Kingdom of God is soon to show up.

12 He said therefore: "A certain well-born man went away to a distant land to receive to himself a kingdom, and to return. 13 But having called his own ten slaves, he gave to them ten minas and said to them: 'Do business until I am coming'. 14 But his citizens were hating him and they sent a body of ambassadors behind him saying: 'We are not willing for this one to reign over us.'

15 "And he happened to return having received the kingdom, and he said to be called to him these slaves to whom he had given the silver, so that he may learn with what diligence they did business. 16 But the first approached saying: 'Lord, thy mina, worked itself to ten minas'. 17 And he said to him: 'Well done good slave, because in the least thou became faithful, be having authority over ten cities.' 18 And the second came saying: 'Thy mina, Lord, made five minas.' 19 But he said also to this one: 'Thou also, becoming over five cities.' 20 And the different one came saying: 'Lord, look, thy mina which I was having laid away in a sweat cloth; 21 for I was fearing thee because an austere man thou are, thou are taking up which thou did not lay down, and thou are reaping which thou did not sow.'

22 "He is saying to him: 'Out of thy mouth I am judging thee wicked slave, thou knew that I am an austere man, taking up which I did not lay down, and reaping which I did not sow. 23 And for what reason did thou not give my silver upon the table? And I having come I would have recovered it together with interest.'

24 "And to those having stood by he said: 'Take away the mina from him and give to him having the ten minas.' 25 But they said to him: 'Lord he is having ten minas.' 26 'I am saying to you, that to everyone having it will be given, but from the one not having also which he has will be taken away. 27 Besides, these enemies of mine, those not having been willing for me to reign over them, bring them here and slaughter them in front of me.'"

was those that seemed beyond redemption that the Son of Man came to find, and to save."

11 As they were getting near Jerusalem, he related another parable to those his disciples had already heard; for they had the idea that the Kingdom of God was about to appear there and then.

12 So he told them: "A certain nobleman travelled to a distant land to receive authority to rule, and then return. 13 Before he left, he called ten of his slaves to him and entrusted them with ten silver minas. 'I want you to trade with these until I return,' he told them. 14 However, his fellow countrymen hated him, so when they heard of his mission they sent a delegation after him to tell him: 'We don't want you to rule over us'.

15 Well, he received the authority and returned, so he gave orders that the slaves with whom he had entrusted the money, be summoned to account for how well they had traded. 16 The first approached. 'Master', he said, 'your mina has earned ten minas.' 17 'Well done, you industrious slave,' he commended, 'because you were faithful in a small matter, I will appoint you as governor over ten cities.' 18 Then the second came to him: 'Master, your mina has produced five minas,' he said. 19 So he said to him: 'You also will become governor, over five cities.' 20 Then another one came, 'Master', he said, 'Look, here is your mina which I have kept carefully wrapped up in a handkerchief. 21 I was afraid to risk it, because you are a hard man who takes profit where you do not invest, and reap where you do not sow.'

22 "'Indolent slave!' he retorted, 'you are judged out of your own mouth, because you knew I was a hard man who takes profit where I do not invest and reap where I do not sow. 23 Why then did you not deposit my money with the moneylenders, then when I came I would have got it back with interest.'

24 "So he said to those attending him: 'Take the mina away from him and give it to the one who has ten.' 25 'But Master, he already has ten minas,' they protested. 26 'Indeed, but to everyone who deserves it, more will be given, but he who does not, even what he has will be taken away. 27 Now for my enemies who did not want me to rule over them; bring them here and execute them before me.'"

Luke 19

28 And having said these things he was going on in front, going up to Jerusalem. 29 And it happened as he approached into Bethphage and Bethany, toward the mountain, the one being called 'of Olives'. he sent two of the disciples 30 saying: "Go down into the village over against you in which, proceeding into it, you will find a foal having been tied on which no-one of mankind has ever sat, and having loosed it lead it. 31 And if anyone asks you: 'For what reason are you loosing?' thus you will say that the Lord has need of it." 32 But having gone away, those having been sent found just as he said to them. 33 But on their loosening the foal, the lords of it said to them: 'Why are you loosening the foal?' 34 But they said that 'The Lord has need of it.' 35 And they led it to Jesus and having cast their outer garments upon the foal they lifted Jesus upon it.

36 But at his going along they were underspreading their own outer garments in the way. 37 But at his approaching soon toward the descent of the Mount of Olives, all the multitude of the disciples started rejoicing, to be praising God with a great voice about all of the powers which they saw, saying: 38 "Hail the one coming, the King, in the name of [the Lord] [YHVH]* in heaven peace and glory in the highest places". 39 And some of the Pharisees from the crowd said to him: "Teacher, rebuke thy disciples." 40 And having answered he said: "I am saying to you, if ever these will be silent the stones will cry out."

41 And as he approached, having seen the city he wept upon it 42 saying that "If thou knew in this day, even thou, the things for peace -but now it was hidden from thy eyes. 43 Because days will arrive upon thee, and thy enemies will cast in beside thee a stockade and they will encircle thee and will confine thee from every side. 44 And they will raze thee to the ground, thee and thy children in thee, and they will not let remain a stone upon a stone in thee, because of which thou did not know the due time of thy oversight."

45 And having entered into the temple he began to be throwing out those selling, 46 saying to them: "It has been written: 'And my house will be a house of prayer, but you made it a den of robbers'."

47 And he kept teaching day by day in the temple, but the chief priests and the scribes were seeking to destroy him, as well as the first ones of the people. 48 And they were not finding what they may do, for all the people were hanging out hearing him.

28 When he finished relating this parable he continued on to Jerusalem, walking ahead of them. 29 As he approached Bethphage and Bethany on the Mount of Olives, he dispatched two of his disciples telling them: 30 "Go down to that village over there, and as soon as you enter you will find a foal tied up that no-one has yet ridden. Untie it and lead it here. 31 If anyone asks you why are you untying it, tell them that the Lord has need of it. 32 So they went off and found it just as he told them. 33 As they untied it its owners asked them: 'Why are you untying the foal?' 34 They replied: "The Lord has need of it." 35 So they led it to Jesus, and having placed their garments upon it they helped Jesus to mount.

36 So they set off, with people spreading their garments down before them in the way. 37 Soon they reached the descent from the Mount of Olives and as they did so a multitude of disciples broke out with joyful and loud exclamations, praising God for the miracles they had seen and shouting: 38 "Hail to the King coming in the name of Jehovah; peace be in heaven and splendour in the heights above!" 39 However certain Pharisees in the crowd said: "Teacher, rebuke your disciples." 40 But he retorted: "I tell you this, if they kept quiet then the very stones would cry out."

41 As he approached the city he surveyed it, then wept over it. 42 "If you, yes you, could only have known the ways of peace," he said. "-but you will not. 43 The time will come when your enemies will build a fortified wooden stockade all around you and completely hem you in. 44 They will raze you to the ground together with all your inhabitants, and will not leave one stone standing upon another. All because you did not discern the time of your being inspected."

45 Then he went into the temple and began ejecting all those turning it into a market. 46 "It was written: 'My house shall be called a house of prayer'", he declared, "but you have made it a den of thieves."

47 After this he continued teaching daily in the temple, but the chief priests, teachers of the Law and prominent citizens were trying to find a way of doing away with him. 48 Yet they could not decide what to do because the people were hanging on every word he said.

Chapter 20

And it happened in one of the days of his teaching the people in the temple and announcing Good News, the chief priests and the scribes together with the elders stood near 2 and spoke saying to him: "Say to us, by what kind of authority are thou doing these things, or who is the one having given to thee this authority? 3 But having answered he said to them: "I shall also ask you a word, and you tell me, 4 the baptism of John was it out of heaven or out of men?" 5 They discussed it together among themselves saying: "If we say 'out of heaven', he will say 'for what reason did you not believe him?' 6 but if we should say 'out of men' the people will all stone us for they are having been persuaded John to be a prophet. 7 And they answered not to be aware from where. 8 And Jesus said to them: "Neither am I saying to you by what kind of authority I am doing these things."

9 But he began to say to the people this parable: "A man planted a vineyard and let it out to cultivators and went abroad for a considerable time. 10 And in due time he sent a slave to the cultivators so that they will give to him from the fruit of the vineyard; but the cultivators sent him out empty having flayed him. 11 And he added a different slave to send, but having flayed and having dishonoured, him also they sent out empty. 12 And he added a third to send, but this one also they, having wounded, threw out.

13 But the master of the vineyard said: 'What shall I do? I will send my son, the beloved, perhaps they will respect him.' 14 But having seen him the cultivators were deliberating with each other saying: 'This is the heir, let us kill him so that the inheritance may become ours.' 15 And having thrown him outside of the vineyard, they killed. What therefore the master of the vineyard will do to them? 16 He will come and he will destroy these cultivators and will give the vineyard to others."

But having heard they said: "May it not happen" 17 But he having looked at them said: "What therefore is this having been written: 'A stone which those building rejected, became the head of the corner? 18 Everyone having fallen on that stone will be shattered, but upon whom it may fall, it will crush."

19 And the scribes and the chief priests sought to lay hands on him in that hour, but they feared the people, for they knew that to them he said

Chapter 20

One day as he was teaching the people at the temple and telling them the Good News, the chief priests, and teachers of the Law along with some elders stood near and 2 challenged him: "Tell us by what authority are you doing this, and who is it who gave you this authority?" 3 "I shall also ask you a question," he replied, 4 "the baptism John performed, was it from heaven or was it from men?" 5 They discussed it among themselves: "If we say 'from heaven' he will say 'then why did you not believe him', 6 but if we say 'from men' the people will stone us for they are firmly convinced John was a prophet." 7 So they told him that they had no idea where it was from. 8 "Then neither will I tell you by what authority I do what I do," Jesus answered.

9 Then he began to relate this parable to the people: A man planted a vineyard then let it out to cultivators and went abroad for a long time. 10 When harvesttime came he sent a slave to the cultivators to receive from them some of the vineyard's fruits, but they flogged the hide off him and sent him away empty handed. 11 He sent another slave, but they flogged and humiliated him too, and sent him away without a thing. 12 So he sent a third one, but they attacked and injured him also, and threw him out.

13 "What can I do now?" thought the vineyard's owner. "I know, I will send my beloved son, they will no doubt respect him." 14 But when the cultivators saw him they connived with each other, "This is the heir, let us kill him, then the inheritance will be ours." 15 So they threw him outside of the vineyard and killed him. Now then, what do you think the owner of the vineyard will do to them now? 16 He will surely come and take vengeance on those cultivators, and let out the vineyard to others."

On hearing this they said: "May that never happen," 17 but looking intently at them he asked: "What then is the meaning of this scripture: 'The stone which the builders rejected has become the chief cornerstone. 18 Everyone who falls on the stone will be shattered, while he upon whom it may fall will be crushed?'"

19 The teachers of the Law and chief priests knew very well that he meant the parable for them, and would have assaulted him there and

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this parable. 20 And having carefully observed, they sent underhanded ones pretending themselves to be righteous, so that they may lay hold of his word and so give him over to the rule and to the authority of the governor.

21 And they asked him saying: "Teacher, we are aware that you speak and teach correctly and you are not accepting face, but on truth the way of God you teach. 22 Is it permitted for us to to give tribute to Caesar or not?" 23 But having discerned their intention he said to them: 24 "Show me a denarius; of whom is it having a likeness and inscription?" But they said: "Of Caesar." 25 But he said to them: "So then, give back Caesar's things to Caesar and God's things to God." 26 And they were not strong enough to lay hold of the saying in front of the people and having puzzled over his answer they kept silent.

27 But certain of the Sadducees, those saying a resurrection is not to be, 28 came forward asking him saying: "Teacher, Moses wrote to us, if one's brother should die having a wife, and this may be childless, so that his brother may take the wife and should raise out seed to his brother. 29 There were therefore seven brothers, and the first having taken a wife, he died childless, 30 and the second, 31 and the third took her, thereby also the seven did not leave behind children and they died. 32 Later, the woman also died. 33 The woman therefore, in the resurrection, of which of them becomes she a wife, for the seven had her as wife?"

34 And Jesus said to them: "The sons of this age are marrying and are given in marriage, 35 but those judged totally worthy* to hit the mark of that Age, and of the resurrection out of the dead, neither are they marrying nor are they being given in marriage; 36 for no longer are they able to die for they are the same as angels, and are sons of God being sons of the resurrection. 37 But that the dead are being raised, also Moses disclosed at the thornbush as he is saying: '[Lord] [YHVH]*, the God of Abraham and God of Isaac and God of Jacob, 38 but is not a God of the dead but of the living; for all to him are living.' 39 But having answered some of the scribes said: "Teacher thou spoke well," 40 for no longer were they daring to be asking anything of him.

41 But he said to them: "How are they saying the Christ to be a son of David? 42 For that David is saying in the book of Psalms: '[Lord] [YHVH]* said to my Lord 43 "sit on my right hand until I may put thy enemies a footstool of

then had they not been afraid of the people. 20 Instead they watched him closely, and sent secret agents who pretended to be genuine, so that they could seize on some remark as an excuse to hand him over to the jurisdiction and authority of the governor.

21 "Teacher," they asked, "we are aware that you always speak and teach correctly, and you do not seek to please, but you teach the way of God truthfully. 22 Is it right for us to pay tax to Caesar or not?" 23 Discerning their intention he demanded: 24 "Show me a denarius; whose likeness and inscription does it have?" "Caesar's" they replied. 25 "Then pay back Caesar's things to Caesar and God's things to God," he retorted. 26 Well they were just not bright enough to grasp the meaning of what he said in front of the people, so having puzzled over it for a while, they shut up.

27 Now certain Sadducees who do not believe in a future resurrection 28 came to him with a question. "Teacher, Moses wrote that if a man's brother should die leaving a wife without children, he should marry the widow and raise children in his brother's name. 29 Well, there were seven brothers, and the first took a wife but died childless. 30 The second 31 and the third married her, in fact the whole seven did, but none left any children. 32 Finally the woman also died. 33 Now then, in the resurrection whose wife will she be, for all seven married her?"

34 Jesus then replied: "Indeed, the people of this age marry and are given in marriage, 35 but those who have been judged completely deserving of gaining the prize in the coming Age, and so are resurrected from the dead, neither marry or are given in marriage. 36 It is no longer possible for them to die for they have angelic nature, and having been thus resurrected, are sons of God. 37 As for the proof that the dead will be raised, Moses clearly showed that when he said at the thorn bush: 'Jehovah, the God of Abraham, the God of Isaac, and the God of Jacob.' 38 Well then, God is not a God of the dead but of the living." 39 "That was well said Teacher" commented some of the teachers of the Law. 40 But none of them dared ask him any more questions.

41 So he put a question to them: "Why do they say that Christ will be a son of David? 42 for David said in the book of Psalms 'Jehovah said to my Lord, "sit at my right hand 43 until I subdue your enemies as a footstool for your feet.' "

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thy feet". 44 David therefore is calling him 'Lord' so how is he his son?"

45 But in hearing of all the people he said to the disciples: 46 "Be attentive for the scribes, those who want to walk about in long robes, and liking greetings in the public places and front seats in the synagogues, and the first reclining places at the principal meals* who are devouring the houses of widows, and for a show they are praying long. These will receive a heavier judgement."

Chapter 21

But having looked up he saw those rich casting their gifts into the treasury chest. 2 But he saw a certain needy widow casting two lepta there, 3 and he said: "Truthfully I am saying to you that this widow, the poor one, cast more than all of them; 4 for all these cast in the gifts out of their surplus, but this woman cast out of her want all the living she had."

5 And some were saying about the temple that with beautiful stones and fittings it has been adorned. 6 He said: "These things which you are viewing, days will come in which there will not be allowed here a stone upon a stone which will not be pulled down." 7 But they asked him saying: "Teacher, when therefore will these things be, and what the sign whenever these things may be soon to be happening?" 8 But he said: "Look out that you may not be led astray, for many will come in my name saying that 'I am' and the due time has approached; you should not go behind them."

9 But whenever you may hear of wars and insurrections you should not be terrified for it is necessary for these things to happen first, but the end is not straightaway."

10 Then he was saying to them: "Nation will rise upon nation and kingdom upon kingdom, 11 and great earthquakes, and in various places there will be plagues and famines, things causing terror, and also from heaven there will be great signs."

12 "But before all these things they will lay their hands upon you and hunt you giving you over into the synagogues and prisons, being led before kings and governors because of my name; 13 it will turn out for you into a witness. 14 Put it in your hearts therefore, not to practise beforehand to make a defence, 15 for I shall give you a

44 David here calls him 'Lord', how then can he be his son?"

45 Then addressing his disciples so that all the people could hear, he said: 46 "Watch out for the teachers of the Law, those who love to walk around in long robes and like the salutations in the public places, the front seats in the synagogues, and the best places at the banquets. 47 They devour the resources of widows and make long prayers just to show off. They indeed will get a severer judgement."

Chapter 21

He looked up and was watching the affluent putting money into the temple collection box. 2 But then he noticed a poor widow who put in two coins of the smallest value. 3 "I tell you truly," he said, "that poor widow put in more than all the others, 4 for they made donations out of their surplus, but she out of her poverty put in the whole of her income."

5 Some then began to remark about the temple, its beautiful stonework, its fittings and embellishments. 6 "Take a good look at them while you can," he said, "for the time is coming when one stone will not be left standing on another and not pulled down." 7 So they asked him: "When will this be, Teacher? and how will we know when it is about to happen?" 8 "See that you are not misled," he warned them, "for many will claim that I sent them, even saying that 'I am he' and that the due time is near, so do not follow them."

9 "Don't be terrified whenever you hear of wars and uprisings, because these must happen first, but the end is not yet due."

10 Nation will war against nation and kingdom against kingdom," he went on, 11 "there will be great earthquakes, plagues and famines, and terrifying events, while from heaven there will be ominous portents."

12 "However, before all this happens, they will hunt you down, seize you, and haul you into their places of worship and prisons; you will be brought before kings and governors because of me, 13 but it will all turn out for a witness. 14 Resolve not to practise your defence in advance, 15 for I will inspire you with such words of wisdom that your

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mouth and wisdom to which all those opposing you will not be able to resist or gainsay. 16 But you will be given over also by parents and brothers and family and friends, and out of you they will cause to be put to death; 17 and you will be hated by all because of my name. 18 And a hair out of your head may certainly not perish. 19 In your endurance you will acquire your souls."

20 "But whenever you may see Jerusalem encircled by encamped armies, then know that her desolation has approached. 21 Then those in Judea let them flee into the mountains, and those in the midst of her let them fully [make room] [withdraw], and those in the country areas let them not enter into her, 22 because with these days of vengeance, all the things having been written are to be fulfilled.

23 "Woe to those having in the belly and to those suckling in those days, for there will be great necessity upon the earth and displeasure on this people. 24 and they will fall by the mouth of the short sword and they will be led captive into all the nations, and Jerusalem will be being trampled by nations until what should be fulfilled, and that will be the due time of nations.

25 "And there will be signs in the sun and moon and stars; and upon the earth [uniting] [distress] of nations in perplexity, noise of the sea and of its raging. 26 [Expiring] [fainting] of men from fear and fearful expectation of the things coming upon the inhabited world, for the powers of the heavens will be shaken. 27 And then they will see the Son of Man coming in a cloud with power and much glory. 28 But at the starting of these things to be happening, be elated, raise your heads, because your release is approaching."

29 And he told them a parable: "See the fig tree and all the trees; 30 whenever already they may put out shoots you yourselves know that summer is already near. 31 Thus also you, whenever you may see these things happening, know that the Kingdom of God is near. 32 Truly I am saying to you that this generation may definitely not pass away until all may happen. 33 The heaven and the earth will pass away but my words will certainly not pass away.

34 "But be attentive to yourselves that your hearts may not sometime become burdened in hangovers and drunkenness and worries over the affairs of life, and that day may unexpectedly stand upon you 35 as a trap. For it will come in upon all those sitting upon the face of all the

opposers will not be able to refute or gainsay them. 16 Even your parents, brothers, family and friends will betray you, and some of you they will put to death; 17 everyone will hate you because of me. 18 Yet not so much as a hair of your head will perish. 19 It is by your endurance that you will gain life.

20 "Now then, when you see Jerusalem completely surrounded with an encamped army, you will know that her desolation is near. 21 So those of you who are within her, get out quickly, and those who are in the surrounding countryside, keep out! In fact those who are anywhere in Judea, should flee to the mountainous regions, 22 because all the warnings ever written about her, will be fulfilled in that time of retribution.

23 "It will indeed be a difficult time for pregnant women and nursing mothers, for even the necessities of life will be unobtainable anywhere, because of the displeasure directed against this people. 24 They will be cut down by the edge of the sword, and the survivors taken as slaves into all nations. Jerusalem will be subjugated by many nations until what must be, is fulfilled.

"Then will be the due time of the nations; 25 there will be strange happenings in the sun, moon and stars; nations will unite in their panic to find a solution, as the sea roars and rages. 26 Men will be passing out from fear over the dread of things that are happening to the entire earth, as the natural forces of heaven are disrupted. 27 It is then they will see the Son of Man coming in a cloud with power and great glory. 28 But when you see the start of all this, cheer up, keep your chins up, because your relief is at hand."

29 Then he told them a parable: "Consider the fig tree and in fact all trees, 30 whenever they have put out their shoots you know very well that summer is near. 31 Likewise, when you see all these things know that the Kingdom of God is near. 32 I tell you this for certain, this generation will definitely not pass away until all this has taken place. 33 Rather will heaven and earth pass away than my words, which will certainly not pass away.

34 "This being so, watch out for yourselves that your lives never become weighed down with over indulgence and its consequences, and the everyday worries of life, so that when that day comes unexpectedly, 35 you are caught out. For it will indeed come upon every living person on

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earth. 36 But keep awake in all due time begging so that you may escape to flee out all these things being about to be happening and to stand in front of the Son of Man."

37 But he was during the days in the temple teaching, but during nights going out, he slept in the open on the mountain, the one being called 'of Olives', 38 and all the people came early in the morning to him in the temple to be hearing of him.

Chapter 22

But the festival of the unfermented, the one being called Passover was approaching. 2 And the chief priests and the scribes were seeking how they may do away with him, for they were fearing the people. 3 Satan entered into Judas the one being called Iscariot, being out of the number of the twelve. 4 And having gone away he spoke with the chief priests and the commanders how he may give him over to them. 5 And they were delighted and consented to give to him silver. 6 And he fully agreed, and was seeking to give him over to them at a convenient time without a crowd.

7 But the day of the unfermented came on which the passover was necessary to be sacrificed. 8 And he sent Peter and John having said: "Having gone, prepare the passover for us so that we may eat." 9 But they said to him: "Where do thou want that we should prepare?" 10 But he said to them: "Look, having entered of you into the city, a man carrying a pitcher of water will meet you, follow him into the house into which he is entering. 11 And you will say to the master of the house: 'The teacher is saying to thee: "where is the guestroom where I may eat the passover with my disciples?"'" 12 That one will show to you a large upper room having couches spread; there prepare it." 13 But having departed they found it just as he had said to them, and they prepared the passover.

14 And when the hour occurred, he reclined, also the apostles together with him. 15 And he said to them: "To be longing, I longed to eat this passover with you before I am to suffer; 16 for I say to you that I may certainly not eat this until when it may be fulfilled in the Kingdom of God." 17 And having been handed a cup, having given thanks, he said: "Take this and distribute it among yourselves. 18 for I am saying to you, I shall certainly not drink from the product of the vine, from now until when the Kingdom of God may come.

earth. 36 So keep awake until the time is due, earnestly praying that you will escape, so as to flee from all this when it is about to happen, and to be approved by the Son of Man."

37 Thus during the day he would teach in the temple, but at night he would go out and sleep in the open air on the Mount of Olives. 38 The next morning everyone would rush to the temple early, to hear him.

Chapter 22

The festival of unleavened bread, which was called the Passover, was getting near; 2 and the chief priests and teachers of the Law were trying to find a way of doing away with Jesus, but were afraid of the people. 3 Satan now entered into Judas who was called Iscariot, one of the twelve. 4 Going to the chief priests and temple governors he discussed with them how he might betray him to them. 5 They were absolutely delighted and offered to pay him, 6 to which he readily agreed. Then he began looking for an opportunity to betray him when there was no crowd around.

7 The day of unleavened bread duly arrived when the passover sacrifice had to be offered. 8 So Jesus sent Peter and John with the instruction: "Go and get the passover ready for us to eat." 9 "Where do you want us to prepare it?" they asked. 10 "Well, when you go into the city, you will encounter a man carrying a pitcher of water," he replied, "follow him into the house he enters; 11 then tell the owner: 'The Teacher is asking you, "where is the guestroom where I can eat the passover with my disciples?"'" 12 He will show you to a large upper room with the couches in position; get it ready there." 13 They went off and found it all just as he had said. So they prepared the passover.

14 When the time came, he was reclining at the table with his apostles. 15 "I have been looking forward to this," he said, "I have really looked forward to eating this meal with you before I must suffer. 16 I tell you, I will not eat it again until it is fulfilled in the Kingdom of God." 17 He was handed a cup and after giving thanks he said: "Take this and pass it along among yourselves, 18 for I tell you, from now on I certainly will not be drinking any product of the vine until the Kingdom of God arrives."

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19 And having taken a loaf, having given thanks, he broke it and gave to them saying: "This is my body, the one being given for you, keep doing this in my remembrance." 20 And the cup likewise, the one after to dine*, saying: "This cup, the New Covenant in my blood, being poured out for you.

21 "Besides, look, the hand of the one giving me over is with me on the table. 22 Because indeed the Son of Man is going, just as having been decreed, yet woe to that man through whom he is being given over." 23 And they began to be seeking together among themselves who possibly may be out of them, the one being about to perpetrate this.

24 But also a liking for dispute occurred among them, who of them appeared to be greater. 25 But he said to them: "The kings of the nations are lording over them and those having authority are being called Benefactors*. 26 But not you thus, the greater among you let him become as the younger, and the one leading as the one serving; 27 for who is greater the one reclining or the one serving? is it not the one reclining? but I in the midst of you am as the one serving. 28 But you yourselves are those having remained constantly with me in my trials; 29 so I endow you just as my Father endowed me with a kingdom, 30 so that you may eat and you may drink at my table in my kingdom, and you may sit on thrones judging the twelve tribes of Israel.

31 "Simon, Simon, look, Satan demanded for you all to be sifted as wheat, 32 but I entreated about thy faith so that thy faith may not be lacking and thou when having returned, strengthen thy brothers." 33 But he said to him: "Lord, I am prepared also to be going into prison and into death with thee." 34 But he said: "I am saying to thee Peter, a cock will not crow today until three times you will utterly deny to have been aware of me."

35 And he said to them: "When I sent you without purse and food bag and sandals, you were not short of anything?" They said: "Of nothing." 36 He said to them: "But now the one having a purse let him take it, likewise also a food bag, and the one not having, let him sell his outer garment and let him buy a short sword*, 37 for I say to you that this having been written is necessary to be finished in me: 'And with the lawless he was counted,' for also the thing about me is having an end." 38 But they said: "Look Lord, here are two short swords*." He said to them: "It is sufficient."

21 "But see, the hand of the one who is betraying me is sharing with me at the table. 22 While the Son of Man must depart just as it was foretold, yet woe betide the man who betrays him!" 23 At that they began speculating among themselves as to who among them could possibly do such a thing.

19 After this he took a loaf, gave thanks and broke it. As he passed it around to them he said: "This represents my body which is being given for your sake; keep doing this in my memory. 20 In the same manner he passed the after-dinner cup saying: "This cup signifies the New Covenant inaugurated by my blood, which is being poured out for your benefit."

24 Later, bickering broke out among them as to who seemed to be the greatest, 25 but he said to them: "The kings of the nations dominate them, and those in authority assume flattering titles. 26 That is not how it should be among you. The greatest should be like the youngest, and the leader, as one who serves. 27 Who is greater, the one reclining at the table or the one serving him? is it not the one reclining? but I am in your midst as one serving. 28 However, in all my trials you were the ones who stayed with me; 29 so I am giving you a place in the Kingdom that my Father gave me. 30 Then you will not only eat and drink at my table in my Kingdom, but you will sit on thrones judging the twelve tribes of Israel!

31 "Simon, Simon, did you know that Satan demanded to fully test you all, just as wheat is sifted? 32 but I made a special plea for your faith, that it should not be lacking, then when you have come back, you can strengthen your brothers. 33 "Lord I am prepared to go to prison or even to die with you," he declared. 34 "I tell you Peter," he answered, "a cock will not crow this day until you have utterly denied knowing me, three times."

35 He then asked them: "When I sent you out without purse, food bag or spare sandals, did you ever want for anything?" "For nothing at all", they replied. 36 "Well from now on, whoever has a purse will need to take it, and also a food bag; and if you do not possess a sword, sell your outer garment and buy one. 37 For I tell you that I must fulfill that which has been written: 'He was considered among the lawless'; this prophecy concerning me is also about to come to completion. 38 "Look Lord," they responded, "here are two swords." "They are sufficient", he told them.

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39 And having gone out he went just as was the custom into the Mount of Olives, but the disciples also followed him. 40 But having come to be upon the place he said to them: "Pray not to enter into temptation". 41 And he withdrew himself from them about a stone's throw and having positioned the knees he was praying 42 saying: "Father if thou are willing, turn aside this cup from me, however, not my will but thine let happen." 43 But an angel from heaven was seen strengthening him. 44 And having come to be in agony he was praying fully stretched, and his sweat became as if clots of blood dropping upon the earth.

45 And having stood up from the prayer, having come to the disciples he found them sleeping from sorrow, 46 and he said to them: "Why are you sleeping? Having stood up, pray so that you may not enter into temptation."

47 Even as he is speaking, look a crowd, and the one called Judas, one of the twelve was coming before them. And he approached Jesus to kiss him. 48 But Jesus said to him: "Judas, to kiss the Son of Man, are you betraying?" 49 But those about him having seen what was about to be, said: "Lord shall we strike with a short sword*?" 50 And a certain one out of them struck the slave of the chief priest and took off his right ear. 51 But having answered Jesus said: "Let it go at this," and having caught hold of the ear he healed him. 52 But Jesus said to those having come there for him, -chief priests, and governors and elders-: "As upon a robber you came out with with short swords* and sticks? Daily you being with me in the temple, you did not stretch out hands upon me, but this is your hour and the authority of darkness."

54 But having taken, they led and brought him into the house of the chief priest; but Peter was following at a distance.

55 But they having thoroughly kindled a fire in the midst of the courtyard, and having sat together, Peter was sitting in the midst of them. 56 But having seen him, a certain slave girl sitting before the light and having gazed intently at him, said: "This one also was together with him;" 57 but he denied saying: "I am not aware of him woman". 58 And after a short while a different one having seen him said: "Thou also are out of them"; but Peter said: "Man, I am not!" 59 And about one hour having intervened, some other was emphatically asserting saying: "Upon truth, this one also was with him, for he is a Galilean." 60 But Peter said: "Man, I am not

39 Then he left, and as usual went out into the Mount of Olives with the disciples following him. 40 They came to a certain place where he told them: "Pray that you do not succumb to temptation." 41 Withdrawing from them about a stone's throw, he went down on his knees and prayed. 42 "Father," he pleaded, "if you are willing, let this ordeal turn away from me, yet not my will but may yours take place." 43 An angel from heaven was seen encouraging him, 44 but being in great distress he was praying intensely, and his sweat fell upon the earth in drops, like clots of blood.

45 When he finished praying and stood up, he returned to the disciples but found that their sadness had induced sleep. 46 "Why are you sleeping?" he asked them, "stand up, and pray that you do not succumb to temptation."

47 But even as he spoke, see! a mob appeared led by him who was called Judas, one of the twelve. He approached Jesus to kiss him, 48 but Jesus said: "Judas, are you betraying the Son of Man with a kiss?" 49 When those around him realised what was about to happen they cried: "Lord, shall we use the swords?" 50 and one of them lashed out at the slave of the chief priest and took his right ear clean off! 51 "Let it go at that", Jesus said, -and replaced the man's ear. 52 Addressing the chief priests, temple govenors and elders who had come for him Jesus said: "Have you come out with swords and sticks as if I was a robber? 53 yet every day you were with me in the temple and you did not lay hands on me then; but this is your hour of triumph and the authority of darkness."

54 So they arrested him, and leading him away brought him to the house of the high priest, -but Peter followed at a considerable distance.

55 A blazing fire had been lit in the middle of the courtyard, and Peter mingled with those sitting around by it. 56 But he was noticed in the light from the fire by a slave girl who was sitting there; she stared at him then announced: 57 "He was with him too!" but he denied it. "I don't know him woman," he said. 58 A short while later, someone else saw him and said: "You also are one of them". "Fellow, I tell you I am not," Peter replied. 59 About an hour passed, then another declared emphatically: "Upon my oath this one was with him, for he is a Galilean." 60 "Fellow, I have no idea what you are talking about," Peter rejoined. At that very moment, as he was still speaking, a

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aware of what you are saying.” And instantly as he was still speaking a cock crowed. 61 And having turned the Lord looked at Peter and Peter remembered the Lord’s remark as he said to him that “before a cock to crow today, you will utterly deny me three times”. 62 And having gone outside he wept bitterly.

63 And the men, those holding him were mocking him, hitting, 64 and having covered him over were asking saying: “Prophecy who is the one having hit thee?” 65 And many slandering different things they were saying to him.

66 And as it became day the body of elders of the people, both chief priests and scribes were assembled and they led him away to their Sanhedrin saying: 67 “If thou are the Christ, tell us”, but he said to them: “If ever I should tell you, you would certainly not believe, 68 but it ever I should question you would certainly not answer; 69 but from now the Son of Man will be sitting at the right hand of the power of God.” 70 But they all said: “Are thou therefore the Son of God?” He said to them: “You are saying that I am.” 71 They said: “What further need are we having of witness? for we heard the same from his mouth.”

Chapter 23

And having stood up all the multitude of them led him to Pilate. 2 But they began to accuse him saying: “We found him turning aside our nation and hindering to be giving tribute to Caesar, and saying himself to be Christ a king. 3 Pilate questioned him saying: “Are thou the king of the Jews?”, but he having answered said to him: “Thou are saying.” 4 But Pilate said to the chief priests and the crowds: “I find no fault in this man.” 5 But they were emphatically saying that: “He stirs up the people teaching down the whole of Judea, having started from Galilee until here.” 6 But having heard, Pilate asked if the man is a Galilean, 7 and having understood that he is out of the authority of Herod, he sent him up to Herod, him being also in Jerusalem in these days.

8 But Herod having seen Jesus rejoiced very much, for he was enough times wanting to see him through to be hearing about him, and he was hoping to see some sign happening by him. 9 He was asking him in enough words, but he answered nothing to him. 10 But the chief priests and the scribes had been standing vehemently accusing him. 11 But Herod and his soldiers having treated him with contempt and having

cock crowed. 61 The Lord turned and looked down on Peter who then remembered that the Lord had told him ‘before a cock crows today you will utterly deny me three times’. 62 He hurried outside and wept bitterly.

63 The men who were guarding Jesus were mocking him. 64 They covered over his head then began hitting him; “Prophecy who it was that hit you,” they demanded; 65 and with many other such slanderous things they derided him.

66 At daybreak they led him away to the Sannhedrin with whom the elders, and both chief priests and teachers of the Law had convened. 67 “If you are the Christ, say so,” they challenged. “If I told you you certainly wouldn’t believe me, 68 and if I questioned you you certainly wouldn’t answer,” he said, 69 “but very soon now the Son of Man will be sitting with power on the right hand of God.” 70 “Are you then the Son of God?” they all demanded. “You say that I am,” he replied. 71 “What further need do we have of a witness,” they exclaimed, “for we heard it from his own mouth.”

Chapter 23

So they all stood up, the whole crowd of them, and led him to Pilate. 2 There they began to accuse him: “We found this fellow perverting our nation, hindering the payment of taxes to Caesar, and claiming to be Christ, the king,” they said. 3 “Are you the king of the Jews?” Pilate asked him. “You said it”, he replied. 4 “I find nothing incriminating in this man,” Pilate said to the chief priests and the crowd. 5 “But he stirs up the people,” they insisted, “he indoctrinates them from Galilee right down to here and the whole of Judea!” 6 On hearing this Pilate asked if he was a Galilean, 7 and when he learned that he was from the jurisdiction of Herod, he sent him off to Herod who happened to be in Jerusalem at the time.

8 Herod was really delighted to see Jesus; having heard so much about him he had wanted to see him for some time, hoping to observe him perform a miracle. 9 He asked him repeatedly, but received no response. 10 However, the chief priests and teachers of the Law kept standing there furiously accusing him. 11 So Herod and his soldiers treated him with contempt. They mocked him, made him wear a garish robe and sent him

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mocked, having put around a bright garment sent him back to Pilate. 12 But Herod and Pilate became friends which each other in the same day, for they were before in enmity between themselves.

13 But Pilate having called together the chief priests and the rulers and the people, 14 said to them: "You brought before me this man as turning the people, but look, in your sight I having examined, I found nothing in this man, a fault of which you are accusing against him; 15 but neither did Herod, for he sent him back to us, and look, nothing worthy of death is having been done by him. 16 Having chastised therefore, I shall release him. 17 **

18 But they cried out, the whole multitude, saying: "Take this one, but release to us Barabbas, 19 who was through some upstanding having happened in the city and murder, been thrown in the prison. 20 But again Pilate shouted to them wanting to release Jesus. 21 But they were shouting saying: "The stake! put him on the stake!*" 22 But the third time he said to them: "For what bad did he do? Nothing worthy of death did I find in him, having chastised therefore I shall release him."

23 But they were pressing with loud voices asking him to be put on the stake*, and their voices were powerful. 24 And Pilate sentenced to comply with their request. 25 He released the one through upstanding and murder had been thrown into prison, whom they were requesting, but Jesus he gave over to their will.

26 And as they led him away, having taken upon Simon, a certain Cyrenian coming from a field, they put the stake upon him, to be carrying behind Jesus. 27 But a large multitude of the people was following him, and women who were striking themselves and lamenting him. 28 But having turned to them Jesus said: "Daughters of Jerusalem, weep not for me, rather weep for yourselves and for your children, 29 because look, days are coming in which they will say: 'Sublimely happy the barren and the cavities which did not produce, and breasts which did not suckle'. 30 Then they will begin to be saying to the mountains: 'Fall upon us', and to the hills: 'Cover us'; 31 because if in moist wood they are doing these things what may happen in the dry?"

32 But two different criminals were being led together with him to be lifted up. 33 And when they came upon the place, the one being called Scull, there they put him on the stake* and the

back to Pilate. 12 From that day on Herod and Pilate became firm friends, whereas previously they had been enemies.

13 Pilate then summoned the chief priests, the overseers and the people. 14 "You brought this man before me as perverting the people," he said, "however, I have examined him in front of you, but I found nothing to incriminate him of the charge you are bringing against him. 15 Neither in fact did Herod, for he sent him back to us. So then, as he has done nothing worthy of death 16 I shall chastise him and release him."

18 "Take him away and release Barabbas to us," they all clamoured. 19 Now he had been thrown into prison for being involved in an uprising that had taken place in the city, as well as for murder. 20 Again Pilate shouted out to them, intending to release Jesus, 21 but they kept bellowing "The stake! nail him to the stake!" 22 Yet a third time he appealed to them: "But what has he done to deserve that? I found nothing deserving of death in him, so I shall chastise him and release him."

23 But they were insisting and shouting, demanding that he be nailed to the stake, and finally their voices prevailed. 24 So Pilate passed sentence according to their demand. 25 He released the one they asked for who had been thrown into prison for insurrection and murder, and submitted Jesus to their wish.

26 As they led him away, they importuned Simon who was a Cyrenian that had just arrived from the country, to carry the stake behind Jesus. 27 They were followed by a large multitude of people, with women beating themselves and crying out, lamenting for him. 28 But he stopped and turned to them, "Daughters of Jerusalem," he said, "do not weep for me, rather weep for yourselves and your children. 29 Mark my words, the time is coming when people will say: 'Happy indeed are the childless, the wombs that never gave birth and the breasts that never gave milk'. 30 Then they will say to the mountains: 'Fall on us', and to the hills: 'Cover us over'. 31 If they do this when the sap is in the wood, what will happen when it is dry?"

32 Now there were two other condemned men who were being led together with him for execution. 33 Eventually they came to the place which is called Scull. There they nailed him to the

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criminals, one on the right and one on the left. 34 But Jesus was saying: "Father, release them, for they are not aware of what they are doing." But distributing his outer garments, they cast a lot.

35 And the people made themselves stand, observing. But the rulers were also turning up their noses saying: "Others he saved, let him save himself if this is the Christ of God, the chosen." 36 But the soldiers also mocked him, coming forward bringing to him [vinegar] [sour wine] 37 and saying: "If thou are the king of the Jews, save thyself." 38 But also was an inscription above him: "This is the King of the Jews."

39 But one of the criminals having been hung was slandering him. "Are thou not the Christ, save thyself and us." 40 But having answered the different one rebuking him said: "Are thou not fearing God because thou are in the same judgement? 41 And we righteously, for worthy of which we did we are receiving back; but this one did nothing out of place. 42 And he was saying: "Jesus remember me whenever thou may come into thy kingdom." 43 And he said to him: "Truly I am saying to thee today, with me thou will be in Paradise."

44 And now it was about the sixth hour, and darkness occurred upon the whole earth until the ninth hour, 45 [a shutting out] [an eclipse] of the sun, but the curtain of the sanctuary was torn down the middle. 46 And having shouted in a loud voice, Jesus said: "Father into thy hands I am putting my spirit," but having said he expired.

47 But the centurion having seen that having happened, was glorifying God saying: "Indeed this man was righteous". 48 And all the crowds having been together at this sight, having observed the things having happened, having beaten the breast, were returning. 49 But all those known to him, had stood at a distance, and the women following with him from Galilee were seeing these things.

50 And look, a man named Joseph being a counsellor, a good and righteous man, 51 -he was not having put down with their purpose and deed-, from Arimathea a city of the Jews, who was looking forward to the Kingdom of God. 52 Having come to Pilate he asked for the body of Jesus, 53 and having taken it down he wrapped it in fine linen and put him in a memorial tomb hewn out of stone where no-one was yet lying.

stake, also the others, one on his right, and the other on his left. 34 "Father forgive them," said Jesus, "for they are not aware of what they are doing." Then the soldiers started to throw dice to share out his clothing.

35 The people took up their positions to watch, while the temple overseers regarded him disdainfully. "He saved others," they said, "let him now save himself if he really is the Christ, God's chosen One." 36 The soldiers joined in, offering him sour wine; 37 "If you are the king of the Jews, save yourself", they mocked, 38 for an inscription had been put above him on the stake; "This is the King of the Jews".

39 One of the criminals hanging on the stake alongside reproached him: "If you are supposed to be the Christ, save yourself and us," he cried. 40 But the other rebuked him: "Have you, who are under the same sentence no fear of God? 41 It's justly so with us for we deserve what we are getting, but he did nothing out of place." 42 Then he said: "Jesus, remember me when you come into your kingdom." 43 "I promise you this right now," he answered, "you will be with me in Paradise.

44 It was about midday when darkness descended upon the whole earth for three hours 45 as the sun was completely obscured. Suddenly the great curtain dividing the Holy from the Most Holy in the temple was ripped right down through the middle, 46 and Jesus cried out loudly: "Father, I commit my life into your keeping." Then, he expired.

47 When the centurion saw what had happened he gave the credit to God and declared: "This really was a holy man." 48 All the sightseers who had gathered there for the spectacle, lamented over what they had seen, and returned to the city. 49 But all those he had known and the women that had followed him from Galilee, stood at a distance, watching.

50 Now there was a man named Joseph, who was a member of the Sanhedrin, but a good and upright man, 51 for he had not cast his vote in favour of their plan and action. He came from the Jewish city of Arimathea and was looking forward to the Kingdom of God. 52 Going to Pilate, he requested the body of Jesus. 53 Then, having taken it down, he wrapped it in fine linen and laid it in a new, unused tomb that had been hewn out of solid rock.

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54 And the day was of Preparation, and sabbath light* was near. 55 But the women having come with him out of Galilee, followed, observed the memorial tomb and how his body was laid. 56 But having returned they prepared fragrant oils and perfumes, and while the sabbath, they rested according to the commandment.

Chapter 24

But at deep dawn, one of the sabbaths*, they came upon the tomb bringing fragrant oils that they prepared. 2 But they found the stone having been rolled away from the memorial tomb. 3 But having entered they did not find the body of the Lord Jesus.

4 And it happened in them to be perplexed about this, but look, two men stood by them in flashing clothing. 5 Having become them in fear bowing faces into the earth; they said to them: "Why are you seeking the living with the dead? 6 He is not here but he was raised. Remember as he spoke to you yet being in Galilee, 7 saying that it is necessary the Son of Man to be given over into the hands of men, sinners, and to be put on the stake and the third day to rise up." 8 And they remembered his sayings. 9 And having returned from the memorial tomb, they reported all these things to the eleven, and to all the rest. 10 They were Mary Magdalene, and Joanna and Mary of James, and the rest together with them, were telling apostles these things. 11 But these sayings appeared in their sight as [idle talk] [nonsense], and were not believing them.

12 But Peter having stood up ran to the memorial tomb, and having stooped forward, is looking at the linen strips alone; and he went off puzzling to himself at that having happened.

13 And look, two of them in the same day were travelling to a village having fully sixty stadia from Jerusalem named Emmaus. 14 And they were conversing to each other about all these things having come to pass.

15 And it happened in their to be conversing, and to be seeking together he also, -Jesus, having approached was travelling with them. 16 But their eyes were being held fast not to be fully knowing him. 17 But he said to them: "What were these words which you are exchanging to each other, when walking?"

And they stood sad-faced. 18 But having answered, one named Cleopas said to him: "Are thou staying alone in Jerusalem and you knew

54 It was the day of Preparation before the sabbath which began at sunset, and it was already getting dusk. 55 The women who had come with him from Galilee, followed, noted where the tomb was, and how the body was laid. 56 They then returned and got fragrant oils and perfumes ready, but they did no more that day because of the sabbath commandment.

Chapter 24

At early dawn on the day following the sabbath, they came to the tomb with the fragrant oil they had prepared, 2 but they discovered that the boulder had been rolled back from the entrance. 3 They entered and found that the body of Jesus was missing.

4 While they were wondering about this, suddenly two men in glittering white clothing appeared at their side! 5 They cringed in fear with their faces turned to the ground. "Why are you looking for the living among the dead?" the men asked. 6 "He is not here but was raised. Remember what he told you when he was in Galilee, 7 that the Son of Man must be betrayed to unprincipled men who would nail him to the stake; but on the third day he would rise?" 8 They did remember, 9 and when they returned from the tomb they reported to the eleven and the others all that had happened. 10 But although Mary Magdalene, Joanna, Mary the mother of James and the other women with them, vouched for this to the apostles, 11 they thought it was idle chatter and did not believe them.

12 But Peter got up and ran to the tomb. He bent forward to look in, but all he could see there were the linen strips. So he went away puzzling over what might have happened.

13 That same day, two disciples were travelling to a village called Emmaus that was a full seven miles from Jerusalem. 14 They were discussing all that had happened,

15 but while they were conversing and trying to find an explanation, Jesus himself approached and walked along with them. 16 However, they failed to recognize him. 17 "What were you discussing together while you were walking?" he asked.

They both looked very sad, 18 then one of them named Cleopas spoke up. "Are you such a stranger in Jerusalem that you are not aware of

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not the things having happened in it in these days?" 19 And he said to them: "What sort of things?" They said to him: "The things about Jesus the Nazarene who became a man, a prophet powerful in work and word in front of God and all the people. 20 How the chief priests and rulers gave him over to a judgement of death and put him on the stake. 21 We were hoping that he is the one about to ransom Israel, but indeed all these together, this is the third day leading from when these things happened.

22 "But also some women out of us amazed us; having come to be early at the memorial tomb 23 and not having found his body, they came saying also a vision of angels to have seen who are claiming him to be living. 24 And some together with us went off to the memorial tomb and found thus, just as the women said, but they did not see him."

25 And he said to them: "O unthinking and dull in the heart to believe upon all which the prophets spoke. 26 Was it not necessary the Christ to suffer these things and to enter into his glory?" 27 And having started from Moses and from all the prophets, he fully expounded to them in all the Scriptures the things about himself.

28 And they approached the village to where they were travelling, but he pretended to be travelling farther. 29 And they compelled him saying: "Stay with us because it is evening and the day has already declined." and he went in to stay together with them. 30 And he happened to recline with them, having taken the bread, he praised, and having broken, he was giving on to them. 31 Their eyes were fully opened and they positively knew him, but he became invisible to them. 32 And they said to each other: "Was not our heart burning as he was speaking to us in the way, as he was fully opening up the Scriptures?"

33 And having stood up the same hour they returned into Jerusalem and they found having been gathered together, the eleven and those together with them 34 saying that the Lord actually was raised up and was seen by Simon. 35 And they related the things in the way and how he was made known to them in the breaking of the bread.

36 But at their speaking these things he stood in the midst of them and he is saying to them: "Peace to you." 37 But having been terrified and having become in fear they were supposing a

what has been happening there these last few days?" 19 "What sort of things?" he asked. "The things about Jesus the Nazarene who became a man, a prophet, powerful in work and word before God and all the people" they replied. 20 "And how the chief priests and temple overseers handed him over to be sentenced to death, and nailed him to the stake. 21 We were hoping he would be the One who would deliver Israel from the Romans; and all together, this is now the third day since it all happened.

22 "Actually though, some of the women among us quite astonished us. They went early this morning to the tomb 23 but did not find his body. They came back with a story about having seen angels who said he was alive. 24 Some of us went off to the tomb and found it was just as the women had said, although they did not see him."

25 Then he answered them: "How lacking in understanding you really are, and reluctant to believe all that the prophets have spoken. 26 Did not Christ have to suffer so as to enter into his splendour?" 27 Then starting from Moses and continuing through all the prophets, he fully expounded to them all the Scriptures that had reference to himself.

28 By now they were approaching the village that was their destination, but he made as though he was going further. 29 "You must stay with us," they insisted, "for it is now evening and the day is nearly gone;" so he went in to stay with them. 30 He was reclining with them at the table when he took a loaf, gave thanks, broke it and passed it to them. 31 At this they recognized him instantly and knew with certainty who he was; but then he became invisible to them. 32 "Did he not set our hearts aflame back there in the way as he opened up the Scriptures to us?" they exclaimed.

33 Straightaway they got up and returned to Jerusalem where they found the eleven assembled together with the others. 34 A discussion was in progress as to how the Lord had been actually raised up, and had been seen by Simon. 35 So they then related what had happened on their journey, and how they had known him by the way he broke bread.

36 As they were telling them this, he appeared, standing in their midst. "Peace be to you," he said. 37 They were terrified and scared stiff because they thought they were seeing a ghost.

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spirit to be seeing. 38 And he said to them: "Why are you having been troubled and through what deliberations are coming up in your heart? 39 See my hands and my feet, that I am he; touch me and see, because a spirit is not having flesh and bones just as you are seeing I have." 40 And this having said he showed to them the hands and the feet. 41 But yet their disbelieving from the joy and wondering. He said to them "Are you having something eatable here?" 42 They gave to him a portion of broiled fish, 43 and having taken, he ate in their sight.

44 But he said to them: "These my words which I spoke to you still being together with you, that it is necessary to be fulfilled all having been written in the Law of Moses and in the Prophets and Psalms about me." 45 Then he fully opened up of the mind of them to be [putting together] [understanding] the Scriptures.

46 And he said to them that "thus it has been written, the Christ to suffer and to rise from the dead on the third day, 47 and to be preached upon his name, reformation* to releasing of sins to all the nations beginning at Jerusalem; 48 you are witnesses of these things. 49 And look I am sending out my Father's promise upon you; your yourselves sit down in the city until you may be endowed with power from on high."

50 But he led them out until to Bethany and having lifted up his hands he spoke well to them. 51 And it happened in his to be speaking well to them, he stood away from them and he was carried up into heaven. 52 And having prostrated themselves to him, they returned into Jerusalem with great joy. 53 And they were always in the temple praising God.

38 "Why are you so distressed, and have so many doubts within you?" he asked. 39 "You can see by my hands and feet that I am he; touch me and see! A ghost does not have flesh and bones such as you see I have." 40 He then displayed his hands and feet to them, 41 but they still could hardly believe it from sheer joy and wonder. "Have you something to eat here?" he asked. 42 They gave him a piece of broiled fish, 43 and he took it, and ate it there in front of them.

44 Then he said: "These are the things that I told you when I was still with you, that everything written about me in the Law of Moses, the Prophets and the Psalms must be fulfilled." 45 Then he started to explain it all in detail applying Scripture after Scripture.

46 "So that was what was written," he concluded. "Christ had to suffer but rise from the dead on the third day. 47 After this, preaching to all nations would be done in his Name starting at Jerusalem, urging all to change their lives to get forgiveness for their shortcomings. 48 You are now witnesses of this. 49 Soon I shall send you what my Father promised, so wait here in the city until you are endowed with power from heaven."

50 Then he led them out until they reached Bethany. Raising his hands he wished them all well, 51 Then as he was speaking, he stood to one side and began to be bourne upward to heaven. 52 They prostrated themselves before him; and then they returned to Jerusalem. 53 After this they could always be found in the temple, praising God.

John 1

Chapter 1

In a beginning* was the [Marshal]* [Word] and the [Marshal]* [Word] was with the God and the [Marshal]* [Word] was a god*. 2 This one was in a beginning with the God. 3 All came to be through him, and apart from him not even one thing came to be which has come to be.

4 In him was life and the life was the light of men; 5 and the light is shining in the darkness and the darkness did not [lay hold of] [comprehend] it. 6 A man came to be having been sent from God, his name, John; 7 This one came into witness so that he may witness about the light so that all may believe through him. 8 That one was not the light, but so that he may witness about the light, 9 That was the true light enlightening every man coming into the world.

10 He was in the world and the world through him came to be, but the world did not learn to know him. 11 He came into his own, but his own did not receive him. 12 But as many as received him he gave to them authority to become children of God, to those believing in his name, 13 who, not out of bloods, nor out of fleshly will, nor out of man's will, but out of God were generated.

14 And the Marshal* became flesh and encamped among us and we viewed his glory, a glory as an only generated one from a father, full of graciousness* and truth.

15 John is witnessing about him and he has cried out saying: "This one was the one having said 'The one coming behind me, has come to be in front of me, because he was first of me,'" 16 because out of his fullness we all received, and graciousness* against graciousness. 17 Because the Law was given through Moses, the graciousness* and the truth through Jesus Christ came to be. 18 No-one has seen God at any time; an only generated god, the one being in the bosom of the Father, that one [led to] [explained] him.

19 And this is the witness of John when Jews out of Jerusalem, priests and Levites sent to him so that they may ask him: "Who are thou?". 20 And he confessed and did not deny, and he confessed that "I am not the Christ." 21 And they questioned him: "What therefore? are thou Elijah?" and he is saying: "I am not". "Are thou the Prophet?" and he answered: "No". 22 Therefore they said to him: "Who are thou? so that we may give an answer to those having sent

Chapter 1

At the beginning of Creation, there dwelt with God a mighty spirit, the Marshal, who produced all things in their order. 2 He was there at the beginning with God, 3 and everything came into existence by means of him. Apart from him not a single thing that exists came into being.

4 The life within him gave hope for all of mankind, 5 which shone like a light through the ignorance and prejudice that failed to quench it. 6 God sent a man named John as a witness 7 to testify about that light, so that his testimony might engender faith in all. 8 He himself was not the light, but he testified about the true light 9 that was to enlighten all who are living.

10 Although that light was in the world and he actually made the world, the world did not want to know him. 11 He came to his own people, and even they did not receive him. 12 Yet as many as did receive him and put faith in what he was, he gave the opportunity to become children of God. 13 But not according to ethnic descent, nor from sexual desire, in fact not by the will of man at all, but by being produced by God.

14 So the Marshal became human and lived among us, and we were able to observe his nobility, a nobility that befits a Father's only Son, always gracious and truthful.

15 John testified about him when he called out: "This is the one I told you about: 'The one coming after me has come before me, because he was the first, long before me.'" 16 We have indeed received out of his magnanimity, gracious favour upon gracious favour. 17 This graciousness and truth shown by Jesus Christ was actually a result of the Law of Moses. 18 And while no-one has ever seen God, he has been revealed by a mighty one close to him, who was the only one he actually produced.

19 This was John's testimony when priests and Levites sent Jews from Jerusalem to ask John: "Who are you?" 20 He freely confessed without making any claim: "I am not the Christ." 21 "What then, are you Elijah?" they asked. "I am not," he answered. "Then are you the Prophet?" "No," he replied. 22 "Well who are you?" they persisted, "tell us who you say you are, so that we can answer those who sent us." 23 "I am a voice calling out loudly in the wilderness: 'Level out the

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us; what are thou saying about thyself?" 23 He said: "I, a voice calling loudly in the wilderness: '[Straighten] [level* out] the way of [the Lord] [YHVH]*' just as Isaiah the prophet said."

24 And those having been sent were out of the Pharisees. 25 And they questioned him and said to him: "Why therefore are thou baptizing if thou are not the Christ nor Elijah, nor the Prophet?" John answered them saying: 26 "I am baptizing in water, among you is standing one of whom you are not aware. 27 Behind me is coming one of whom I am not worthy so that I may loosen the straps of his sandal." 28 These things happened in Bethany the other side of Jordan where John was baptizing.

29 On the morrow he is looking at Jesus coming to him and he is saying: "See the Lamb of God the one lifting the sin of the world. 30 This is the one about whom I said: 'Behind me is coming a man who has come to be in front of me, because he was first of me.' 31 And I was not aware of him, but so that he may be manifest to Israel through this, I came baptizing in water." 32 And John witnessed saying that: "I have viewed the spirit descending as a dove out of heaven and it remained upon him; 33 and I was not aware of him but the One having sent me to be baptizing in water, that One said to me: 'Upon whomever you may see the spirit descending and remaining upon him, this one is baptizing in holy spirit.' 34 And I have seen, and I have testified that this is the Son of God."

35 On the morrow again John had stood and two out of his disciples, 36 and having looked on Jesus walking around he is saying: "See the Lamb of God." 37 And his two disciples heard him speaking, and they followed Jesus.

38 But Jesus having turned and having viewed them following he is saying to them: "What are you seeking?" But they said to him: "Rabbi," which with being translated is being said 'teacher', "where are you staying?" 39 He is saying to them: "Be coming and you will see."

They came therefore and saw where he was staying and they stayed with him that day. It was as the tenth hour. 40 Andrew was the brother of Simon Peter, one out of the two with John having heard and having followed him; 41 First he is finding this his own brother Simon and he is saying to him: "We have found the Messiah!" which is with being translated 'Christ'. 42 He led him to Jesus. Having looked on him Jesus said: "Thou are Simon the son of John, thou will be

way of Jehovah', just as the prophet Isaiah said," he replied.

24 Now those that were sent were from the Pharisees 25 so they questioned him further: "Why then do you baptize if you are not the Christ, Elijah or the Prophet?" 26 "I baptize in water," John admitted, "but standing in your midst at this moment is one of whom you are not aware; 27 he will come after me, and I am not worthy even to loosen the straps of his sandals." 28 All this happened where John was baptizing, at the Bethany that was on the opposite side of the Jordan.

29 The next day he saw Jesus coming toward him so he said: "See the Lamb of God, the one relieving the world of its failings. 30 This is the one I told you of: 'The one coming after me has come before me, because he was the first, long before me.' 31 I was not aware of who he really was, but I came baptizing in water so that he would become known to Israel." 32 Then John testified: "I actually saw the spirit descending like a dove out of heaven, and it alighted and stayed upon him. 33 Until then I was not aware of who he was, but the One who commissioned me to baptize in water, He told me: 'On whomever you see the spirit alighting and staying, he is the one who will baptize in holy spirit'. 34 Well, I have seen it, and I can testify, that he is the Son of God."

35 The following day John was again standing there with two of his disciples. 36 Seeing Jesus walking by he said: "See the Lamb of God." 37 When his two disciples heard him say that, they started to follow Jesus.

38 Jesus turned and saw them following him, so he asked: "What are you looking for?" "Rabbi", they said, (which means 'teacher') "where are you staying?" 39 "Come and see," he replied. So they followed him, saw where he was staying, and stayed with him for rest of the day until about four o'clock in the afternoon.

40 One of these two disciples that heard what John had said and followed him, was Andrew, the brother of Simon Peter. 41 He went looking for his brother Simon and declared: "We have found the Messiah!" (which means 'Christ'), 42 whereupon he led him to Jesus. Jesus regarded him for a moment then said: "So you are John's son, Simon; from now on you will be called Cephas," (which

John – 1-2

called Cephas", which being translated is 'Peter'.

43 On the morrow he wanted to go out into Galilee. And he is finding Philip, and Jesus is saying to him: "Follow me". 44 But Philip was from Bethsaida out of the city of Andrew and Peter. 45 Philip is finding Nathanael and is saying to him: "We have found whom Moses wrote in the Law, and the prophets, Jesus the son of Joseph, the one from Nazareth." 46 And Nathanael said to him: "Is anything good able to be out of Nazareth?" Philip is saying to him: "Be coming and see."

47 Jesus saw Nathanael coming toward him and he is saying about him: "See truly an Israelite in whom is no guile". 48 Nathanael is saying to him: "From where are you knowing me?" Jesus answered and said to him: "Before Philip to call thee under the fig tree I saw thee." 49 Nathanael answered him: "Rabbi, thou are the Son of God, thou are King of Israel." 50 Jesus answered and said to him: "Because I said to thee that I saw thee down under the fig tree are thou believing? greater than these you will see." 51 And he is saying to him: "Truly truly I am saying to you all, you will see the heaven having been opened and the angels of God ascending and descending to the Son of Man."

Chapter 2

And on the third day a wedding took place in Cana of Galilee, and the mother of Jesus was there. 2 But Jesus also was called and his disciples to the wedding.

3 And having become short of wine, the mother of Jesus is saying to him: "They are not having any wine". 4 And Jesus is saying to her: "What to me and to thee woman?* my hour is not yet arriving. 5 His mother is saying to the servants: "Whatever he may say to you, you do."

6 But there were six water jars of stone just lying for the ritual cleansing of the Jews, having space for two or three measures each. 7 Jesus is saying to them: "Fill the water jars with water", and they filled them until the brim. 8 And he is saying to them: "Draw out now and bring to the master of the feast", and they brought.

9 But as the master of the feast tasted the water having become wine, and he was not aware from where it is, -but the servants, the ones having drawn out the water were aware-, the master of the feast is calling to the bridegroom, 10 and is saying to him: "Every man is placing the fine

means Peter).

43 The next day he felt like going out into Galilee; and there he found Philip; so Jesus invited him: "Be my follower". 44 Now Philip was from Bethsaida, the same city as Andrew and Peter. 45 Philip then found Nathanael, "We have found the one that Moses wrote about in the Law, and the prophets," he said, "It is Jesus, the son of Joseph from Nazareth." 46 "Can anything good come out of Nazareth?" Nathanael asked dubiously. "Come along and see", Philip urged him.

47 When Jesus saw Nathanael coming he said: "Now there is a true Israelite, one in whom there is no guile." 48 "How do you know me?" Nathanael asked him. "I saw you before Philip came to call you, when you were under the fig tree," Jesus replied. 49 "Rabbi, you must be the Son of God, the king of Israel," Nathanael declared. 50 "Do you believe in me just because I told you I saw you when you were under the fig tree?" Jesus responded, "you will see much more than this." 51 Then he continued: "I tell you all for an absolute certainty, you will see the heavens opened and God's angels ascending and descending to the Son of Man."

Chapter 2

Three days later a wedding took place in Cana of Galilee. Jesus' mother was present 2 and Jesus and his disciples had also been invited.

3 As they were getting short of wine, Jesus' mother remarked to him: "They have run out of wine." 4 "What is that to do with us, woman?" he retorted, "my time hasn't come yet." 5 But his mother told the servants: "Do whatever he tells you."

6 Six stone water jars had been placed for the ritual Jewish washing ceremony, each having a capacity of two or three measures. 7 "Fill those jars with water", Jesus told them; so they filled them, right up to the brim. 8 "Now draw some out, and take it to the master of the feast," he instructed; and they did so.

9 Now the master of the feast tasted some of the water that had become wine, but was not aware from where it had come, only the servants who drew it out knew that. He called the bridegroom over: 10 "I say, most people put out the best wine first, then when everyone's inebriated they bring

John 2-3

wine first, and whenever they may become intoxicated, the inferior; you have preserved the fine wine until right now."

11 This Jesus did as a beginning of the signs in Cana of Galilee, and he manifested his glory, and his disciples believed in him. 12 After this he went down into Capernaum, he and his mother and his brothers and disciples, but they did not stay many days there.

13 And the passover of the Jews was near, and Jesus went up into Jerusalem. 14 And he found in the temple, those selling cattle and sheep and doves, and small-change dealers sitting. 15 And having made a scourge out of rope of rushes he threw all out of the temple, and the sheep and the cattle, and he poured out the coins of the coin changers and he overturned the tables. 16 And to those selling doves he said: "Remove these things from here, do not make the house of my Father a house of commerce." 17 His disciples remembered that it is having been written: "The zeal of thy house will consume me."

18 Therefore the Jews answered and said to him: "What sign are thou showing to us because thou are doing these things?" 19 Jesus answered and said to them: "Loose this sanctuary, and in three days I will raise it." 20 Therefore the Jews said: "Forty six years was built this sanctuary, and thou in three days will raise it up?" 21 But that one was saying about the sanctuary of his body. 22 When therefore he was raised up out of the dead, his disciples remembered that he was saying this, and they believed the Scripture and the word which Jesus said.

23 But as he was in Jerusalem in the passover in the festival, many believed in his name, viewing his signs which he was doing. 24 But he, Jesus, was not trusting himself to them through him to be knowing them all, 25 and because he was having no need so that anyone should testify what was in man.

Chapter 3

But there was a man out of the Pharisees, Nicodemus his name, a ruler of the Jews. 2 He came to him by night and said to him: "Rabbi, we are aware teacher, that thou have come from God; for no-one is able to do the signs which thou are doing if God may not be with him." 3 Jesus answered and said to him: "Truly, truly I am saying to thee, if ever anyone may not be generated from above, he is not able to see the

out the mediocre stuff; you've kept the best wine till now."

11 This was the first of the miracles Jesus performed in Cana of Galilee thereby manifesting his power, and convincing his disciples. 12 After that he went down into Capernaum with his mother, brothers and disciples, but they didn't stay very long there.

13 The Jewish passover was near so Jesus went up to Jerusalem. 14 On entering the temple he found men selling cattle, sheep and doves, and dealers in small change had stationed themselves there. 15 Making a whip from a rope of rushes, he drove them all out of the temple along with the sheep and cattle. He scattered the piles of coins and overturned the money changer's tables. 16 "Get those things out of here", he ordered the dove sellers, "and don't turn the house of my Father into an emporium." 17 This reminded the disciples of the text: "The zeal for your house has consumed me."

18 However the Jews demanded: "What proof can you show that you have the right to do this?" 19 "Demolish this sanctuary and in three days I will raise it up again," he answered. 20 "It took forty six years to build this sanctuary," they retorted, "and will you rebuild it in three days?" 21 But he was referring to the sanctuary of his body. 22 After he had been raised from the dead, his disciples remembered that he had said this, and they put faith in the Scriptures and what he had said.

23 While he was in Jerusalem for the festival of the passover, many believed in him when they saw the miracles he was doing. 24 But Jesus didn't trust them, for he knew what they all were. 25 He had no need for anyone to warn him about human nature!

Chapter 3

One night a man named Nicodemus who was a Pharisee and a temple overseer, came to see Jesus. 2 "Rabbi", he said, "we are aware that you are a teacher sent by God, for no-one could perform the miracles that you do unless God was with him." 3 "Yes indeed," Jesus replied, "and I tell you this too, unless anyone is born from above he cannot see the Kingdom of God." 4 "But how can a man be born if he is old?" Nicodemus objected,

John 3

Kingdom of God." 4 Nicodemus is saying to him: "How is a man able to be generated being an old man? he is not able to enter into the cavity of his mother a second time to be generated."

5 Jesus answered: "Truly, truly I am saying to thee, if anyone may not be generated out of water and spirit he is not able to enter the Kingdom of God. 6 That having been generated out of the flesh is flesh, and that having been generated out of the spirit is spirit. 7 Do not be puzzled because I said to thee 'it is necessary for you to be generated from above'. 8 The wind blows where it wishes and the sound of it thou are hearing, but thou are not aware from where it is coming and where it is leading down, thus is everyone having been generated out of the spirit."

9 Nicodemus answered and said to him: "How are these thing able to occur?" 10 Jesus answered and said to him: "Thou are a teacher of Israel thou are not knowing these things? 11 Truly, truly I am saying to thee, that of which we are aware, we are speaking, and what we have seen we are testifying of, and our testimony you all are not receiving. 12 If things on earth I said to you all, and you are not believing, how will you believe if ever I should say to you heavenly things? 13 And no-one has ascended into heaven except the one having descended out of heaven, the Son of Man.

14 "And just as Moses raised high the serpent in the wilderness thus is necessary the Son of Man to be raised high, 15 so that all believing in him may have agelasting life. 16 For thus God loved the world, so that he gave the only generated Son, so that everyone believing in him may not be destroyed but may have agelasting life. 17 For God sent not the Son into the world so that he should judge the world, but so that the world may be saved through him. 18 The one believing in him is not being judged; the one not believing already has been judged, because he has not believed in the name of the only generated Son of God. 19 But this is the judgement: that the light has come into the world and men loved darkness rather than light, for their works were wicked. 20 For everyone practising evil hates the light so that his works may not be [put to shame] [exposed] 21 but the one performing the truth is coming to the light so that his works may be manifest that in God they are having been worked."

22 After this Jesus and his disciples came into the Judean land and there he was spending time

"he cannot go back into his mother's womb to be born a second time."

5 "Yet I tell you for certain," Jesus insisted, "if anyone is not born from water and spirit he cannot enter the Kingdom of God. 6 What is born from the flesh is flesh, and what is born from the spirit is spirit. 7 Don't let it puzzle you because I said 'you must be born from above' 8 The wind blows wherever it wants to, and although you hear its sound, you have no idea from where it comes or to where it goes. That is how it is with all those who have been born from the spirit."

9 "Yes but how does this actually happen?" Nicodemus persisted. 10 "Are you a teacher in Israel and yet do not know all this?" Jesus chided. 11 "I tell you this quite positively, we are speaking of things we know, and testify to things we have actually seen, but you Pharisees will not accept our testimony. 12 If I tell you about earthly things and you don't believe them, how can you believe if I should tell you of heavenly things? 13 For no-one else has entered heaven except the Son of Man who came down from heaven.

14 "But just as Moses raised high the serpent in the wilderness, so must the Son of Man be raised high, 15 so that everyone putting faith in him may gain everlasting life. 16 That shows just how much God loved the world, He gave the only Son he produced, so that all those who put faith in him may not be destroyed, but may live forever. 17 God did not send his Son to condemn the world, but rather that the world may be saved by him. 18 No-one putting faith in him is condemned, but anyone not having faith is condemned already, because he did not put faith in the role of God's only produced Son. 19 So condemnation resulted because light came into the world and men preferred the darkness to the light because their deeds were wicked. 20 Everyone who practises evil, avoids the light to prevent his shameful deeds being exposed. 21 But anyone who does what is truthful, welcomes the light so that his deeds are seen to be backed by God."

22 After this Jesus went out with his disciples and spent some time with them in the region of Judea,

John 3-4

with them and he was baptizing. 23 But also was John baptizing in Aenon near Salim, because many waters were there, and they were coming by and they were being baptized, 24 for John was not yet having been cast into prison.

25 There happened therefore a finding out of John's disciples with a Jew about ritual cleansing. 26 And they came to John and said to him: "Rabbi, he who was with thee the other side of the Jordan for whom thou have testified, see, this one is baptizing and all are going to him."

27 John answered and said: "A man is quite unable to receive a thing unless it may have been given to him out of heaven. 28 Again, you are witnessing that I said I am not the Christ, but that having been sent, I am before that one. 29 The one having the bride is the bridegroom, but the friend of the bridegroom, the one having stood and is hearing him, for joy he is rejoicing due to the voice of the bridegroom. Therefore, this joy of mine has been fulfilled. 30 It is necessary for that one to be increasing but me to be decreasing."

31 The one coming from above is up above all. The one being out of the earth is out of the earth and he is speaking out of the earth; the one coming out of heaven is up above all. 32 What he has seen and heard, to this he is testifying, but no-one is receiving his testimony. 33 The one having received his testimony [sealed] [confirmed] that God is true. 34 For whom God sent, the sayings of God are speaking, for not out of a measure is he giving the spirit. 35 The Father is loving the Son and he has given all into his hand. 36 The one believing in the Son is having life everlasting; but the one disobeying the Son will not see life, but the God's displeasure is staying on him.

Chapter 4

As the Lord then knew that the Pharisees heard that Jesus is making and is baptizing more disciples than John, 2 although indeed Jesus himself was not baptizing, but his disciples, 3 he disengaged Judea and he went away again into Galilee. 4 But it was necessary for him to be crossing through Samaria. He is coming therefore into a city of Samaria called Sychar, near the plot which Jacob gave to his son Joseph, 6 and there was Jacob's spring. Jesus then having wearied out of the journey, was sitting thus upon the spring; it was the sixth hour.

supervising baptisms. 23 John was also baptizing at Aenon near Salim where there was a great deal of water, and people were coming there to be baptized. 24 This was before John had been thrown into prison.

25 John's disciples discovered this situation during a discussion with a Jew over ritual cleansing. 26 So they approached John: "Rabbi," they said, "you know that man that was with you on the other side of the Jordan, the one for whom you testified, well, he is also baptizing, and everyone is going to him."

27 "A man cannot receive a single thing unless it has been given to him out of heaven," John replied. 28 "Now you are witnesses of what I said, that I am not the Christ, but that I was sent on ahead of him. 29 The one who has the bride is the bridegroom; the friend of the bridegroom just stands and listens, yet with gladness he rejoices to hear the bridegroom's voice. Well, this is my joy, which has now been fulfilled. 30 He must go on increasing while I am decreasing."

31 So then, the one who came from above is above everything. One who is from the earth has earthly interests and talks about earthly things, but the one from heaven is above all this. 32 Yet though he testifies to what he has seen and heard, no-one accepts his testimony. 33 But the one who does accept it proves that God is true 34 because the one that he sent speaks God's pronouncements, and he doesn't sparingly measure out the spirit. 35 The Father loves the Son and has given everything over to him, 36 so he who puts faith in the Son has everlasting life, whereas the one disobeying the Son will not gain life, but the God's displeasure will descend upon him.

Chapter 4

Jesus knew that the Pharisees had heard he was making and baptizing more disciples than John, 2 although the disciples did the actual baptizing, not him. 3 He therefore took himself off from Judea to go back to Galilee. 4 To get there he had to go through Samaria. 5 So he eventually came to the Samaritan city of Sychar, near the plot of land that Jacob gave to his son Joseph, 6 in which was Jacob's well. It was midday, and Jesus, tired out from the journey, sat down on the edge of the well.

John 4

7 A woman is coming out of Samaria to draw water. Jesus is saying to her: "Give to me to drink", 8 for his disciples had gone away into the city so that they may buy food. 9 The Samaritan woman is saying therefore to him: "How thou being a Jew, from me to drink are asking, of a woman being a Samaritan?" for Jews are not having dealings with Samaritans.

10 Jesus answered and said to her: "If thou was aware of the gift of God and who is the one saying to thee 'give to me to drink' thou would have asked him and he would have given to thee living water." 11 She is saying to him: "Lord, no pail are thou having and the well is deep, from where then are thou having the living water? 12 Thou are not greater than our father Jacob who gave to us the well, and he drank out of it also his sons and his flocks."

13 Jesus answered and said to her: "Everyone drinking out of this water will thirst again; 14 but whoever may drink out of the water of which I shall give to him, will never again thirst to the age, but the water which I shall give to him will become in him a spring of water springing up to agelasting life." 15 The woman is saying to him: "Lord, give me this water so that I may not thirst neither keep coming through hither to be drawing."

16 He is saying to her: "Go down to call thy husband and come hither." 17 The woman answered and said to him: "I am not having a husband." Jesus is saying to her: "Well thou said that 'a husband I am not having' 18 for five husbands thou had, and now whom thou are having is not thy husband; this thou have said truly."

19 The woman is saying to him: "Lord, I am seeing that thou are a prophet. 20 Our fathers worshipped in this mountain and you are saying that in Jerusalem is the place where it is necessary to be worshipping." 21 Jesus is saying to her: "Believe me woman, that an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. 22 You all worship of what you are not aware, we worship of what we are aware, because salvation is out of the Jews; 23 but an hour is coming and is now when the true worshippers will worship the Father in spirit and in truth, for also the Father is seeking such ones worshipping him. 24 God is a spirit, and those worshipping him, in spirit and in truth it is necessary to be worshipping." 25 The woman is saying to him: "I am aware that Messiah is coming, the one being

7/8 A Samaritan woman arrived to draw water. His disciples had gone off to the city to buy food so Jesus asked her, "Give me a drink". 9 "How is this then?" she responded, "you a Jew asking for a drink from me, a Samaritan woman?" This was because Jews and Samaritans have nothing to do with each other.

10 "If you realised what God's gift was, and who it was that was asking you for a drink, you would have asked him for living water, and he would have given it to you," Jesus answered. 11 "But sir," she said, "you have no bucket and the well is deep, so where would you get living water? 12 You are not greater than our father Jacob who gave us this well, yet it was good enough for him, and his sons, and their flocks."

13 "Everyone drinking of this water will get thirsty again," Jesus told her, 14 "but whoever may drink from the water that I shall give him, will never get thirsty again, -ever. The water I give will become a spring inside of him, gushing up to give everlasting life." 15 "Sir, give me some of this water," asked the woman, "then I won't get thirsty, nor will I have to keep coming over to this place to draw water."

16 "Go call your husband and come back here," Jesus told her. 17 "I have no husband," she replied. "You have said well that you have no husband, 18 for you have had five husbands, and the one you have at present is not your husband at all," Jesus said, "you have spoken the truth."

19 "Sir," exclaimed the woman, "I can see you are a prophet. 20 I wonder though, why our fathers worshipped in this mountain, yet you Jews say that it is only in Jerusalem that one can worship." 21 "Believe me woman," Jesus responded, "the time is coming when people won't need to come to this mountain nor to Jerusalem to worship the Father. 22 In any case, Samaritans are not aware of who they are worshipping, but we are aware of whom we worship, and salvation is from the Jews. 23 But the time is coming and is here already, when true worshippers will worship the Father in spirit and in truth anywhere. These are the sort of worshippers the Father wants. 24 God is a spirit and those worshipping him must worship in spirit, and in truth." 25 "I am aware that Messiah is coming, the one they call Christ," said the woman, "perhaps he will explain it all to us when he

John 4

called Christ; whenever he may come, that one will proclaim all to us." 26 Jesus is saying to her: "I am the one speaking to thee."

27 And at this his disciples came and were puzzled because he was speaking with a woman. Certainly no-one said: "What are thou seeking?" or "Why are thou speaking with her?" 28 The woman then let go her water jar and went away into the city, and is saying to the men: 29 "Come! see a man who said to me all which I did; perhaps this is the Christ?" 30 They came on out of the city and they were coming to him.

31 In the meantime the disciples were asking him saying: "Rabbi, eat". 32 But he said to them: "I am having food to eat of which you are not aware." 33 The disciples were therefore saying to each other: "Did anyone bring him anything to eat? 34 Jesus is saying to them: "My food is so that I may do the will of the One having sent me and I may finish his work.

35 "Are you not saying that 'Yet four months it is and the harvest is coming?' Look, I am saying to you, raise your eyes and view the fields that white they are to harvest already*. 36 The one harvesting is receiving a [wage] [reward] and is gathering fruit into everlasting life, so that the one sowing may rejoice as one with the one harvesting. 37 For in this the word is true that another is the one sowing and another the one harvesting. 38 I sent you to be harvesting which you have not grown weary; others have got weary and you have entered into their weariness."

39 But out of that city many believed in him of the Samaritans through the word of the woman testifying that 'He said to me all which I did'. 40 As therefore the Samaritans came to him and were requesting him to stay with them, he stayed there two days. 41 And many more believed through his word; 42 and to the woman they were saying that "Not now through thy speech we are believing, for the same we have heard and we are aware that this is truly the saviour of the world."

43 But after the two days he went out from there into Galilee, 44 for Jesus himself testified that a prophet in his own father's town is not having honour. 45 When therefore he came into Galilee the Galileans received him having seen all as much as he did in Jerusalem at the festival for they also came into the festival.

46 He came therefore again into Cana of Galilee

comes." 26 "He is talking to you right now," said Jesus, "I am he."

27 At that moment the disciples arrived and were puzzled to find him talking to a woman. Of course no-one asked him: "What did you want?" or "why were you talking to her?" 28 As for the woman, she put down her water jar and hurried off to the city. There she urged the men: 29 "Come and see this man who told me all my life story, could he be the Christ?" 30 So they left the city and came on out to meet him.

31 Meanwhile the disciples were urging him: "Rabbi, have something to eat." 32 But he answered: "I have food to eat which you do not perceive." 33 So the disciples started to whisper to each other: "Did anyone get him anything to eat?" 34 But Jesus said: "My food is for me to do the will of the One who sent me, that I may complete his work."

35 "Would you not say that there are four months to go before harvesttime? But I tell you, open your eyes and look at the fields, see, they are already fully ripe for harvesting. 36 The reaper is getting his reward as he is gathering fruit for everlasting life; so both sower and the reaper are rejoicing as one. 37 In this case it is a true saying that 'one does the sowing but another does the reaping'. 38 I sent you to reap for what you did not get weary. Others did all the hard work, but you got the benefit of their labour."

39 Back in the city, many believed in him because of the woman's report, that he had told her all her life story. 40 So when the Samaritans met up with him and asked him to stay with them, he did so, and stayed for two days. 41 Many more then believed as a result of his teaching. 42 "We no longer believe from what you told us," they told the woman, "we have heard it for ourselves and now we are convinced that he really is the saviour of the world."

43 After the two days, he resumed his journey to Galilee. 44 As Jesus himself testified, a prophet has no honour in his hometown. 45 So when he arrived in Galilee, the Galileans accepted him only because they had seen all that he did while they were at the festival at Jerusalem.

46 So it was he came back to Cana in Galilee

John 4-5

where he made the water wine. And there was in Capernaum a certain royal of whom the son was sick. 47 This one having heard that Jesus is arriving out of Judea into Galilee, came to him and was asking so that he may come down and may heal his son, for he was soon to be dying. 48 Jesus then said to him: "If ever you do not see signs and omens you never ever believe." 49 The royal is saying to him: "Lord, come down before my little boy is to die." 50 Jesus is saying to him: "Go, thy son is living." The man believed the word which Jesus said to him and he was going.

51 But already at his going down, his slaves came to meet him saying that his boy is living. 52 He then inquired by them the hour in which he was getting better. They said to him that yesterday seventh hour, the fever released him. 53 Then the father knew that it was in that hour in which Jesus said to him: "Your son is living;" and he believed, he and his whole household. 54 But this again a second sign Jesus did having come out of Judea into Galilee.

Chapter 5

After these things was a festival of the Jews, and Jesus went up into Jerusalem. 2 But there is in Jerusalem by the sheepgate a bathing pool called in Hebrew Bethzana, having five colonnades. 3 In these a multitude of those who were sick, of blind, of lame, of the withered were lying down. 4** 5 But some man was there, having his sickness thirty eight years. 6 Jesus having seen him lying down, and having known that already he is having much time, is saying to him: "Do thou want to become sound?" 7 The one being sick answered him: "Lord, I am not having a man so that whenever the water may be disturbed, may put me into the pool. But when I am coming, another is going down before me. 8 Jesus is saying to him: "Rise up pick up thy pallet and walk." 9 Straightaway the man became sound, and picked up his pallet and was walking around.

But it was a sabbath on that day. 10 The Jews were then saying to the one having been cured: "It is a sabbath and it is not permitted for thou to pick up the pallet," 11 who answered them: "The one having made me sound that one said to me 'pick up thy pallet and walk.'" 12 They asked him: "Who is the man, the one having said to thee 'Pick it up and walk?'" 13 But the one having been healed was not aware who it is, for Jesus turned aside out of the crowd being in the place.

where he had turned the water into wine. Now a member of the royal household was staying at Capernaum with his son who was very ill. 47 When he heard that Jesus had arrived in Galilee from Judea, he came to him and begged him to come down and heal his son who was on the point of death. 48 "The people here must see miracles before they believe," Jesus remarked to him. 49 "Please come quickly Lord before my little boy dies," the man pleaded. 50 "Go home, your son is alive and well," Jesus told him. The man believed what Jesus said, and departed.

51 As he went on his way, his slaves were already coming to meet him with the news that the boy had recovered. 52 He asked them what the time was when he began to get better. They told him that it was yesterday at an hour past midday, that the fever left him. 53 Then the father knew that it was at the same time that Jesus had told him that his son was alive and well. So he became a believer, he and his whole household. 54 This was the second miracle that Jesus performed, having arrived at Galilee from Judea.

Chapter 5

Some while later the time arrived for one of the Jewish festivals, so Jesus went up to Jerusalem. 2 Now there is in Jerusalem by the sheepgate, a bathing pool called Bethzatha in Hebrew, which has five covered arcades supported by columns. 3 In these could be found a multitude of infirm people, the lame, the blind and those with withered members, just lying about. 5 Among them was a man who had been disabled for thirty eight years. 6 When Jesus saw him lying there and knowing that he had been in that condition for such a long time, he spoke to him: "How would you like to become sound in body again?" 7 "Sir," replied the man, "I don't have anyone to help me into the pool when the water becomes disturbed. By the time I get there someone else has gone down into it before me." 8 "Then get up, pick up your mattress, and walk," Jesus ordered him. 9 Immediately, the man's body became sound, he picked up the mattress and started walking about.

However, it was the sabbath that day, 10 so the Jews complained to the man who was now fit, "You are not allowed to carry your mattress, for it is the sabbath." 11 "But the man who made me sound told me to pick up my mattress and walk," he answered them. 12 "Who is this man, this one who told you to pick it up and walk," they demanded. 13 But the man who had been cured had no idea who it was, for Jesus had turned on his heel and left the crowd.

John 5

14 After these things Jesus is finding him in the temple and said to him: "See thou have become sound, sin no more so that something worse may not happen to thee." 15 The man went off and said to the Jews that Jesus is the one having made him sound. 16 And through this, the Jews were pursuing Jesus because he was doing these things on the sabbath.

17 But he answered them: "My Father keeps working until this moment, and I am working." 18 Through this therefore the Jews were all the more seeking to kill him, because not only was he demolishing the sabbath, but also he was saying God is his own Father, making himself equal to God. 19 Therefore Jesus answered and was saying to them: "Truly, truly I am saying to thee the Son is certainly not able to be doing from himself anything but only something he may see the Father doing; for whatever that one may do, these things also the Son likewise is doing.

20 "For the Father is fond of the Son and he is explaining* to him all that he is doing, and greater works than these he will explain to him so that you may marvel. 21 For just as the Father is raising the dead and is making alive, thus also the Son is making alive which ones he wishes; 22 for neither is the Father judging anyone, but all judgement he has given to the Son, 23 so that all may honour the Son just as they honour the Father. The one not honouring the Son is not honouring Father the One having sent him.

24 "Truly, truly I am saying to you that the one hearing my word and believing the One having sent me, is having an everlasting life, and he is not coming into judgement but has passed over out of death into life. 25 Truly, truly I am saying to you that an hour is coming and now is when the dead will hear the voice of the Son of God and those having heard will live. 26 For just as the Father is having life in himself, thus also to the Son he gave life to be having in himself, 27 and authority to him to be doing judgement, because Son of Man he is. 28 Do not be amazed at this because an hour is coming in which all those in the memorial tombs will hear his voice 29 and will come out, those having done good things into a resurrection of life, those having practised evil into a resurrection of judgement. 30 I am certainly not able to be doing anything from myself, just as I hear I judge, and the judgement of mine is righteous because I am not seeking the will of mine but the will of the One having sent me.

14 Later, Jesus saw him in the temple. "See how fit you are now," he said, "but take care that you do not fall short again or something worse may happen." 15 The man then sought out the Jews and told them that Jesus was the one who had made him sound. 16 This was the reason why the Jews hounded him, because he did these cures on the sabbath.

17 His answer to them was: "My Father works all the time, right up to this moment, so therefore do I." 18 This made the Jews all the more anxious to kill him, because not only was he breaking the sabbath but he was saying that God was his own Father, so making himself equal with God. 19 However Jesus refuted their assertion. "I can assure you that the Son can do nothing by himself at all, but only what he sees the Father doing," he said, "whatever he does, the Son does also.

20 "The Father is fond of his Son, for he explains to him how to do all the things that he does. He will show him how to do even greater works than these, things that will amaze you. 21 For example, just as the Father can raise the dead and make them alive, the Son also can make alive whoever he wishes. 22 Likewise the Father judges no-one but has committed all judging to the Son. 23 Thereby all will honour the Son just as they honour the Father, and whoever does not honour the Son, does not honour the Father who sent him.

24 "I promise you this for certain, whoever listens to me and puts faith in the One who sent me, will have everlasting life. He will not be condemned, for he has left the prospect of death to embrace the hope of life. 25 I can assure you truthfully that a time is coming and is actually here, when the dead will hear the voice of the Son of God and will live. 26 For just as the Father has within himself the power to give life, so he has given that same power to the Son, 27 as well as the authority to judge, because he is the Son of Man. 28 Now do not be amazed over this, but the time is coming when everyone in the tombs will hear his voice 29 and come out. Those who did good things will have a resurrection to life, while those who practised evil things will have a resurrection for judgement. 30 Yet I am not able to do a single thing of myself at all. I judge only according to what I hear; and my judgement is right because I do not follow by own ideas, but the will of the One who sent me.

John 5-6

31 "If ever I testify about myself, my testimony is not true. 32 Another is the one testifying about me and I am aware that the testimony which he is testifying about me is true. 33 You have sent to John and he has testified to the truth, 34 but I am not receiving the testimony by man, I am saying these things so that you may be saved.

35 "That one was the burning and shining lamp, and you were willing to be enjoy his light for an hour. 36 But I am having testimony greater than John, for the works the Father has given to me so that I may complete them, they, the works which I am doing, testify about me that the Father has sent me. 37 And the Father having sent me, that One has testified about me; neither his voice have you heard at any time nor his form have you seen.

38 "His word you are not having staying in you, because that one whom he sent, this one you are not believing. 39 You examine the Scriptures because you expect to be having agelasting life in them; and those are the ones testifying about me, 40 and you are not willing to come to me so that you may have life.

41 "I am not accepting glory from men 42 but I have known you, that the love of God you are not having in yourselves. 43 I have come in the name of my Father and you are not receiving me; if another should come in his own name, that one you will receive. 44 How are you able to believe, receiving glory from one another, and the glory that from the only God you are not seeking?

45 "Do not think that I will lay a charge against you before the Father, the one laying a charge against you is Moses in whom you have hoped. 46 For if you were believing Moses, you were believing ever in me, for about me that one wrote. 47 But if the writings of that one you are not believing how will you believe my sayings?"

Chapter 6

After these things, Jesus went away to the opposite side of the Sea of Galilee, of Tiberias. 2 But a large crowd was following him because they were viewing the signs which he was doing on those being sick. 3 But Jesus went up into the mountain, and there was sitting with his disciples. 4 It was near the Passover the festival of the Jews. 5 Then having lifted up the eyes, and Jesus having viewed that a large crowd is coming to him, he is saying to Philip: "From, where may we buy bread so that these may eat?" 6 But he was saying this trying him, for he was

31 "If ever I should testify about myself, that testimony would be worthless. 32 But someone else has testified concerning me and I know his testimony about me is true. 33 You sent to John and he told you the truth, 34 but I do not rely on any human testimony. Incidentally, I am telling you all this for your own salvation.

35 "John was like a bright shining lamp and you were pleased to enjoy the light he shed for while. 36 But I have testimony even greater than his, for the works the Father has given me to complete, which works I am doing, they are what testify that the Father has sent me. 37 So the Father having sent me, has thus testified about me, although you have never heard his voice nor seen his form.

38 "You do not have his word within you because you do not believe the one he sent. 39 You examine the Scriptures because you think by them you will gain eternal life. But these are the very ones that testify about me, 40 yet you are not willing to come to me so that you may have life.

41 "I do not accept honour from men, 42 but I know very well that you do, because the love of God is not in you. 43 I only came as my Father's representative and you do not accept me, yet if someone came in his own authority you would accept him. 44 But how can you believe me when you are so intent on accepting honour from each other, and have no concern over receiving honour from God by pleasing him?

45 "There is no need for me to accuse you to the Father, because Moses, the one you put so much faith in, accuses you. 46 If you really believed Moses you would believe me because he wrote about me. But if you do not believe Moses, then how can you believe what I tell you?"

Chapter 6

Later, Jesus crossed to the opposite shore of the Sea of Galilee also known as the Sea of Tiberias. 2 A large crowd followed him because they wanted to see him perform miracles on those who were infirm. 3 Jesus went up into the mountain and was sitting there with his disciples, 4 this being about the time of the Jewish festival of the Passover. 5 However, on looking up Jesus saw this large crowd approaching, so he asked Philip: "Where can we buy bread for all these to eat?" 6 Really though he said this just to see what Philip would say, for he was well aware what he was about to

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aware what he was about to do. 7 Philip answered him: "Two hundred denarii of loaves are not enough for them so that each may receive a small piece." 8 One of his disciples, Andrew the brother of Simon Peter, is saying to him: 9 "There is a little boy here who has five barley loaves and two small cooked fish, but what is this into so many?"

10 Jesus said: "Make the men to fall back," for there was much grass in the place. The men therefore fell back, the number as five thousand. 11 Jesus then received the loaves and having thanked, distributed to those lying back, likewise out of the cooked small fishes as much as they wanted. 12 But as they were filled he is saying to his disciples: "Gather together the surplus fragments so that nothing may be wasted." 13 Therefore they gathered together and filled twelve baskets of fragments out of the five loaves of barley which was surplus to those having eaten.

14 Then the men having seen signs that he did, were saying; "This is truly the Prophet, the one coming into the world." 15 Therefore Jesus having known that they are about to be coming and to seize him so that they may make a king, he withdrew again into the mountain, he alone.

16 But as evening occurred his disciples went down on the sea, 17 and having embarked in a boat they were going to the opposite side of the sea into Capernaum. And darkness had already occurred but Jesus not yet had come to them; 18 the sea was being raised high by a great wind blowing. 19 Having rowed then twenty five or thirty stadia, they are seeing Jesus walking on the sea and coming to be near the boat, and they were afraid. 20 But he is saying to them: "It is I, do not be fearing." 21 Then they were willing to receive him into the boat and straightaway the boat came to be upon the land into which they were slowly bringing it.

22 On the morrow, the crowd, the one having stood at the opposite side of the sea, saw that no other little boat was there except one, and that Jesus had not entered with his disciples into the boat, but only his disciples went away. 23 But boats came out of Tiberias, near the place where they ate the bread, the Lord having given thanks. 24 When therefore the crowd saw that Jesus is not there nor his disciples, they embarked into the little boats and came into Capernaum seeking Jesus.

do. 7 "Why, two hundred denarii's worth of bread would not be enough to give everyone even a small piece," Philip answered. 8/9 "There is a little boy here who has five barley loaves and two small cooked fish," remarked Andrew the disciple, who was Simon Peter's brother, "but what is that among so many?"

10 "Get everyone to sit down on the grass," Jesus instructed, for there was a lot of grass there. They did so, and the number of the men alone was about five thousand. 11 Jesus took the loaves, offered thanks, and then distributed them to the crowd reclining on the grass. He did the same with the fish, and all had as much as they wanted. 12 When everyone had had their fill he told the disciples: "Gather up the left-overs so nothing will be wasted." 13 So they collected it all up and filled twelve baskets with the fragments that had been left by those eating from the five barley loaves.

14 When the men saw all the miracles Jesus was performing, they were saying: "Surely this must be the Prophet foretold to come into the world." 15 Jesus though became aware that they were about to come and forcibly make him a king, so he gave them the slip and went alone into the mountain.

16 As evening fell, the disciples went down to the seashore, 17 embarked in the boat, and set off for Capernaum on the opposite side of the sea. It became dark before Jesus came to them, 18 but a strong wind arose that began whipping up the sea. 19 They had rowed about three or four miles when they saw Jesus walking on the sea and approaching the boat. They were terrified, 20 but he called out: "It is I, don't be afraid," 21 at which they let him get in the boat. Soon after this the boat arrived at the shore toward which they had been making such slow progress.

22 The next morning the crowd that stayed on the opposite shore saw that no other boat had been there, except the one in which the disciples had left. However they had not seen Jesus get in, for the disciples had left without him. 23 Boats normally sailed from Tiberias, which was near the place the Lord had given thanks and they had eaten the bread. 24 So when the crowd saw that neither Jesus nor his disciples were there, they embarked in the boats for Capernaum, to try to find Jesus.

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25 And having found him at the opposite side of the sea, they said to him: "Rabbi, when have you come to be here?" 26 Jesus answered them and said: "Truly, truly I am saying to you, you are seeking me not because you saw signs but because you ate from the loaves and were filled. 27 Work not for the food, that is being destroyed, but the food, that is lasting into age-lasting life which the Son of Man will give to you, for this the Father sealed, God."

28 Then they said to him: "What may we do so that we may work the works of God?" 29 Jesus answered and said to them: "This is the work of God, so that you may put faith in whom that one sent." 30 Then they said to him: "What sign therefore are thou doing so that we may see and we may put faith in thee, what are thou working? 31 Our fathers ate manna in the wilderness just as is having been written: 'Bread out of heaven he gave them to eat'."

32 Jesus therefore said to them: "Truly, truly I am saying to you, Moses did not give you the bread out of heaven, but my Father is giving to you the true bread out of heaven. 33 For the bread of God is the one coming down out of heaven and giving life to the world."

34 They then said to him: "Lord, always give us this bread." 35 Jesus said to them: "I am the bread of life, the one coming to me may certainly not hunger, and the one believing in me may certainly not thirst at any time. 36 But I said to you that also you have seen me and you are not believing."

37 "All which the Father is giving to me will come to me, and the one coming to me I will certainly not cast outside, 38 because I have come down from heaven not so that I may do any will of mine, but the will of the One having sent me. 39 But this is the will of the One having sent me, so that all that he has given to me I should not lose out of it but I should resurrect it in the last day. 40 For this is the will of my Father so that everyone observing the Son and believing in him may have age-lasting life and I, even I shall resurrect him in the last day."

41 Therefore the Jews were muttering about him because he said: "I am the bread, the one having come down out of heaven," 42 and were saying: "Is this not Jesus the son of Joseph, of whom we are aware the father and the mother? How now is he saying that 'out of heaven I have come down'?"

25 When they finally located him in a synagogue on the opposite seashore, they asked: "Rabbi, when did you get here?" 26 "I tell you this for certain," Jesus answered them, "you came looking for me, not because you saw miracles, but because you had a free meal. 27 Don't work for food that perishes, but the unperishable food that lasts on into everlasting life; the Son of Man will give it to you, for the Father, God himself, has authorized it."

28 "What then must we do, to do God's work?" they asked. 29 "God's work is to put faith in the one that he sent," he replied. "But what great miracle are you doing for us to see, sufficient to put faith in you?" they insisted. 30 "What are your works apart from producing bread? 31 even our fathers ate manna in the wilderness, for it was written: 'He gave them bread out of heaven to eat'."

32 "I tell you most emphatically, that it was not Moses who gave you the bread from heaven, but my Father who is now giving you the true bread from heaven," Jesus retorted. 33 "The bread of God is the one who came down from heaven to give his life for the world."

34 They then said: "Lord, give us a regular supply of this bread." 35 "I am the bread of life," Jesus then declared, "the one coming to me will certainly not go hungry, and the one believing in me will certainly never get thirsty. 36 As I've told you before, although you have seen me, you still do not believe."

37 "All whom the Father gives to me will come to me; and the one that does come to me I will certainly not cast aside, 38 because I have not come down from heaven to carry out any ideas of my own, but to do the will of the One who sent me. 39 And the will of the One who sent me, is not to lose any of those he has given me, but to resurrect them in the last day. 40 So the will of my Father is that everyone observing the Son and believing in him will have everlasting life, and I myself will resurrect him in the last day."

41 At this the Jews started muttering about him because he said: "I am the bread, the one who came down out of heaven." 42 "Is this not Jesus the son of Joseph?" they asked, "we are aware of who his father and mother are so how is it he is saying: 'I have come down out of heaven'?"

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43 Jesus answered and said to them: "Do not mutter with each other. 44 No-one is able to come to me if not the Father, the One having sent me may [impel] [draw] him, and I shall resurrect him in the last day. 45 It is having been written in the prophets: "And all will be ones taught of [God] [YHVH]"; everyone having heard from the Father and having learned is coming to me. 46 Not that anyone has seen the Father except the One being beside God, this one has seen the Father. 47 Truly, truly I am saying to you the one believing is having life everlasting.

48 "I am the bread of life; 49 your fathers ate in the wilderness and they died; 50 this is the bread, the one out of heaven coming down so that anyone may eat out of it and may not die. 51 I am the bread, the living one having come down out of heaven; if anyone may eat of this bread he will live into the age, and the bread which I shall give is my flesh for the life of the world."

52 Therefore the Jews were disputing with one another saying: "How is this one able to give to us his flesh to eat?" 53 Jesus then said to them: "Truly, truly I am saying to you, if you should not eat the flesh of the Son of Man and should drink his blood, you are not having life in yourselves. 54 The one chewing my flesh and drinking my blood is having everlasting life, and I shall resurrect him in the last day, 55 for my flesh is true food, and my blood is true drink.

56 "The one chewing my flesh and drinking my blood is staying in me and I in him. 57 Just as the living Father sent me, and I am living because of the Father, the one chewing me, that one also will live because of me. 58 This is the bread, the One having come down out of heaven, not just as the fathers ate, and they died, the one chewing this bread will live into the age." 59 These things he said, teaching in a synagogue in Capernaum.

60 Many therefore out of his disciples having heard, said: "This word is hard, who is able to be hearing it?" 61 But Jesus being aware in himself that his disciples are muttering about this, said to them: "Is this stumbling you? 62 what then if you may observe the Son of Man going up where he was at first? 63 The spirit is the thing making alive, the flesh is not helping anything at all; the sayings which I have spoken to you is spirit and is life. 64 But there are some out of you who are not believing." For Jesus was aware from a beginning which ones are those not believing, and who is the one who will give him

43 "Stop muttering to each other," Jesus told them. 44 "No-one can come to me unless the Father who sent me impels him, and I will resurrect him in the last day. 45 It was written in the prophets: 'They all will be ones taught by Jehovah', so all who come to me are those who have heard and learned from the Father. 46 Not that anyone has actually seen the Father, the One who was with God, he alone has seen the Father. 47 So I tell you positively, the one who believes, will have life everlasting.

48 "Indeed, I am the bread of life; 49 your fathers may have eaten manna in the wilderness, but they died. 50 Anyone eating of this bread that comes down out of heaven, will not die. 51 I am the living bread which came down from heaven, and if anyone eats of it he will live forever. The bread that I give for the life of the world, is my flesh."

52 This started the Jews arguing among themselves. "How can he give us his flesh to eat?" they said. 53 "I can assure you, if you do not eat the flesh of the Son of Man or drink his blood, you will not have life within you," Jesus replied. 54 "It is he who feeds on my flesh and drinks my blood who will have everlasting life when I resurrect him at the last day; 55 for my flesh is real food, and my blood is real drink.

56 "The one feeding on my flesh and drinking my blood is united with me and I with him. 57 Just as the Father is alive who sent me, and I am alive because of the Father, so the one feeding on me will live because of me. 58 This is the real bread, the One who came down from heaven, not that which the fathers ate in the wilderness, for they died. The one feeding on this bread will live forever." 59 He said all this while teaching in a synagogue in Capernaum.

60 But when many of his disciples heard it they said: "This sort of talk is hard to take, who can listen to it?" 61 Jesus was aware that his disciples were objecting, so he said: "Does this upset you? 62 what then if you saw the Son of Man ascending to where he was before? 63 It is the spiritual outlook that gives life, a fleshly view is no help at all. All the things I have told you are spiritual and life giving, 64 but there are some of you who do not believe them." For Jesus knew in advance those who did not really believe him, just as he did the one who would betray him. 65 As he said: "This is why I told you that no one can

John 6-7

over. 65 And he was saying: "through this I have said to you that no-one is able to come to me if not it may have been given to him from the Father."

66 From this many out of his disciples went away to the things behind and did not still walk with him. 67 Jesus therefore said to the twelve: "Are you not also wanting to be going?" 68 Simon Peter answered him: "Lord, to whom shall we go? thou have the sayings of everlasting life, 69 we have believed and we have known that thou are the Holy One of God." 70 Jesus answered them: "Did not I choose you, the twelve?, but out of you one is a slanderer." 71 But he was saying of Judas, of Simon Iscariot; for this one was soon to be giving him over, one out of the twelve.

Chapter 7

And after these things Jesus was walking in Galilee for he was not willing to walk in Judea because the Jews were seeking to kill. 2 The festival of the Jews, the Feast of Temporary Shelters*, was near. 3 His brothers therefore said to him: "Go on over from here and go down to Judea so that thy disciples will observe thy works which thou are doing; 4 for no-one hides anything he is doing and is seeking to be in outspokenness. If thou are doing these things, manifest thyself to the world." 5 For none of his brothers were putting faith in him. 6 Jesus is saying therefore to them: "My due time is not yet here, but your due time is always at hand. 7 The world cannot hate you, but it is hating me because I am testifying about it that its works are wicked. 8 You go up to the festival. I am not yet going up to this festival because my due time not yet has been fulfilled." 9 So having said these things to them, he stayed in Galilee.

10 But as his brothers went up to the festival, then also he went up, not manifestly but in secret. 11 The Jews therefore were seeking him in the festival and they were saying: "Where is that one?" 12 And there was much muttering about him in the crowds; ones were saying that he is good, but others were saying: "No, but he is misleading the crowd." 13 Nevertheless no-one was speaking openly about him through the fear of the Jews.

14 But it already being in the middle of the festival, Jesus went up into the temple and was teaching. 15 Therefore the Jews were puzzled, saying: "How has this been aware of letters not having learned?" 16 Then Jesus answered them and said: "My teaching is not mine but of the

come to me unless the Father permits him."

66 Because of this though, many of his disciples returned to their former course and would not walk any longer with him. 67 So Jesus said to the twelve: "Do you want to go too?" 68 But Simon Peter spoke up: "Lord to whom shall we go? you have the teachings of everlasting life. 69 We all believe, in fact we know, that you are the Holy One of God." 70 "Did I not choose the twelve of you?" Jesus responded, "Yet one of you is a betrayer." 71 He was referring to Judas the son of Simon Iscariot, who was shortly to betray him, though he was one of the twelve.

Chapter 7

After this Jesus confined his travels to Galilee; he had no desire to travel around Judea because the Jews there were intent on killing him. 2 The Jewish festival, the Feast of Temporary Shelters was near, 3 so his brothers said to him: "Why don't you leave here and go down to Judea so that your disciples can see the things you are doing? 4 No-one hides what he does if he wants publicity; if you are doing all these things, let the world know." 5 At that time none of his brothers had faith in him. 6 So Jesus answered them: "My due time has not yet arrived, but your time could come at any moment. 7 The world has no reason to hate you, but it hates me because I speak out against its wicked deeds. 8 You go on to the festival, I shan't come just yet, because my time is not yet completed." 9 Having said this he stayed behind in Galilee.

10 However, after his brothers left for the festival, he also went, not openly, but in secret. 11 So the Jews were looking for him at the festival and saying: "Where is that man?" 12 There was much surreptitious discussion about him among the crowds, some saying he was good, others that he was misleading people. 13 However no-one dared speak openly about him for fear of the Jewish Pharisees.

14 The festival was half over when Jesus went into the temple and began teaching. 15 This puzzled many of the Jews who said: "How can he be literate when he hasn't been educated at the schools?" 16 "My teaching is not my own, but of the One who sent me," Jesus retorted. 17 "If

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One having sent me; 17 if anyone may be willing his will to be doing, he will know about the teaching, whether out of God it is, or I from myself am speaking. 18 The one speaking from himself is seeking his own glory, but the one seeking the glory of the one having sent him, this one is true and unrighteousness is not in him. 19 Did not Moses give you the Law? yet no-one out of you is doing the Law. Why are you seeking to kill me?"

20 The crowd answered: "Thou has a demon, who is seeking to kill thee?" 21 Jesus answered and said to them: "I did one work and you are all puzzled. 22 Through this Moses has given you circumcision, not because it is out of Moses, but out of the fathers, and in a sabbath you are circumcising a man. 23 If the man is receiving circumcision in the sabbath so that the Law of Moses should not be loosed, are you full of choler because I made a whole man sound in a sabbath? 24 Do not judge according to face, but judge the righteous judgement."

25 Therefore some out of the Jerusalemites were saying: "Is not this one whom they are seeking to kill? 26 yet see he is speaking outspokenly and they are saying nothing to him; did not the rulers sometime truly know that this is the Christ? 27 But we are aware from where this one is, but whenever the Christ, may come, no-one is knowing from where he is."

28 Jesus therefore cried out in the temple teaching and saying: "And of me you are aware, and you are aware from where I am; but I have not come from myself, the One having sent me is true, of whom you are not aware. 29 I am aware of him because I am beside him and that One sent me."

30 They were seeking therefore to lay hold of him, but no-one put a hand on him because his hour had not yet come. 31 But out of the crowd many believed in him and they were saying: "Whenever the Christ may come, he will not do more signs than this one did." 32 The Pharisees heard the crowd muttering these things about him, and sent the chief priests and the Pharisees' underlings so that they might lay hold of him.

33 Therefore Jesus said: "I am with you yet a little time, and I am going to the One having sent me. 34 You will seek me, but you will not find me, and where I am, you are not able to come." 35 Therefore the Jews said to themselves: "Where is this one soon to be going that we will not find him? Into the dispersion* of the

anyone wants to do his will he will be familiar with his teaching, and will soon discern whether I speak from God or my own ideas. 18 Anyone who preaches his own ideas is only seeking credit for himself, but whoever seeks to honour the one who sent him is faithful and has no bad motives. 19 Did not Moses give you the Law? Yet not one of you are keeping it, otherwise, why are you trying to kill me?"

20 "You must have a demon," someone in the crowd shouted, "who is trying to kill you?" 21 "I performed one miracle on the sabbath and you were all upset," Jesus replied. 22 "Moses decreed circumcision, -although it came not from Moses but our forefathers; and because of this you circumcise on the sabbath. 23 So then, if part of a man is ritually mutilated on the sabbath so as not to break the Law of Moses, why are you so angry because I made a complete man sound on the sabbath? 24 So do not pass surface judgements but let your judgement be based on godly principles."

25 Some of those who lived in Jerusalem were saying: "Isn't this the one they are seeking to kill? 26 yet see, he is speaking openly and no-one is saying anything to him. Have perhaps the temple overseers come to accept that he really is the Christ? 27 Yet we are aware from where he comes, yet no-one will know from where Christ comes when he arrives."

28 "Yes you know me and from where I come," Jesus called out, interrupting his teaching in the temple, "but I have not come of my own accord. The One who sent me is real enough, but you wouldn't know him. 29 I know him because I was with him, he was the One who sent me."

30 Because of this they sought to seize him, but no-one actually laid hands on him because his time was not yet due. 31 However, many in the crowd believed him and were saying: "When Christ comes, he will surely not do more miracles than he does." 32 When the Pharisees heard the crowd murmuring these opinions, they sent their underlings with the chief priests to arrest him.

33 "I shall be with you a little while longer, then I am going to the One who sent me," continued Jesus. 34 "You will look for me but you will not find me, for where I will be, you cannot follow." 35 "Where will he soon be going so that we won't be able to find him?" the Jews were asking among themselves. "Will it be to the Jews scattered

John 7-8

Hellenes is he soon to be going, and to be teaching the Hellenes? 36 What is this word which he said? 'You will seek me and you will not find me, and where I am you are not able to come?'"

37 But in the last day, the great, of the festival, Jesus had stood and he cried out saying: "If ever anyone may thirst let him come to me, and let him drink. 38 The one putting faith in me, just as the Scripture said, out of his cavity rivers of living water will flow." 39 But this he said about the spirit which the ones having put faith in him were soon to be receiving; for spirit was not yet because Jesus not yet was glorified.

40 Having heard these words, out of the crowd they were saying that: "This one truly is the Prophet", 41 others were saying: "This one is the Christ". But some were saying: "for not out of Galilee the Christ is coming; 42 did not the Scripture say that out of the seed of David and from Bethlehem the village where David was is the Christ coming?" 43 A division therefore occurred in the crowd through him. 44 But some out of them were wanting to lay hold of him, but no-one put hands upon him.

45 The underlings therefore came to the chief priests and Pharisees and those said to them: "Through what did you not bring him?" 46 The underlings answered: "Never a man spoke thus." 47 The Pharisees therefore answered to them: "Have you also been misled? 48 Not anyone out of the rulers believed in him nor out of the Pharisees. 49 But this crowd, the one not knowing the Law are accursed." 50 Nicodemus is saying to them, the one having come to him previously, being one of them: 51 "Our Law is not judging the man unless it may hear first from him and may know what he is doing." 52 They answered and said to him: "Thou also are not out of Galilee are thou? Search and see that out Galilee a prophet is not being raised."

Chapter 8

1-11*** 12 Then Jesus again spoke to them saying: "I am the light of the world; the one following me may certainly not walk in darkness but he will have the light of life." 13 The Pharisees therefore said to him: "Thou are testifying about thyself; thy testimony is not true." 14 Jesus answered and said to them: "And if I testify about myself, my testimony is true because I am aware from where I came and to where I am going away; but you are not aware from where I am coming or to where I am going

abroad? Does he intend to teach the Gentiles? 36 What did he mean when he said 'You will look for me but you will not find me for where I will be you cannot follow?'"

37 On the last day, the climax of the festival, Jesus stood and called out: "If anyone is thirsty, let him come to me and drink. 38 Rivers of living water will flow from inside of the one putting faith in me, just as the Scripture foretold." 39 He was referring to the holy spirit which those putting faith in him were soon to receive. It had not yet arrived because he had not yet ascended to heaven.

40 When the crowd heard this, some said: "He truly must be the Prophet", 41 others were saying: "He is the Christ", but some objected: "The Christ will not come from Galilee, 42 does not the Scripture say that Christ is a descendant of David and will come from Bethlehem, David's village?" 43 So a division arose in the crowd because of him; 44 some wanted to get their hands on him, but no-one dared.

45 Meanwhile their underlings returned to the chief priests and Pharisees. "Well, why did you not bring him in?" they demanded. 46 "No man ever spoke like he did" they said. 47 "Have you been misled also?" the Pharisees sneered, 48 "not one of the temple overseers have believed him, nor any of the Pharisees. 49 As for the crowd, they are accursed, they have no knowledge of the Law." 50 But one of the Pharisees, Nicodemus, who had previously come to Jesus remonstrated: 51 "Our Law does not judge a man unless it first hears him and finds out what he has done." 52 They rounded on him, "You are not a Galilean also are you? search and see, no prophet ever came of Galilee."

Chapter 8

12 Jesus again spoke to them: "I am the light of the world," he said, "the one who follows me will certainly not walk in darkness but will see the light that leads to life." 13 "You are testifying about yourself so your testimony is not valid," the Pharisees protested. 14 "If I testify about myself, my testimony is perfectly valid because I am aware from where I came and where I am going," Jesus replied. "But you are not aware from where I came, or where I am going. 15 You judge by human standards, but I do not judge anyone. 16 Yet if I do judge, my judgement is true because I

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away. 15 You are judging according to the flesh, I certainly am not judging anyone. 16 But if ever I am judging, my judgement is true, because I am not alone, but I and the Father having sent me.

17 "But in your Law it has been written that the testimony of two men is true. 18 I am testifying about myself, also testifying about me is the Father having sent me." 19 Therefore they were saying to him: "Where is thy Father?" Jesus answered: "Neither me have you discerned, nor my Father; if you had discerned me, then you had also discerned my Father." 20 These sayings he spoke in the treasury, teaching in the temple; but no-one got hold of him because his hour had not yet come.

21 He therefore said again to them: "I am going away and you will seek me; but you will die in your sin, where I am going you are not able to come." 22 Therefore the Jews were saying: "Maybe he will kill himself because he is saying 'where I am going you are not able to come.'" 23 And he was saying to them: "You yourselves are out of the below, I myself am out of the above. You yourselves are out of this world, I am not out of this world. 24 Therefore I said to you that you will die in your sins, for if ever you may not believe that I am, you will die in your sins."

25 Then they were saying to him: "Thou, who are thou?" Jesus said to them: "Why am I speaking to you [at all] [from the beginning]? 26 Many things about you I am having to be speaking and to be judging, but the One having sent me is true, and I, what I heard with him, these I am speaking to the world." 27 They knew not that he was talking to them about the Father. 28 Then Jesus said: "When you may lift up the Son of Man, then you will know that I am, and from myself I am doing nothing, but just as the Father taught me, these things I am speaking. 29 And the One having sent me is with me, he did not leave me alone, because I am doing the things pleasing to him always." 30 By his speaking these things, many believed in him.

31 Therefore Jesus was saying to those Jews having believed in him: "If ever you may stay in the word of mine, you are truly my disciples, 32 and you will know the truth and the truth will free you." 33 They answered to him: "We are seed of Abraham, and to no-one we have been slaves at any time; how are thou saying that 'you will become free?'" 34 Jesus answered them: "Truly, truly I am saying to you, that everyone doing sin is a slave of sin; 35 but the slave is not

am not alone in making it, but the Father who sent me supports me.

17 "However, it is written in your Law that the testimony of two men is true. 18 Well, I testify about myself, but my Father who sent me also testifies about me." 19 "Where is your Father?" they demanded. "You haven't discerned who I am nor my Father," Jesus replied, "if you had, you would have also discerned my Father." 20 He said all this in the treasury, when he was teaching in the temple, but no-one laid hold of him because his time was not yet due.

21 So he continued: "I am going away and you will look for me; but you will die without merit because you cannot come where I am going." 22 "Perhaps he will kill himself because he said 'you cannot come where I am going'" the Jews wondered. 23 "You are from the region beneath, while I am from the region above," Jesus told them, "you are from this world, but I am not from this world. 24 That is why I said you will die without merit; if you do not believe who I am, you will indeed die without merit."

25 "You though, who really are you?" they asked. "Why am I speaking to you at all 26 when there is so much I have to talk over and decide about you;" Jesus exclaimed, "however, the One who sent me is true, and what I am telling the world is what I heard from him." 27 They did not realise that he was talking about the Father. 28 Then Jesus told them: "When you lift up the Son of Man on the stake, then you will know who I am, for I do nothing of my own volition and I speak only what the Father taught me. 29 The One who sent me is with me and has never deserted me because I always do the things that please him." 30 When they heard him saying all this, many believed in him.

31 To these Jews who did believe him he then said: "If you keep following my teaching you truly are my disciples, 32 and you will learn the truth that will set you free." 33 But some retorted: "We are Abraham's children and we have never been slaves to anyone at anytime, so how can you say 'you will become free?'" 34 "I can assure you that everyone who keeps practising his shortcomings becomes a slave to the habit," Jesus answered; 35 "a slave doesn't stay in the house permanently,

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staying in the house into the age, the son is staying into the age. 36 If ever therefore the Son should free you, you will be really free.

37 "I am aware that you are seed of Abraham, but you are seeking to kill me because the word of mine is not finding room in you. 38 What I have seen with the Father I am speaking, and you therefore, what you heard with the father you are doing. 39 They answered and said to him: "Our father is Abraham", Jesus is saying to them: "If you are children of Abraham, you are doing the works of Abraham 40 But now you are seeking to kill me, a man who has spoken to you the truth which I heard with God; this, Abraham did not. 41 You are doing the works of your father." They said to him: "We were not generated out of fornication, one Father we have, God."

42 Jesus said to them: "If God was your father, you were loving me, for from of God I came out and am here, for neither from myself I have come, but that One sent me. 43 Through what the speech of mine are you not knowing? because you are not able to be hearing the word of mine. 44 You, out of the father the Devil you are. and the desires of your father you are willing to be doing. That was a man-killer from a beginning, and in the truth he has not stood, because truth is not in him. Whenever he may speak the lie, out of his own he is speaking because he is a liar and the father of it. 45 But I, because the truth I am saying, you are not believing me. 46 Who out of you is accusing me of sin? if truth I am saying, through what are you not believing me? 47 The one being out from God, the sayings of God are hearing, through this you are not hearing because you are not out from God."

48 The Jews answered and said to him: "Do we ourselves not well say that thou are a Samaritan and thou have a demon?" 49 Jesus answered: "I am not having a demon but I am honouring my Father and you are dishonouring me. 50 But I am not seeking my glory, One is seeking and judging. 51 Truly, truly I am saying to you, if ever anyone observes my word he will certainly not see death into the age."

52 The Jews said to him: "Now we have known that you have a demon. Abraham died and the prophets, and you are saying 'if ever anyone my word should observe he may certainly not taste death into the age'. 53 Are you greater than our father Abraham who died? and the prophets died. Whom are you making yourself?"

but the son does; 36 so if the son should set you free, then you really are free.

37 "I am quite aware that you are children of Abraham, yet you are looking for a way to kill me because my teaching finds no response in you. 38 I speak what I have seen with my Father, while you do what you have heard from your father." 39 "Our father is Abraham," they boasted. "If you were really children of Abraham, you would do what Abraham did," Jesus told them, 40 "but now you are looking for a way to kill me, a man who has told you the truth which I learned from God, this, Abraham certainly did not do! 41 You are doing the deeds of your father." "We were not born out of fornication," they retorted, "we have one Father who is God."

42 "If your Father was God, you would love me," Jesus replied, "for I came from God, and that is how I'm here. It was not my doing that I came, but that of the One who sent me. 43 Why cannot you understand what I am telling you? You just won't listen when I talk to you! 44 You are from your father the Devil, you are, and you are willing to carry out his wishes. He was a murderer from the start and he never was in the truth because there is no truth in him. When he tells a lie he speaks his own because he is a liar and he originated it. 45 But I, when I speak the truth, you do not believe me. 46 Who out of you can find fault with me? so if I speak the truth, why is it you do not believe me? 47 The one who is from God hears the sayings of God, which is why you do not hear them because you are not from God."

48 "Are we not right when we say you are a Samaritan and are possessed by a demon?" challenged the Jews. 49 "I am not possessed by a demon, but I honour my Father," Jesus responded, "yet you dishonour me. 50 I do not seek credit for myself, for there is One looking on and judging. 51 But I can assure you that if anyone observes my teaching he will certainly not see death forever."

52 "Now we know you are possessed by a demon," declared the Jews, "Abraham died and so did the prophets, yet you say that 'if anyone observes my teaching he will certainly not taste death forever'. 53 Are you greater than our father Abraham who died, and all the prophets who died? Just who do you think you are?"

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54 Jesus answered: "If ever I may glorify myself, my glory is nothing, my Father is the One glorifying me, whom you are saying that is your God. 55 You have not known him, but I am aware of him; and if ever I should say that I have not been aware of him, I shall be like you, - a liar. But I have been aware of him, and his word I am observing. 56 Abraham your father rejoiced greatly so that he may see the day of mine, and he saw and rejoiced." 57 Therefore the Jews said to him: "Not yet are you having fifty years, and you have seen Abraham?" 58 Jesus said to them: "Truly, truly I am saying to you, to become before Abraham, I am." 59 Therefore they picked up stones so that they may throw at him, but Jesus hid and went out of the temple.

Chapter 9

And going along he saw a man blind from birth. 2 And his disciples questioned him saying: "Rabbi, who sinned, this one or his parents so that he should be produced blind?" 3 Jesus answered: "Neither this one sinned nor his parents but so that the works of God may be manifest in him. 4 It is necessary for us to be working the works of the One having sent me while it is day; night is coming when no-one is able to be working. 5 Whenever I may be in the world, I am the light of the world."

6 Having said this he spat on the ground and he made clay out of the spittle and he put on the clay upon the eyes. 7 And he said to him: "Go down wash yourself in the pool of Siloam which being translated is 'Having been sent'. He went off therefore and he washed himself and he came seeing.

8 Therefore the neighbours and those observing him formerly that he was a beggar, were saying: "Is not this the one sitting and begging?" 9 Others were saying that this is; others were saying: "No but he is like him." That one was saying that "I am". 10 They therefore were saying to him: "How then were thy eyes opened?" 11 That one answered: "The man, the one called Jesus made clay and he anointed my eyes and he said to me: 'Go down to Siloam and wash yourself'; having gone therefore and having washed myself, I gained sight." 12 And they said to him: "Where is that one?" He is saying: "I am not aware."

13 They are bringing him to the Pharisees, the one sometime blind. 14 But it was a sabbath in which day Jesus made the clay and opened his eyes. 15 Therefore the Pharisees were questioning

54 "If ever I should take credit for myself it would be worthless," Jesus answered, "it is my Father, who you say is your God, is the One who backs me. 55 You have not known him, but I have; and if I ever should say I had not, I would be like yourselves, -a liar. But I have known him and I observe his teaching. 56 Abraham rejoiced greatly at the prospect of seeing my time, in fact he did see it and rejoiced." 57 "You are not yet fifty years old, and have you seen Abraham?" the Jews asked incredulously. 58 "I can assure you that I came into being before Abraham," Jesus replied. 59 At that they picked up stones to throw at him, but Jesus hid, then slipped out of the temple.

Chapter 9

He travelled on after this, and encountered a man who had been blind from birth. 2 His disciples questioned him: "Rabbi, whose fault was it that he was born blind, was it him or his parents?" 3 "Neither he nor his parents," Jesus answered, "but so that God's works may be clearly seen in him. 4 I must do the works of the One who sent me while it is yet day, for the night is coming when no-one can work. 5 As long as I am in the world, I am the light of the world."

6 Having said this, he spat on the ground, made some clay with the spittle, then applied it to the man's eyes. 7 "Now go and wash in the pool of Siloam", he told him. This name incidentally, means 'Having been sent'. Well, he went off and washed, and he returned now able to see.

8 His neighbours and those who had previously seen him begging began saying: "Isn't this the one who used to sit and beg?" 9 "Yes it is", said some, while others said: "No, but he looks like him." "Indeed I am" the man exclaimed. 10 "So how were your eyes opened?" they asked. 11 "That man, the one they call Jesus, made some clay and spread it over my eyes, then he told me: 'Go down to Siloam and wash yourself', so I went and washed myself, then I found I could see!" 12 "So where is he now?" they asked. "I don't know," he replied.

13 They then brought the formerly blind man to the Pharisees. 14 However, the day in which Jesus made the clay and opened his eyes, was a sabbath. 15 The Pharisees questioned him once

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him again how he gained sight. But he said to them: "He put on clay upon my eyes, and I washed myself and I am seeing." 16 Therefore some out of the Pharisees were saying: "This man is not from God because he is not observing the sabbath." But others were saying: "How is a man, a sinner, able to be doing such signs?" and a division was in them. 17 They were saying therefore to the blind again: "What are thou saying about him because he opened thy eyes?" But he said that: "He is a prophet."

18 Therefore the Jews did not believe about him that he was blind and he gained sight, until when they called the parents of him having gained sight, 19 and they questioned them saying: "Is this your son who you are saying that was born blind? How then is he seeing right now?" 20 Therefore his parents answered and said: "We are aware that this is our son and that he was born blind, 21 but how he is seeing now we are not aware, or who opened his eyes we are not aware; ask him, he is having maturity, he will speak about himself."

22 His parents said these things because they were fearing the Jews, for already the Jews had agreed so that if ever anyone may profess him as Christ, from the synagogue he should become. 23 Through this his parents said that he is having maturity, question him.

24 Therefore they called for the man who was blind a second time and said to him: "Give glory to God, we are aware that this man is a sinner." 25 That one therefore answered: "If he is a sinner I am not aware, one thing I am aware, that blind being, right now I am seeing." 26 Then they said to him: "What did he do to thee? how did he open thy eyes?" 27 He answered them: "I said to you already and you did not hear, why do you want to be hearing again? Do not you also want to become his disciples?"

28 And they reviled him and they said: "Thou are a disciple of that one, but we, we are disciples of Moses. 29 We are aware that to Moses God has spoken, but this one we are not aware from where he is." 30 The man answered and said to them: "For in this the puzzle is that you are not aware from where he is, and he opened my eyes. 31 We are aware that God is not hearing sinners, but if ever anyone may be reverencing God and his will he may do, this one he is hearing. 32 Out of the age it was not heard that anyone opened eyes having been born blind. 33 If this one was not from God, he was certainly not able to be doing anything." 34 They

more as to how he gained his sight. So he told them: "He put clay on my eyes, I washed myself, then I could see." 16 "This man cannot be from God because he doesn't observe the sabbath," some of the Pharisees declared. Others demurred, "But how can a man who is not good perform such miracles?" So they were divided. 17 "What do you say about him because he opened your eyes?" they asked the formerly blind man. "He is a prophet" he asserted.

18 Even so the Jews refused to believe that he was blind and had gained his sight, until they called his parents. 19 "Is this your son who you say was born blind?" they asked; "how then is it he can now see?" 20 "We are aware that this is our son and that he was born blind," they replied, 21 "but how it is he can now see and who opened his eyes, we have no idea. Ask him, he is of age, let him speak for himself."

22 His parents said this because they were afraid of the Pharisees for they had already decreed that anyone who professed that Jesus was Christ would be expelled from the synagogue. 23 That is why they said that 'he is of age, ask him'.

24 So they called for the man who had been blind a second time. "Give the credit to God," they told him, "for we are well aware that this man is no good." 25 "If he is no good I was not aware of it," he replied, "all I am aware of is that once I was blind, but right now I can see." 26 They then asked him: "What actually did he do to you? how did he open your eyes?" 27 "I already told you but you didn't listen," he said, "why do you want to hear it again, do want to become his disciples?"

28 At that they reviled him. "You are his disciple, we are disciples of Moses," they retorted. 29 "We are aware that God spoke to Moses, but as for this one we have no idea where he came from!" 30 "Well this really is a puzzle," the man said, "you have no idea where he came from, and yet he opened my eyes. 31 We are well aware that God doesn't hear men who are up to no good, but he does hear those who reverence him and do his will. 32 From the beginning of time it has never been heard before that anyone opened the eyes of one born blind. 33 If he wasn't from God he could have done nothing at all." 34 At this they flared up at him, "You were totally at fault from

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answered and they said to him: "In sins thou were born whole, and are thou teaching us?" and they threw him outside.

35 Jesus heard that they threw him outside and having found him he said: "Are thou believing in the Son of Man?" 36 That one answered and said: "And who is he Lord so that I may believe in him?" 37 Jesus said to him: "Thou have seen him and the one speaking with thee is that one." 38 But he said: "I believe Lord", and he prostrated himself to him. 39 And Jesus said: "Into judgement I came into this world, so that those not seeing may see, and those seeing may become blind." 40 Those out of the Pharisees being with him heard and they said to him: "Are we also blind?" 41 Jesus said to them: "If you may be blind, not ever you were having sin, but now you are saying that we are seeing, your sin remains."

Chapter 10

"Truly, truly I am saying to you, the one not entering through the door into the yard of the sheep but going up from another place, that one is a thief and a rustler. 2 But the one entering through the door is a shepherd of the sheep. 3 To this one the doorkeeper is opening and the sheep hears his voice, and his own sheep he is calling according to name and is leading them out. 4 Whenever he may get out all his own, he is going in front of them, and his sheep are following because they are aware of his voice. 5 But a stranger they will certainly not follow but they will flee from him because they are not aware of the stranger's voice."

6 This simile Jesus said to them, but those did not know what it was that he was speaking to them. 7 Therefore Jesus said again: "Truly, truly I am saying to you, I am the door of the sheep. 8 All, as many as came before me are thieves and rustlers, but the sheep did not hear them. 9 I am the door, if anyone should enter through me he will be saved, and he will go in and he will go out and he will find pasturage. 10 The thief is not coming if not so as he may steal and he may slaughter and he may ruin; I come so that they may have life and they may have plentifully. 11 I am the good shepherd, the good shepherd is putting his soul over the sheep.

12 "The hired hand, of whom the sheep are not his own, not being a shepherd is viewing the wolf coming and lets go of the sheep; and he flees, and the wolf seizes them and scatters. 13 Because he is a hired hand, it is not mattering to him

your birth, and yet you are teaching us?" -and they promptly threw him out!

35 When Jesus had heard that they had thrown him out he found him and asked him: "Do you believe in the Son of Man?" 36 "Who is he sir, that I should believe him?" he asked. 37 "You have seen him and he is speaking to you at this moment," Jesus replied. 38 "Then I do believe sir," he said and prostrated himself before him. 39 "I came into the world to separate the blind that they may see, from the sighted who become blind," Jesus said. 40 On hearing this, certain Pharisees who were present asked: "Are we also blind?" 41 "If you were blind you would be innocent," Jesus told them, "but as you say you see, your guilt stays with you."

Chapter 10

"I tell you it is certain that the one who does not enter the sheep pen through the door, but climbs up another way is a thief and a rustler. 2 The one who goes through the door is the shepherd; 3 the doorkeeper opens to him and the sheep hear his voice. He calls his own sheep by name as he leads them out, 4 then when they are all outside he goes ahead, and they follow him because they recognize his voice. 5 They will certainly not follow a stranger but will run away from him because they do not recognize a stranger's voice."

6 Jesus told them this simile, but they had no idea what he was talking about, 7 so Jesus tried again. "I must emphasize this, that I am the door of the sheep pen. 8 Any that came before me are thieves and rustlers, -all of them, but the sheep didn't listen to them. 9 I am the door, and if anyone enters through me he will be saved. He will come and go and find rich pasture. 10 The thief only comes to steal, and to slaughter and ruin. I came so that they may have life, and have it in full. 11 I am the good shepherd, and a good shepherd will risk his life for the sheep.

12 "The hired hand that does not own the sheep, is no shepherd; when he sees the wolf coming he runs away and leaves the sheep to their fate, so the wolf seizes and scatters them. 13 He has no concern for the sheep because he is a hired hand.

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about the sheep. 14 I am the good shepherd and I am knowing those mine, and those mine are knowing me, 15 just as the Father is knowing me and I am knowing the Father, and my soul I am laying down over the sheep. 16 And other sheep I have which are not out of this sheep yard; and those it is necessary for me to lead, and of my voice they will hear, and they will become one flock, one shepherd.

17 "Through this the Father is loving me, because I am laying down my soul so that I may receive it again. 18 No-one took it from me but I am laying it down it from myself. I have authority to lay it down, and I have authority to receive it again; this is the commandment I received from my Father."

19 A division again occurred among the Jews through these words. 20 But many out of them were saying: "He has a demon and he is raving mad, why are you hearing him?" 21 Others were saying: "These sayings are not of one demonized, a demon is not able to open blind eyes."

22 Then occurred the festival of Renewal in Jerusalem; it was winter. 23 Jesus was walking in the temple in the colonnade of Solomon. 24 Then the Jews surrounded him and were saying to him: "Until when are thou lifting up our souls? If thou are the Christ, say to us outspokenly." 25 Jesus answered to them: "I said to you and you are not believing; the works I am doing in the name of my Father, these testify about me. 26 But you are not believing because you are not out of the sheep of mine. 27 "The sheep of mine, are hearing my voice, and I am knowing them, and they are following me. 28 And I am giving to them life everlasting and they certainly not may be destroyed into the age, and anyone will not snatch them out of my hand. 29 What the Father has given to me is greater than all, and no-one is able to snatch out of the hand of the Father. 30 I and the Father we are one."

31 The Jews again picked up stones so that they may stone him. 32 Jesus answered to them: "I displayed many works to you, good ones from the Father, through what sort of work are you stoning me?" 33 The Jews answered to him: "We are not stoning thee about a good work, but about blasphemy and because thou being a man are making thyself a god."

34 Jesus answered to them: "Is it not having been written in your Law that 'I said you are gods'? 35 If those toward whom the word of God was happening he called gods, and the Scripture

14 I am the good shepherd and I know those who are mine, and those who are mine know me, 15 just as the Father knows me and I know the Father. I will lay down my life for these sheep; 16 and I have other sheep too that are not in this pen, I must lead those as well. They will also respond to my voice, and so they will be all one flock under one shepherd.

17 "This is why the Father loves me because I am laying down my life in order to receive it again. 18 No-one takes it from me, I lay it down quite voluntarily. I have the right to lay it down, and I have the right to receive it again. I received this instruction from my Father."

19 Once again, his words caused a division among the Jews. 20 Many were saying: "He's possessed by a demon, he's raving mad, why listen to him?" 21 But others said: "These are not the sayings of a man who is demonized, anyway, can a demon open blind eyes?"

22 It was now winter, and time for the festival of Dedication in Jerusalem. 23 Jesus was walking in the colonnade of Solomon at the temple 24 when he was surrounded by a group of Jews who demanded: "How long are you keeping us in suspense? if you are the Christ, tell us straight." 25 "I told you but you do not believe," Jesus answered, "the miracles I do in my Father's name, they testify about me. 26 You don't believe because you are not of my sheep. 27 I know my sheep; they hear my voice and they follow me. 28 I will give them everlasting life, and they will never be destroyed for all time to come, because no-one can snatch them out of my hand. 29 Neither can anyone snatch them out of the hand of my Father. These that the Father have given me are more precious than anything else, 30 my Father and I are in complete agreement in this."

31 The Jews again started to pick up stones to stone him. 32 "I performed many works before you, good works from my Father," Jesus said, "for which sort of work are you about to stone me?" 33 "We are not stoning you for a good work," the Jews retorted, "but for blasphemy, because you, a man, are making yourself a god."

34 "But is it not written in your Law 'I said you are gods'?" replied Jesus. 35 "If he called those to whom God's word was directed, gods, -and the Scripture cannot be denied, 36 are you then

John 10-11

is not able to be released, 36 whom the Father sanctified and sent into the world, are you saying that 'thou are blaspheming' because I said I am a Son of God? 37 If I am not doing the works of my Father, do not believe in me; 38 but if I am doing, and if you may not believe in me, believe in the works, so that you may know and you may keep knowing that the Father is in me and I in the Father." 39 Therefore they were seeking again to lay hold of him, and he went out of their hand.

40 And he went away again to the other side of the Jordan, into the place where John was at first baptizing, and he was staying there. 41 And many came to him and they were saying that John did no sign, but all as much as John said about this one was true. 42 And many believed in him there.

Chapter 11

But there was a certain man being ill, Lazarus from Bethany, out of the village of Mary and Martha, her sister. 2 But Mary was the one having anointed the Lord with very expensive perfume and having wiped his feet with her hair, of whom the brother Lazarus was ill. 3 Therefore the sisters sent to him saying: "Lord, see, he whom thou art fond of is being ill." 4 But having heard, Jesus said: "this illness is not to death, but over the glory of God, so that the Son of God may be glorified through it."

5 But Jesus was loving Martha and her sister and Lazarus. 6 Therefore as he heard that he is ill, then he stayed in the place in which he was two days. 7 Then after this he is saying to the disciples: "Let us go into Judea again." 8 The disciples are saying to him: "Rabbi, the Judeans were seeking now to stone thee and art thou going down there again?" 9 Jesus answered: "Are there not twelve hours in the day? If anyone may walk about in the day he is not tripping because this light of the world he sees. 10 But if anyone walks about in the night, he is tripping because the light is not in him."

11 He said these things and after this he is saying to them: "Lazarus our friend has laid down to rest, but I am going so that I may awaken him out of sleep." 12 Therefore the disciples said to him: "Lord, if he has laid down to rest he will be saved." 13 But Jesus had spoken about his death, but those supposed that he was talking about laying down to rest in sleep. 14 Then therefore Jesus said to them outspokenly: "Lazarus died, 15 but I am rejoicing through you that I was not

saying 'you are blaspheming' to the one whom the Father sanctified and sent into the world, because I said 'I am the Son of God?' 37 If I am not doing my Father's works then don't believe me, 38 but if I am doing them, even if you don't believe me, believe the works, for then you will know that the Father works through me, and I work by means of the Father." 39 Once again they tried to lay hold on him but he gave them the slip.

40 After this he went across to the opposite side of the Jordan to the place where John was first baptizing, and he stayed there. 41 Many came to him and were saying that although John did no miracles, everything he said about this one was true. 42 So many believed him there.

Chapter 11

Now there was in Bethany, the village where the sisters Martha and Mary lived, a man named Lazarus who was very ill. 2 Mary was the one who later anointed the Lord with very expensive perfume and wiped his feet with her hair; and Lazarus, the man who was ill, was her brother. 3 So the sisters sent a message to him: "Lord, your friend is very ill." 4 When he heard it Jesus said: "This illness will not end in death, but in praise to God, and so that the Son of God may gain credibility by it."

5 Actually Jesus was very fond of Martha and her sister and Lazarus, 6 but when he heard that he was ill, he stayed where he was for two days. 7 After this he said to the disciples: "Let us go to Judea again." 8 But they objected: "Rabbi, the Jews there are now looking for you to stone you, so are you going there again?" 9 "Are there not twelve hours of daylight?" Jesus replied, "anyone who walks about in the day does not trip over anything because he can see the world by the light. 10 But if anyone walks around at night he will trip up because he has no light to see by."

11 Having said this he then announced: "Lazarus our friend has laid down to rest but I am going to wake him up." 12 "Surely Lord," they replied, "if he has laid down to rest, he will get better." 13 Jesus of course had spoken about his death, but they thought he meant resting in sleep. 14 So Jesus said to them frankly: "Lazarus has died; 15 but I am glad for your sake that I wasn't there, so that you may acquire faith; but let us now be going to him." 16 At this Thomas, the one nick-named Twin

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there so that you may believe; but let us be going to him." 16 Therefore Thomas, the one called Twin by the fellow disciples said: "We, let us also be going so that we may die with him."

17 Jesus then having come, found him already having four days in the memorial tomb. 18 Bethany was near Jerusalem, from fifteen stadia. 19 But many out of the Jews had come to Martha and Mary so that they may console themselves about the brother.

20 Therefore as Martha heard that Jesus is coming, went to meet him, but Mary was sitting in the house. 21 Therefore Martha said to Jesus: "Lord, if thou were here my brother would never have died. 22 but now I am aware that as much as ever thou may ask God, God will give to thee." 23 Jesus is saying to her: "Thy brother will rise." 24 Martha is saying to him: "I am aware that he will rise in the resurrection in the last day." 25 Jesus said to her: "I am the resurrection and the life, the one believing in me, if ever he may die, he will live; 26 and everyone living and believing in me may certainly not die to the age; are you believing this?" 27 She is saying to him: "Yes Lord, I have believed that thou are the Christ, the Son of God, the One coming into the world."

28 And having said this she went off and called Mary her sister secretly having said: "The Teacher is here and is calling for thee." 29 But that one as she heard, arose quickly and was coming to him. 30 But Jesus had not yet come into the village but he was still in the place where Martha met him. 31 Therefore the Jews, those being with her in the house, her being consoled, having seen that she stood up quickly and went out, they followed her supposing that she is going down to the memorial tomb so that she may weep there. 32 Then Mary, as she came where Jesus was, having seen him, fell to his feet saying to him: "Lord if thou were here, my brother would never have died."

33 Jesus therefore as he saw her weeping, and those Jews having come with her weeping, was greatly moved in the spirit and was himself disturbed. 34 And he said: "Where have you laid him?" They are saying to him: "Lord come and see." 35 Jesus wept. 36 The Jews were therefore saying: "See, how fond he was of him." 37 But some of them said: "Having opened the eyes of the blind, was not this one able to make it so that this one also should not die?"

38 Therefore Jesus again being greatly moved in

by his fellow disciples declared: "And us, let us also go, so that we may die with him."

17 When Jesus arrived he found that Lazarus had already been in his tomb for four days. 18 Now Bethany was quite near to Jerusalem just about two miles away. 19 So many Jews had come to Martha and Mary to help them get over their brother's death.

20 When Martha heard that Jesus was approaching she hurried to meet him leaving Mary sitting in the house. 21 "Lord if only you had been here, my brother would never have died," she greeted him, 22 "yet I realize that whatever you ask God, God will give you." 23 "Your brother will rise," Jesus told her. 24 "I am aware that he will rise in the resurrection at the last day," responded Martha. 25 "I am the resurrection, and the life," Jesus declared, "if anyone should die who puts faith in me, he will live; 26 and anyone then living who puts faith in me will certainly never die. Do you believe this?" 27 "Yes Lord, I believe that you are the Christ the Son of God, the One foretold to come into the world," she answered.

28 Having said this she went off and took her sister Mary to one side. "The Teacher is here and is asking for you," she told her. 29 On hearing this she got up quickly and went to meet him, 30 for Jesus had not yet entered the village but was still where Martha had left him. 31 When the Jews who had come to the house to console her saw her get up quickly and leave, they followed, thinking that she was going to the tomb to have a good cry there. 32 But when Mary got to where Jesus was and saw him, she threw herself at his feet. "Lord if only you had been here my brother would never have died," she sobbed.

33 When he saw her there weeping and the Jews weeping who had come with her, Jesus' emotions were deeply stirred and was clearly upset. 34 "Where have you laid him?" he asked; "Lord come and see," they replied; 35 then he too gave way to tears. 36 "See how fond he was of him," some of the Jews remarked, 37 "Considering he opened the eyes of the blind, could he not have done something to prevent him dying?" commented others.

38 As he came to the tomb, which was a cave

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himself, is coming to the memorial tomb; but it was a cave and a stone was lying upon it. 39 Jesus is saying: "Lift away the stone." Martha, the sister of the one having died is saying to him: "Lord, he is already smelling for it is the fourth day. 40 Jesus is saying to her: "Did not I say to thee that if ever thou should believe thou will see the glory of God?"

41 Therefore they lifed away the stone. Jesus lifted the eyes upward and he said: "Father I thank thee that thou heard me, 42 but I am aware that always thou are hearing me, but through the crowd, the one having stood around I said, so that they may believe that thou sent me." 43 And having said these things in a great voice he cried out: "Lazarus come on out!" 44 The one having died came out, the feet and the hands having been bound in bandages and his face having been bound around in a napkin. Jesus is saying to them: "Loose him and free him to go."

45 Many therefore out of the Jews, those having come to Mary and having observed what he did, believed in him. 46 But some out of them went away to the Pharisees and said the them what Jesus did. 47 Therefore the chief priests and the Pharisees convened a Sanhedrin and they were saying: "What are we doing because this man is doing many signs? 48 If we let him go thus, all will believe in him and the Romans will come and they will lift away both our place and nation. 49 But a certain one out of them, Caiaphas, being the chief priest of that year said to them: "You are not aware of anything, 50 but you are not reckoning that it is an advantage to you so that one man should die instead of the people and not the whole nation be destroyed." 51 But he did not say this from himself, but being chief priest for the year, he prophesied that Jesus was soon to be dying instead of the nation, 52 and not instead of the nation only but so that the children of God, those having been scattered, he may lead together into one.

53 Therefore from that day they took counsel so that they may kill him. 54 Therefore Jesus no longer was openly walking among the Jews, but he went from there into the country near the desert, into a city called Ephraim, and there he stayed with the disciples. 55 But the passover of the Jews was near, and many went up into Jerusalem from the country, before the passover so that they may cleanse themselves. 56 Therefore they were seeking Jesus and they were saying with one another having stood in the temple: "What does it seem to you? that he will definitely not come to the festival?" 57 But the

with a stone across the entrance, Jesus was again overcome with emotion. 39 "Lift away the stone," Jesus instructed. "But Lord," protested Martha, the sister of the dead man, "by now he must be smelling for it is the fourth day." 40 "Did I not tell you that if you believed you would see the majesty of God?" Jesus told her.

41 Then they lifted away the stone. Raising his eyes heavenward he said: "Father, I thank you for hearing me; 42 I know that you always hear me, but for the sake of this crowd standing around I said it, that they may believe that you have sent me." 43 Having said that he raised his voice and cried out: "Lazarus, come on out!" 44 Then he who had died, whose feet and hands were bound in bandages, and whose face was wrapped around with a napkin, came out! "Now loosen him, and free him so that he can go," Jesus commanded.

45 When many of the Jews who had come to visit Mary observed what he did, they believed in him. 46 But others went off to the Pharisees and reported to them what Jesus had done. 47 So the chief priests and the Pharisees convened a Sanhedrin. "What are we going to do about this man," they said, "he is doing so many miracles 48 that if we let him go on like this everyone will believe him, and then the Romans will come and take away both our positions and our nation." 49 One of them, Caiaphas, who was the chief priest for that year, spoke up. "You have no idea of anything," he snapped, 50 "you are not taking into consideration that it is far better for one man to die rather than the people and the whole nation be destroyed." 51 He did not say this of his own accord because being high priest for that year it was a prophecy he uttered, that Jesus was soon to die instead of the nation. 52 Indeed, not just the nation but God's children wherever they are scattered, that he may be bring them together as one.

53 From that day they conspired as to how they could kill him. 54 So Jesus no longer walked openly among the Jews, but left there for the country region near the desert. There he stayed with his disciples in a city called Ephraim. 55 However, the Jewish passover was near, and many people were travelling up to Jerusalem from the country, for the ritual cleansing before the festival. 56 They began looking for Jesus. "What do you think?" they asked each other as they stood around in the temple, "he will certainly not come to the festival will he?" 57 For the chief priests and Pharisees had issued orders that if

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chief priests and Pharisees had given commands so that if ever anyone should know where he is, he should reveal, that they may lay hold of him.

Chapter 12

Therefore Jesus, six days before the passover, came into Bethany where Lazarus was whom Jesus raised out the dead. 2 Then they made a supper there and Martha was serving, and Lazarus was was of those reclining with him. 3 Mary then having taken a pound of very expensive perfume, pure nard, anointed the feet of Jesus and wiped off his feet with her hair, and the house was filled from the scent of the perfume.

4 But Judas Iscariot, one of his disciples, one being about to be giving him over, is saying: 5 "For what reason was this perfume not sold for three hundred denarii and was given to the beggars?" 6 But he said this not because he was concerned about the beggars but because he was a thief, and he was having the moneybag, the things being tossed in he was carrying. 7 Jesus therefore said: "Leave her alone, so that to the day of my entombment she may take care of it. 8 For the beggars you are always having with yourselves, but me you are not always having."

9 Therefore a large crowd of Jews knew that he is there, and they came, not through Jesus alone, but so that Lazarus also they may see whom he raised out of the dead. 10 But the chief priests conspired so that Lazarus also they may kill, 11 because through him many of the Jews were going and were believing in Jesus.

12 On the morrow, the large crowd, the one having come into the festival, having heard that Jesus is coming into Jerusalem, 13 took the palm branches of the palm trees and went out into meeting to him, and were crying out: "Hosanna, hail the one coming in the name of [the Lord] [YHVH] and the king of Israel." 14 But Jesus having found a young ass, sat upon it, just as it is having been written: 15 "Do not fear daughter of Zion, look, thy king is coming, sitting upon a foal of an ass." 16 The disciples did not know these things of him at first, but when Jesus was glorified, then they remembered that these things were having been written upon him and these things they did to him.

17 Therefore the crowd was testifying, the one being with him when he called Lazarus out of the memorial tomb and raised him out of death. 18 Through this also the crowd met him because

anyone knew where he was, they should reveal it so that they could arrest him.

Chapter 12

Six days before the passover, Jesus arrived in Bethany where Lazarus lived, who Jesus had raised from the dead. 2 An evening meal had been prepared at a house there; Martha was attending to the arrangements and Lazarus was an invited guest. While they were reclining, 3 Mary produced some very expensive perfume, a pound of pure nard, and poured it over Jesus right down to his feet. She then proceeded to wipe his feet with her hair, and the whole house was filled with the scent of the perfume.

4 At this, Judas Iscariot, the disciple who was about to betray him snapped: 5 "Why was this perfume not sold for almost a year's wages, and the money given to the poor?" 6 He said this not out of concern for the poor, but because he was a thief; he was in charge of the communal purse, and used to help himself to the contents. 7 "Leave her alone," Jesus replied, "then she can use what is left on the day of my funeral; 8 the poor you will always have with you, but you will not always have me."

9 A large crowd of Jews who got to know that he was there, then turned up, not only because of Jesus, but also to see Lazarus whom he raised from the dead. 10 So the chief priests began plotting as to how they could kill Lazarus, 11 he being the cause of so many Jews putting faith in Jesus.

12 Next morning, when the large crowd that had come up for the festival, heard that Jesus intended to go into Jerusalem, 13 they cut down branches from palm trees and came to meet him. "Hosanna, hail to the one coming in the name of Jehovah," they cried out, 14 as Jesus rode on a young ass that had been found for him. This was just as it had been written: 15 "Do not be afraid, daughter of Zion, for your king is coming, riding upon a foal of an ass." 16 The disciples were not aware of these prophecies at the time, but after Jesus had ascended to heaven they remembered how everything written about him had been carried out.

17 So the crowd that had been present when he called Lazarus from the tomb, raising him from the dead, kept testifying about him. 18 As a result still more people flocked out to meet him when they

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they heard him to have done this sign. 19 Therefore the Pharisees said to themselves: "You are observing that you are certainly not gaining anything, see, the world has gone after him."

20 But there were certain Hellenes out of those coming up so that they may worship in the festival. 21 These therefore approached Philip, the one from Bethsaida of Galilee, and they were asking him saying: "Lord, we want to see Jesus." 22 Philip is coming and he is saying to Andrew, Andrew and Philip are coming and they are saying to Jesus.

23 But Jesus is answering them saying: "The hour has come so that the Son of Man may be glorified. 24 Truly, truly I am saying to you, if not the grain of the wheat having fallen into the earth should die, it stays alone. But if it should die, it is bearing much fruit. 25 The one fond of his soul is losing it, but the one hating his soul in this world will guard it into age-lasting life. 26 If anyone may serve me, let him follow me and where I am there also the servant of mine will be; if anyone may serve me, the Father will honour him.

27 "Now my soul has been disturbed and what can I say? Father save me out of this hour, but through this I came I came into this hour. 28 Father glorify your Name."

Came therefore a voice out of heaven: "And I glorified, and again I will glorify it." 29 Therefore the crowd having stood and having heard was saying thunder to have occurred, others were saying: "An angel has spoken to him." 30 Jesus answered and said: "Not through me this voice has occurred, but through you." 31 Now is a judgement of this world, now the ruler of this world will be cast outside; 32 and if I should be lifted up out of the earth, I will draw all to myself." 33 But he was saying this signifying what sort of death he was about to be dying.

34 The crowd therefore answered to him: "We heard out of the Law that the Christ is staying into the age, but how are thou saying that it is necessary the Son of Man to be lifted up? who is this Son of Man?" 35 Jesus therefore said to them: "Yet a little time is the light among you; walk as you are having the light so that darkness should not seize you, and the one walking in the darkness is not aware where he is departing. 36 As you are having the light, believe in the light, so that you may become sons of light." Jesus spoke these things and having gone away he hid from them.

heard how he performed this miracle. 19 Meanwhile the Pharisees were complaining to each other: "We are getting absolutely nowhere, see, the whole world has gone after him!"

20 Now certain Greeks were among those who had come up to worship at the festival. 21 These approached Philip of Bethsaida in Galilee, and asked: "Sir, we want to see Jesus." 22 Philip reported the request to Andrew, so both Philip and Andrew went to Jesus to ask him.

23 "It is now time for the Son of Man to be exalted," Jesus answered them, 24 "for I tell you truly that if a wheat seed does not fall to the ground and die, it remains as it is, but if it dies, it produces increase. 25 Anyone cherishing his life will lose it, but whoever considers it of little consequence, will keep his life forever. 26 If anyone wishes to serve me, then let him follow me, so that where I am, my servant will be also. And if anyone does serve me, then my Father will honour him.

27 "But now, I feel unsettled within me, what can I say? Father, save me out of this hour of trial, yet it was for this purpose that I came to it. 28 Father, magnify your name."

Then out of heaven, a voice thundered in response: "I have magnified it and I will magnify it again!" 29 On hearing it some of the crowd standing there said it had thundered, but others declared: "An angel has spoken to him." 30 "It was not for my sake the voice spoke, but for yours," Jesus told them. 31 "This world is now being judged and its ruler cast out; 32 but if I should be lifted up from the earth, I will draw all kinds of men to me." 33 He said this to indicate what sort of death he would die.

34 "We've heard it read from the Law that the Christ is staying forever," someone called from the crowd, "so how is it you are saying that the Son of Man must be lifted up? and who is this Son of Man anyway?" 35 "The light will be among you for only a short time now," he replied, "so walk in the light while you have the chance, otherwise the darkness will overtake you. Anyone who walks in darkness has no idea where he is going. 36 So while you have the light, believe in the light, and you will become sons of the light." Having said this Jesus slipped away and hid from them.

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37 So many of his signs having been done in front of them, yet they were not believing in him, 38 so that the word of Isaiah the prophet may be fulfilled which he said: "[Lord] [YHVH]*, who believed in the thing heard of us? and the arm of [the Lord] [YHVH]*, to whom was it revealed?" 39 Through this they were not able to be believing because Isaiah said again: 40 "He has blinded their eyes and he hardened their hearts so that they may not see with the eyes and perceive with the heart and be turned, and I will heal them." 41 Isaiah said these things because he saw his glory and he spoke about him. 42 Yet nevertheless many also out of the rulers believed in him but through the Pharisees were not professing so that they may not become ex-synagogue, 43 for they loved the glory of men rather than even the glory of God.

44 But Jesus cried out and said: "The one believing in me, believes not in me but in the One having sent me. 45 and the one observing me is observing the One having sent me. 46 I, a light into the world have come, so that everyone believing in me may not stay in darkness. 47 And if anyone may hear my sayings but not keep them, I am not judging him, for I came not so that I may judge the world, but so that I may save the world. 48 The one repudiating me and not accepting my sayings is having one judging him; the word which I spoke, that judges him in the last day. 49 because I spoke not out of myself, but the Father having sent me a commandment has given to me what I may say and what I may speak. 50 And I am aware that his commandment is agelasting life. What therefore I am speaking just as the Father has spoken to me, thus I am speaking."

Chapter 13

But before the festival of the passover, Jesus being aware that his hour came so that he may depart out of this world to the Father, having loved his own, those in the world, he loved them to the end. 2 And a supper is taking place; already the Devil having cast into the heart of Judas of Simon Iscariot, so that he should give him over.

3 Being aware that the Father gave all into his hands and that from God he came out and to God he is going away, 4 he gets up from the supper and he places the outer garments and having taken a towel he girded himself. 5 After that he cast water into the wash basin and he started to be washing the feet of the disciples,

37 In spite of so many miracles being performed before their very eyes, they still did not believe in him. 38 This fulfilled the words of the prophet Isaiah: "Jehovah, who has believed in the things they have heard from us? and to whom has the power of Jehovah been revealed?" 39 The real reason why they were not able to believe is just as Isaiah said again: 40 "He has blinded their eyes and hardened their hearts so that they cannot see with their eyes and perceive with their hearts, and turn back so that I can heal them." 41 Isaiah said all this because he could see his coming exaltation, so he spoke about him. 42 Even so, many of the synagogue overseers did believe in him but dared not admit it for fear of the Pharisees, in case they might be expelled from the synagogue. 43 They preferred to be honoured by men rather than honour God.

44 Then Jesus cried out to them: "Anyone putting faith in me, puts faith not only in me but also in him who sent me; 45 and anyone who observes what I teach, is observing also the teaching of the One who sent me. 46 I have come as a light to the world, so that everyone that puts faith in me may not remain in darkness. 47 I will not condemn any one that hears what I teach but fails to keep it, for I came not to condemn the world but to save it. 48 However, anyone that repudiates me and rejects what I teach will be condemned; but in the final reckoning it will be what I teach that will condemn him 49 because it is not my own teaching. The Father who sent me instructed me as to what I should say and what I should teach. 50 I know that his instruction means everlasting life, so what else can I teach? It is what the Father taught me, that is what I teach."

Chapter 13

Jesus knew before the festival of the passover that the time had come for him to leave this world and return to the Father. But he loved those in the world who were his own, indeed, he loved them to the very end, 2 which is why they now shared a last evening meal together. But Satan had already motivated the son of Simon Iscariot, Judas, to betray him.

3 Jesus knew that the Father had given them all into his care, but just as he had come from God, he must now return to him and leave them. 4 So he got up from the table put aside his outer garments and wrapped himself around with a towel. 5 Then he put water in a basin and started to wash the feet of the disciples, wiping them with

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and to be wiping with the towel to which he was having been girded.

6 He is coming therefore to Simon Peter. He is saying to him: "Lord, are thou washing my feet?" 7 Jesus answered and said to him: "What I am doing thou have not been aware of just now; but you will know afterward." 8 Peter is saying to him: "thou will certainly not wash my feet into the age!" Jesus answered to him: "If I do not wash thee thou are having no part with me." 9 Simon Peter is saying to him: "Lord, not my feet only, but also the hands and the head." 10 Jesus is saying to him: "The one having been bathed is not having need except the feet to be washed, but he is clean whole, and you yourselves are clean, but not all. 11 For he had known the one giving him over; through this he said that 'not all of you are clean'.

12 When therefore he washed their feet, he took his outer garments and he leaned back again. He said to them: "Do you know what I have done to you? 13 You are calling me 'The Teacher', and 'The Lord,' and well you are saying for I am. 14 If then I, the Lord and the Teacher washed your feet, you also owe of one another to be washing the feet. 15 For I gave you a pattern so that just as I did to you, you also may be doing. 16 Truly, truly I am saying to you, a slave is not greater than his lord, nor an apostle greater than the one having sent him. 17 If you are aware of these things, sublimely happy you are if you are doing them.

18 "Not about all of you I am saying; I am aware of whom I chose, but so that the scripture may be fulfilled: 'The one chewing my bread lifted up his heel upon me'. 19 From just now I am saying to you before it to happen, so that you may believe that I am when it does happen. 20 Truly, truly I am saying to you, the one receiving anyone I may send is receiving me, but the one receiving me is receiving the One having sent me."

21 Having said these things Jesus became disturbed in the spirit and he testified and said: "Truly, truly, I am saying to you that one out of you will give me over." 22 The disciples were looking into one another being at a loss about whom he is saying. 23 One of his disciples whom Jesus was loving, was reclining in the bosom of Jesus; 24 Simon Peter is therefore nodding to this one and is saying to him: "Say who it is about whom he is saying." 25 Thus having leaned back upon the breast of Jesus, he is saying to him: "Lord who is it?" 26 Jesus is

the towel that he had tied around him.

6 When it was Simon Peter's turn he said: "Lord, are you going to wash my feet?" 7 "You may not appreciate what I am doing now, but you will understand afterwards," Jesus told him. 8 "You will certainly never wash my feet," Peter retorted. "If I do not wash you, you can share nothing at all with me," Jesus replied. 9 "Then not just my feet Lord, but my hands and head as well!" exclaimed Peter. 10 "He who has bathed is already clean all over, so only his feet need washing," Jesus replied, "you yourselves are clean, though, not all of you." 11 He said 'not all of you are clean', because he knew who was going to betray him.

12 When he finished washing their feet he put on his outer garments and returned to the table. "Do you know what I have just done to you?" he asked. 13 "You call me 'Teacher' and 'Lord' and rightly so because that is what I am. 14 If then I, your Lord and Teacher washed your feet, you owe it to each other to wash one another's. 15 I have set you an example, so that what I did to you, you should do also. 16 I tell you that a slave is certainly not greater than his master, nor is an apostle greater than the one who sent him. 17 You may know this, but you will indeed be happy if you practise it.

18 "Now I'm not saying this about all of you, for I know those that I chose. But the Scripture must be fulfilled that said: 'the one eating my bread lifted up his heel against me'. 19 I am telling you this now before it happens, so that when it does happen, you will believe in who I am. 20 I can assure you that he who accepts anyone I send, accepts me, and whoever accepts me, accepts the One who sent me."

21 Having said this Jesus became greatly distressed, then he declared: "I will tell you straight, one of you will betray me." 22 The disciples looked at each other aghast, quite at a loss to know who he could mean. 23 The disciple whom Jesus loved was reclining close to Jesus, 24 so Simon Peter nodded to him and whispered: "Ask him who it is?" 25 So having leaned back on Jesus' breast he asked: Lord, who is it?" 26 "It is the one to whom I give this piece of bread that I shall dip," Jesus replied. Then dipping the piece

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therefore answering: "It is that one to whom I shall dip the morsel and I shall give to him." Then having dipped the morsel he is taking and he is giving to Judas of Simon of Iscariot.

27 And after the morsel, then Satan entered into that one. Jesus is therefore saying to him: "What thou are doing do more quickly." 28 But no-one knew this of those reclining, of what he said to him. 29 For some were thinking since Judas was having the money bag, that Jesus is saying to him: 'Buy which we are having need of in the festival, or so that he should give something to the beggars.' 30 Having received the morsel therefore, that one went out straightaway; but it was night.

31 When therefore he went out, Jesus is saying: "Now was glorified the Son of Man and God was glorified in him, 32 and God will glorify him in himself and straightaway he will glorify him. 33 Little children I am yet a little while with you; you will seek me and just as I said to the Jews: 'Where I am going you are not able to come', and to you I am saying at this moment. 34 I am giving to you a new commandment so that you love one another, just as I loved you, so that you also love one another. 35 In this all will know that you are my disciples if you may be having love in one another."

36 Simon Peter is saying to him: "Lord where are thou going?" Jesus answered: "Where I am going thou are not able to follow me now, thou will follow but later. 37 Peter is saying to him: "Lord, through what am I not able to be following thee right now? I will lay my soul over thee. 38 Jesus is answering: "Will thou lay thy soul over me? Truly, truly I am saying to thee, a cock will certainly not crow until thou will deny me three times.

"Do not let your heart be disturbed, be believing in God, and in me be believing. 2 In the house of my Father there are many dwellings, but if not I would have told you; because I am going to prepare a place for you. 3 And if I may go and make a place for you, I am coming again and will take you to myself so that where I am you also make be. 4 And where I am going you are aware of the way."

5 Thomas is saying to him: "Lord, we are not aware of where thou are going, how can we be aware of the way?" 6 Jesus is saying to him: "I am the way and the truth and the life, no-one is

of bread, he took it to Judas the son of Simon of Iscariot, and gave it to him.

27 At this Satan entered into him. "What you are going to do, get on with it," Jesus told him. 28 No-one at the table knew of this, nor what was said. 29 Some thought that as Judas was in charge of the communal purse, Jesus had told him to buy something that was needed for the festival, or to give something to the beggars. 30 But having received the piece of bread, he hurried out into the night.

31 When he had gone, Jesus said to the others: "The Son of Man has been honoured and God was honoured through him; 32 but now God will himself honour him and will do so very soon. 33 Little children, I shall be with you for only a short while longer, then you will look for me, but just as I said to the Jews: 'where I am going you cannot come', and that is what I'm telling you now. 34 So, I am giving you a new commandment, that you love one another; in the same way that I have loved you, you must love one another. 35 This is how everyone will know that you are my disciples, by the love you have for each other.

36 But Simon Peter asked him: "Lord, where are you going?" "Where I am going you cannot come, -at least not yet," Jesus replied, "but you will follow later." 37 "But why can't I follow you now?" protested Peter, "I will lay down my life for you." 38 "Will you indeed lay down your life for me?" Jesus asked, "I can assure you that a cock will certainly not crow until you have denied me three times."

Chapter 14

"Don't let yourselves get all worked up inside, but have faith in God and in me. 2 There are many dwellings in my Father's house, I would have told you if there were not; so I am going to prepare a place for you. 3 And if I prepare a place for you, I will come back to take you with me. Then where I am, you will be also, 4 for you know the way to where I am going."

5 "But Lord," objected Thomas, "we do not know where you are going, so how can we know the way?" 6 "I am the way, the truth and the life," replied Jesus, "no-one can come to the Father

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coming to the Father if not through me. 7 If you had known me possibly you had discerned my Father; at this moment you are knowing him and you have seen."

8 Philip is saying to him: "Lord show us the Father, and it is sufficient for us." 9 Jesus is saying to him: "So much time with you all I am, and have thou not known me Philip? The one having seen me has seen the Father, how are thou saying 'show us the Father'? 10 Are thou not believing that I in the Father and the Father is in me? The sayings which I am saying to you I am not speaking from myself, but the Father in me is doing his works. 11 Believe me that I am in the Father and the Father in me, but if not, through the works, believe them. 12 Truly, truly, I am saying to you, the one believing in me, the works which I am doing that one also will do and greater than these he will do, because I am going to the Father.

13 "And whatever you may ask in my name this I will do so that the Father may be glorified in the Son. 14 If ever you may ask me anything in my name this I will do. 15 If ever you may love me, the commandments of mine you will observe 16 and I shall ask the Father and another helper he will give to you so that it may be with you into the age. 17 The spirit of the truth which the world is not able to receive because it is not seeing it, nor is knowing; you know it because it is staying with you and it is in you.

18 "I shall not leave you orphans, I am coming to you. 19 Yet a little and the world no more is seeing me, but you are seeing me because I am living and you will live. 20 In that day you will know that I am in my Father, and you in me, and I in you. 21 The one having my commandments and observing them, that one is the one loving me; but the one loving me will be loved by my Father, and I will love him and I shall manifest myself to him."

22 Judas, not the Iscariot, is saying to him: "What has happened that you are about to manifest yourself to us and not to the world?" 23 Jesus answered and said to him: "If anyone should love me, he will observe my word and my Father will love him and to him we will come and we will make a dwelling with him; 24 the one not loving me is not observing my words. And the word which you are hearing is not mine but of the Father having sent me.

25 "I have spoken these things to you, staying beside you; 26 but the helper, the holy spirit, that

except though me. 7 If you know me you should have discerned my Father; for you know him and are seeing him right now."

8 "Then show us the Father Lord, and we will be content," said Philip. 9 "Have I been so long with you all, yet you still do not know me Philip?" responded Jesus. "He who has seen me has seen the Father, so how can you say 'show us the Father'? 10 Do you not believe that I am one with the Father and the Father is one with me? I have not spoken the things I have told you of my own accord, but because the Father is working through me. 11 Believe me, I am completely one with the Father and the Father is with me, but if you will not believe what I tell you, then believe because of the works I do. 12 And I can assure you that anyone putting faith in me will do the same works. In fact he will do even greater works, because I soon shall be leaving to go to the Father.

13 "If you ask me to do anything in my name I will do it, because this enables the Son to bring credit to the Father. 14 So, I will do whatever you ask in my name. 15 But if you really love me, you will observe my commands, 16 then I will ask the Father to send you another helper to be with you forever. 17 You know the spirit of the truth, well it will remain with you, and in you. The world cannot receive it because it does not recognize it or know it.

18 "I will not leave you as orphans but will return to you. 19 In a little while the world will not see me again, but you will see me because I will be alive just as you are. 20 Then you will know that I am one with my Father as you are with me and I am with you. 21 Anyone that keeps my commandments and observes them is the one that loves me, and the one that loves me will be loved by my Father. I will love him too, and reveal myself to him."

22 Judas, but not the Iscariot, then asked: "How is it that you will reveal yourself to us, but not to the world?" 23 "If anyone loves me and observes my teachings, my Father will love him and we will both come and dwell with him, 24 but not with the one that does not love me and so does not observe my words," Jesus answered. "For what you hear are not my words but those of him that sent me.

25 "I have told you all this while I am yet with you, 26 but the helper, the holy spirit will teach you

John 14-15

one will teach you all things and will remind you all which I myself said to you. 27 I am leaving you peace, my peace I am giving you; not just as the world gives am I giving to you. Do not let your heart be disturbed nor let it be cowardly.

28 "You heard that I said to you that I am going away and I am coming to you. If you were loving me, you may well have rejoiced because I am going to the Father, because the Father is greater than I. 29 And now I have told you before it is to happen, so that whenever it may happen you may believe.

30 "Not many more things I shall speak with you, for the ruler of the world is coming, and he is having absolutely nothing in me. 31 But so that the world may know that I love the Father and just as the Father gave me command, thus I am doing. Get up, let us go from here."

Chapter 15

"I am the true vine, and my Father is the cultivator. 2 Every branch in me that is not bearing fruit he lifts it away, and everyone bearing fruit, he is cleaning it so that it may bear more fruit. 3 Already you yourselves are clean through the word which I have spoken to you. 4 Remain in me and I in you; just as the branch is not able to be bearing fruit from itself if it does not remain in the vine, thus neither you if ever you may not remain in me. 5 I am the vine, you the branches. The one remaining in me and I in him, this one is bearing much fruit, because apart from me you are certainly not able to be doing anything.

6 "If ever anyone may not remain in me he was thrown outside as the branch, and was withered, and they are collecting them together and are throwing them into the fire and it is burned. 7 If you may remain in me and my sayings should remain in you, if what you may wish, you ask, it will happen to you.

8 "My Father was glorified in this, so that you may bear much fruit and you may become my disciples. 9 Just as the Father loved me, I also loved you; stay in the love of mine. 10 If ever you may observe my commandments you will remain in my love, just as I have observed the commandments of the Father and am remaining in his love. 11 I have spoken these things to you so that the joy of mine may be in you, and your joy may be full.

everything, and will remind you of the things I told you. 27 So I leave you peace, not the sort of peace the world gives, but my peace is what I give you. So don't let anything upset you, or cow you with fear.

28 "You have heard me say that I am going away and coming back to you. If you loved me you would no doubt rejoice that I am going to the Father because the Father is greater than I am. 29 I am telling you this before it happens, so that when it does happen you will have faith.

30 "I will not have the chance to say much more to you because the ruler of the world is coming and we have absolutely nothing in common. 31 But so that the world may know of my love for the Father, I am doing just as he commanded me. Now let us get up and go from here."

Chapter 15

"I am the true vine and my Father is the Cultivator. 2 He lops off every branch from me that does not bear fruit, and those that do, he prunes so that they will bear more fruit. 3 You have already been pruned by the things I have told you, 4 but you must remain joined to me and I to you. If a literal branch breaks away from the vine it cannot bear fruit by itself, and neither can you if you break away from me. 5 Remember that I am the vine and you are the branches. He who remains joined to me and I to him will bear much fruit, but you can do nothing at all apart from me.

6 "If anyone breaks away from me, he will wither just like a branch, and be cast outside to be collected up, thrown on the fire, and burned. 7 But if you stay joined to me and keep my teachings safe within you, then whatever you wish, you may ask for, and it will happen for you.

8 "You becoming my disciples and bearing much fruit has brought great credit to my Father. 9 For this I have loved you just as the Father loved me, but -do stay in my love. 10 You can do that by observing my commands just as I stay in the Father's love by observing his commands. 11 I have told you all this so that you may experience the joy that I have, and you may have it to the full.

12 "This now is my special command: that you

John 15-16

12 "This is the commandment of mine: so that you love one another just as I loved you. 13 No-one is having greater love than this, so that anyone may put his soul over his friends. 14 You yourselves are my friends if you do what I am commanding you. 15 No more am I calling you slaves, because the slave is not aware of what his lord is doing; but I have called you friends because all which I heard alongside my Father I made known to you.

16 "You did not select me for yourselves, but I selected you for myself, and I assigned you so that you may go away and you may bear fruit and your fruit may remain so that whatever you may ask the Father in my name he may give you. 17 These I am commanding you, so that you love one another.

18 "If the world hates you, you know that it hated me before you. 19 If you were out of the world, it was possibly fond of its own, but because you are not out of the world but I selected you out of the world, through this the world is hating you. 20 Remember the word which I said to you: a slave is not greater than his lord, if they pursued me, they also will pursue you; if my word they observed, yours also they will observe. 21 But all these things they will do to you because of my name, because they are not aware of the One having sent me.

22 "If I did not come and I spoke to them, they were not having sin, but now they are not having an excuse about their sin. 23 The one hating me also hates my Father. 24 If I did not do the works in them which no other one did, they were not having sin; but now they have seen and they have hated me and also my Father. 25 But so that may be fulfilled the word, the one having been written in their Law that 'They hated me gratuitously'.

26 "Whenever the helper may come which I will send to you from the Father, the spirit of the truth which from the Father is coming out, that one will testify about me; 27 but you also are testifying that from a beginning you are with me.

Chapter 16

"I have spoken these things to you so that you may not be stumbled. 2 They will put you out of the synagogues, but an hour is coming so that everyone having killed you may think to be contributing a service to God. 3 And they will do these things because they did not know the Father nor me. 4 But I have spoken these things

love one another in just the same way that I loved you, 13 no-one can have greater love than that, that he lays down his life for his friends. 14 You are my friends, as long as you do what I command. 15 I no longer call you slaves, because a slave is not privy to his master's affairs, but I call you my friends because all that I heard when I was with my Father, I passed on to you.

16 "You did not choose me but I chose you, and I did so with the purpose that you go and bear much fruit, and that your fruit should last. Then, whatever you ask the Father in my name, he will give you. 17 Yet all my commands find their fulfillment in that one: that you love one another.

18 "If the world hates you, you know well enough that it hated me first. 19 If you were part of the world it would no doubt be fond of its own, but because I chose you out of it, you are no part of it, and that is why the world hates you. 20 You remember how I told you that a slave is not greater than his master; well if they persecute me they will also persecute you, and if they listen to what I tell them, they will also listen to you. 21 Everything they do to you will be on account of me, and because they do not know the One who sent me.

22 "If I had not come and spoken to them they would have been without guilt, but now they have no excuse for their delinquency. 23 Whoever hates me also hates my Father. 24 If I had not performed the miracles among them, the like of which no-one else has ever done, they would have had no guilt. But they have seen them, and hated me, and thereby hated my Father also. 25 Really, this only fulfils what was written in their Law: 'They have hated me for nothing'.

26 "The helper, the spirit of the truth which I will send you from the Father, will come and testify about me, 27 and you also will testify that you were with me from the start.

Chapter 16

"I am telling you this so that you will not be upset 2 when they expel you from their places of worship. The time will even come when people will kill you and think they are doing God a service! 3 This they will do because they know neither the Father nor me. 4 I am telling you now, so that when the time comes, you will remember that I

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to you so that whenever their hour may come, you may remember that I said them to you, but I did not say these things to you from the start because I was with you. 5 But now I am going away to the One having sent me.

“Yet no-one out of you is asking me ‘Where are you going?’ 6 but because I have spoken these things to you sorrow has filled your heart. 7 But I the truth am saying to you, it is advantageous to you that I may go away. For if I do not go away the helper would definitely not come to you, but if ever I go I shall send him to you. 8 And having come that one will [censure] [convict] the world about sin and about righteousness and about judgement. 9 About sin firstly, because they are not believing in me; 10 about righteousness because I am going away to the Father and no more you are beholding me; 11 about judgement because the ruler of this world has been judged.

12 “Yet many things I have to say to you but you are not able to bear right now; 13 but whenever that spirit of the truth may come, he will guide into all the truth for he will not speak from himself but as much as he is hearing he will speak, and the things coming he will declare to you. 14 That one will glorify me because out of that which is mine he will receive and he will declare to you. 15 All as much as the Father is having, is mine; through this I said that out of mine he is receiving and will declare to you. 16 A little while and you are beholding me no more, and again a little while and you will see me.”

17 Therefore said out of his disciples to one another: “What is this which he is saying to us ‘a little while and you are not beholding me and again a little while and you will see me?’ and ‘because I am going to the Father?’ 18 They were saying therefore: “What is this ‘little while’ which he is saying? we are not aware of what he is speaking.”

19 Jesus knew that they wanted to be questioning and he said to them: “About this are you inquiring with one another because I said ‘a little while you are not beholding me and a little while you are beholding me?’ 20 Truly, truly I am saying to you that you yourselves will weep and you will lament, but the world will rejoice; you will be pained but your pain into joy will become. 21 Whenever the woman brings forth, is having pain because her hour came, but whenever she has borne a little boy she is no more remembering the pressure through the joy, because a man was generated into the world. 22

warned you. I haven't told you before because I have been with you all the time, 5 but now I am going to the One who sent me.

“Not one of you though, has asked ‘Where are you going?’ 6 I know you have been heart-broken at the prospect, 7 but really, it is to your advantage that I am going. If I did not go, the helper could never come to you, but when I go, I will send him. 8 He will censure the world regarding sin, righteousness, and judgement: 9 first, their sin in not putting faith in me; 10 next, my righteousness shown by my going to the Father where you will no longer see me; 11 and finally judgement, because the ruler of this world has been condemned.

12 “I have many more things to tell you but you are not able to bear them just yet. 13 However, when the spirit of the truth arrives, he will guide you to all the truth, because he will convey nothing of his own but what he has been instructed, and will even make known to you coming events. 14 This will bring me credit, because he will pass on to you what he has received from me. 15 All the instruction the Father has is also mine, so that is why I can say he will pass on to you what he has received from me. 16 In a little while then, you will see me no more, and yet again, in a little while you will see me.”

17 This started a discussion among some of the disciples: “What does he mean by telling us ‘in a little while you will not see me, and yet again, in a little while you will see me?’ and also this business of ‘going to the Father?’ 18 And what is this ‘little while’ he mentioned; we can't understand what he is talking about.”

19 Jesus knew that they were bursting with questions so he said: “Are you discussing what I told you that ‘in a little while you will not see me, and yet again, in a little while you will see me?’ 20 Well, I tell you certainly that you are going to weep and lament, while the world rejoices. Yet your sorrow will turn to joy. 21 It is just like a woman giving birth, she suffers pain when the time for her labour arrives, but when she produces a son she no longer remembers the distress, because a man has been brought into the world. 22 You also are suffering sorrow now, but I shall

John 16-17

Therefore you also are now having pain, but I shall see you again and your heart will rejoice and your joy no-one will remove from you.

23 "And in that day you will not ask* me; truly truly I am saying to you, anything you may ask* the Father he will give to you in my name. 24 Until now you asked nothing in my name; ask and you will receive, so that your joy may be having been made full.

25 "I have spoken to you these things in similes; an hour is coming when I shall speak to you no more in similes but I will declare to you outspokenly about the Father. 26 In that day, you will ask in my name but I am not saying to you that I shall ask the Father about you, 27 for the Father is fond of you because you have been fond of me, and you have believed that I came out from the Father. 28 I came out of the Father and I came into the world; I am leaving the world and I am again going to the Father."

29 His disciples are saying: "See, now in outspokenness thou are speaking and not one simile are thou saying. 30 Now we are aware of all that thou are aware of, and thou are having no need so that anyone may question thee, in this we are believing that thou came out from God." 31 Jesus answered them: "Are you believing now? 32 Look, an hour is coming and it has come so that you may be scattered each to his own, and me you will leave alone, but I am not alone because the Father is with me.

33 "These things I have spoken to you so that you may have peace in me; in the world you are having pressure, but be [courageous] [confident] I have conquered the world."

Chapter 17

Jesus spoke these things and having raised his eyes to heaven, said: Father the hour has come; glorify thy Son so that the Son may glorify thee, 2 just as you gave to him authority of all flesh, so that all you have given to him, he will give them everlasting life. 3 But this is the everlasting life, so that they may know thee the only true God and Jesus Christ whom thou sent.

4 "I glorified thee upon the earth, having completed the work which thou have given to me so that I may do it. 5 And now thou Father glorify me beside thyself with the glory which I had beside thee before the world to be.

see you again, and your heart will be filled with joy; that joy no-one can take away from you.

23 "At that time you will not ask me to do anything, because I can assure you, if you ask the Father for anything in my name, he will give it you. 24 Until now you have asked for nothing in my name, but if you ask it from now on, you will receive it; thus your joy will be complete.

25 "Up till now I have spoken to you with illustrations, but the time is coming when I will use illustrations no longer, but tell you in plain language about the Father. 26 At that time, although you will ask for things in my name, I am not going to promise that I shall petition the Father in your behalf. 27 The Father himself is your Friend because you have been friends of mine, and have believed that I came from the Father. 28 I indeed came from the Father and into the world, but soon I am leaving the world to return to the Father.

29 "Ah! now you are speaking to us plainly, without a single illustration," responded the disciples, 30 "now we understand what you mean, and there is no need for anyone to question you. This convinces us you came from God." 31 "So now you believe me?" replied Jesus, 32 "yet the time is coming and is already here, when you will all scatter to your own homes and leave me alone. Yet I shall not be alone because the Father is with me.

33 "I have told you all this so that through me you may have peace; the world may bring pressure to bear on you, but be courageous, I have conquered the world."

Chapter 17

After this, Jesus raised his eyes to heaven. "Father", he said, "honour your Son so that your Son may bring honour to you. 2 Inasmuch as you have given him authority over all mankind, he will give everlasting life to those that you gave him; 3 and everlasting life comes from knowing you the only true God, as well as Jesus Christ whom you sent.

4 "While on earth I honoured you and completed the work that you gave me to do. 5 So now Father, honour me beside yourself with that honour I had with you, before the world came into existence.

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6 "I manifested thy Name to the men whom thou gave me out of the world. To thou they were, and thou gave them to me, and thy word they have observed. **7** Now they have known that all as many as thou gave to me, are from thee, **8** because the sayings which thou gave to me I have given to them and they received, and they knew truly that from thee I came out, and they believed that thou sent me.

9 "About them I am asking, not about the world I am asking, but about those thou have given to me. because to thee they are, **10** and all mine is thine, and thine, mine, and I have been glorified in them.

11 "And I am no more in the world but they are in the world, and I am coming to thee. Holy Father observe them which thou have given me in thy name, so that they may be one just as we. **12** When I was with them, I was observing them which thou have given me in thy name, and I guarded, and no-one out of them was destroyed except the son of destruction, that the scripture may be fulfilled. **13** But now I am coming to thee, and I am speaking these things in the world so that they may have the joy of mine having been made full in themselves.

14 "I have given thy word to them, and the world hated them because they are not out of the world just as I am not out of the world. **15** I am not asking so that thou may take them out of the world, but so that thou may observe them out of the wicked one. **16** They are not out of the world just as I am not out of the world. **17** Sanctify them in the truth, thy word is truth. **18** Just as thou send me into the world, I also sent them into the world; **19** and I am sanctifying myself over them so that they also may be having been sanctified in truth.

20 "But I am asking not about these only but also about those believing in me through their word, **21** so that they may be all one, just as thou Father in me and I in thou, so that they also may be in us, so that the world may believe that thou sent me **22** And I, the glory which thou has given to me, I have given to them so that they may be one just as we are one, **23** I in them and thou in me so that they may be having been completed in one so that the world may know that thou sent me and thou loved them just as thou loved me.

24 "Father, those which thou have given me, I wish so that where I am they also may be with me, so that they may behold the glory of mine which thou have given to me, because thou loved

6 "I have made your Name known to the men you gave me from the world. They were yours but you gave them to me; yet it is your teachings they have observed. **7** They know quite well that they are your teachings and that you gave them to me, **8** because I have passed them on to them as such, and they have accepted them. So now they know that I came from you, and are fully aware that you sent me.

9 "I pray on their behalf, not on behalf of the world, but on behalf of those you have given me, because they really are yours. **10** All I have is yours, and yours is mine; but they have been a real credit to me.

11 "I soon will be no more in this world for I am coming to you, but they are in the world. So Holy Father, watch over these you have given me in your Name, so that they may be one even as we are. **12** All the time I was with them, I watched over them and guarded them, and not one of them has been lost except the son of destruction, which is as the Scripture foretold. **13** So, as I am coming to you soon, I am saying this in their presence, that they also may have in full the joy that I have.

14 "I have taught them your principles, so now the world hates them because they are no longer part of it, just as I am no part it. **15** I am not asking you to take them out of the world but to watch over them because of the wicked one. **16** Now like me, they are no part of the world, **17** so may the truth from your word keep them distinct. **18** Just as you sent me into the world so also I am sending them, **19** but I am keeping myself separate from it for their sakes, so that the truth may also keep them separate.

20 "Yet, I am not asking only for these, but also for those who acquire faith as a result of their testimony, **21** so that they all may be of one mind, just as you Father are with me and I with you, that they may be one with us. In this way the world will know that you sent me. **22** I have therefore given them the privilege that you gave me, of being united as we are, **23** I with them just as you are with me. Then they will be in complete unity, and the world will know that you sent me, and you loved them just as you loved me.

24 "I only wish Father, that those you have given me could be with me to see the splendour that in your love, you bestowed on me before the world's creation. **25** Righteous Father, the world doesn't

John 17-18

me before a founding of a world. 25 Righteous Father, the world knew thou not, but I knew thee, also these knew that thou sent me. 26 And I made known thy Name to them and I will make it known so that the love which thou loved me, in them may be and I in them."

Chapter 18

Having said these things, Jesus came out together with his disciples at the other side of the winter torrent of the Cedars where there was a garden into which he and his disciples entered. 2 But Judas, the one giving him over, also was aware of the place, because Jesus converged there many times with his disciples. 3 Therefore Judas having taken the maniple* and underlings of the chief priests and Pharisees is coming there with torches, and oil lamps and weapons. 4 Therefore Jesus being aware of all coming upon him, came out and he is saying to them: "Whom are you seeking?" 5 They answered him: "Jesus the Nazarene." He is saying to them: "I am". But Judas the one giving him over had been standing with them. 6 As therefore he said to them: "I am", they went to the back and fell on the ground. 7 Again therefore he asked them: "Whom are you seeking?" and they said: "Jesus the Nazarene". 8 Jesus answered: "I said to you I am, if therefore you are seeking me release these to be going away," 9 so that may be fulfilled the word that he said 'Of whom you have given me, I have lost not one out of them'.

10 Therefore Simon Peter having a short sword* drew it and struck the slave of the high priest and he cut off his right ear. The name of the slave was Malchus. 11 Therefore said Jesus to Peter: "Thrust the short sword* into the sheath; the cup which the Father has given to me, may I certainly not drink it?"

12 Therefore the maniple* and the chiliarch and the underlings of the Jews took Jesus and bound him, 13 and they led first to Annas for he was father-in-law of Caiaphas who was chief priest of that year. 14 But Caiaphas was the one having counseled the Jews that it is advantageous one man to die over the people.

15 But Simon Peter and another disciple were following Jesus. But the disciple that was known to the chief priest went in with Jesus into the courtyard of the chief priest, 16 but Peter had been standing by the door outside. Therefore the other disciple known of the chief priest went out and he spoke to the girl keeping the door, and brought in Peter.

know you, but I know you, and those you sent me know you, 26 for I have made your Name known to them and will continue to do so. Thereby your love for me may also be in them, as well as mine."

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After saying this Jesus and his disciples made their way to a garden on the further side of the winter torrent of Kidron, and entered it. 2 Judas, his betrayer, knew the place well because Jesus had met there many times with his disciples. 3 So, accompanied by an armed force of two hundred soldiers with underlings from the chief priests and Pharisees, carrying lanterns and torches, Judas appeared. 4 Jesus, knowing what was to befall him, stepped forward. "Who are you looking for?" he asked. 5 "Jesus the Nazarene," they answered. "I am he," he replied. Judas the betrayer was standing with them, 6 but when Jesus said 'I am he' they drew back, and some stumbled and fell. 7 So he asked them again: "Who are you looking for?" "Jesus the Nazarene," they repeated. 8 "I told you I am he," Jesus responded, "if you are looking for me, then let these others go." 9 Thereby his words came true when he said: 'I have not lost one of those you have given me'.

10 Simon Peter then drew a sword and lashed out at Malchus, slave of the the high priest, cutting his right ear clean off. 11 "Put your sword back in its sheath," said Jesus, "should I not drink the cup that the Father has given me?"

12 So the soldiers with their commander and the Jewish underlings, bound Jesus; 13 then they led him first of all to Annas, who was father-in-law to Caiaphas, the high priest for that year. 14 This Caiaphas was the one who had counselled the Jews that it was expedient for one man to die on behalf of the people.

(vss 19-24 are inserted here to preserve the order of events)

19 Annas proceeded to ply Jesus with questions about his disciples and his teaching. 20 "I spoke openly to everyone," Jesus told him, "I taught in synagogues and in the temple where all Jews gather. I spoke nothing in secret, 21 so why do you ask me? ask those who heard me, they know what I said." 22 At this one of the underlings who was standing by Jesus slapped him. "Is that how you answer the chief priest?" he demanded. 23 "If

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17 Therefore the servant girl keeping the door is saying to Peter: "Thou are not also out of the disciples of this man?" He is saying: "I am not". 18 But the slaves and the underlings having made a charcoal fire because it was cold, had been standing and were warming themselves. But Peter also was with them having stood and warmed himself.

19 Therefore the chief priest* questioned Jesus about his disciples and about his teaching. 20 Jesus answered to him: "I openly have spoken to the world, I always taught in a synagogue and in the temple where all the Jews come together, but in secret I spoke nothing. 21 Why are thou asking me? ask those having heard what I spoke to them, see! these are aware of what I said." 22 But having said these of him, one of the underlings having stood by gave a slap to Jesus having said: "Thus are you answering the chief priest?" 23 Jesus answered him: "If I spoke badly testify about the bad, but if well, why are you flaying me?" 24 Therefore Annas sent him having been bound, to Caiaphas the chief priest.

25 But Simon Peter having stood was warming himself. Therefore they said to him: "Thou are not also out of his disciples are thou?" That one denied and said: "I am not". 26 One of the slaves of the chief priest, being a kinsman of whom Peter cut off the ear is saying: "Was it not you I saw in the garden with him?" 27 Again therefore Peter denied and straightaway a cock crowed.

28 Therefore they are leading Jesus from Caiaphas into the Praetorium, but it was early. And they did not enter into the Praetorium so that they may not get defiled but they may eat the passover*. 29 Therefore Pilate went outside to them and is saying: "What accusation are you bringing against this man?" 30 They answered and said to him: "If this one was not doing bad, we would not give him over to you." 31 Pilate therefore said to them: "You take him and judge him according to your law." The Jews said to him: "It is not permitted for us to kill anyone," 32 so that the word of Jesus may be fulfilled which he said signifying what sort of death he was about to die.

33 Pilate therefore entered into the Praetorium again and called for Jesus, and he said to him: "Are thou the king of the Jews?" 34 Jesus answered: "Are thou saying this from thyself or did others say to thee about me?" 35 Pilate answered: "By no means am I a Jew! thy nation and the chief priests gave thee over to me; what did thou do?" 36 Jesus answered: "The kingdom

I said anything bad, tell me what it was," Jesus told him, "but if not, then why did you hit me?" 24 Later they sent Jesus, still bound, to Caiaphas the high priest.

15 Simon Peter with another disciple followed Jesus to the high priest's courtyard. After Jesus entered, this other disciple was allowed in, as he was known to the high priest; 16 but Peter remained outside at the entrance. The disciple then came back and had a word with the girl who was in charge of the entrance, and Peter was admitted. 17 "You are not one of that man's disciples?" queried the girl, "I am not!" Peter replied.

18 Inside, the slaves and menials had made a charcoal fire because it was cold, and were standing around it warming themselves. Peter joined them and stood there to keep warm. 25 "Are you not one of his disciples?" the others asked him as he warmed himself. "I am not!" declared Peter. 26 Later, one of the chief priest's slaves, a relative of the one whose ear Peter cut off, approached him; "Wasn't it you I saw in the garden with him?" he said. 27 Again Peter strongly denied it, and immediately a cock crowed.

28 Early next morning they led Jesus from Caiaphas to the Hall of Justice. They did not go in because they wanted to avoid ritual defilement which would prevent them eating the passover. 29 So Pilate went outside to them. "What charge are you bringing against this man?" he asked. 30 "If he was doing nothing wrong we would not have brought him to you," they snapped. 31 "Very well, take him away and judge according to your own law," Pilate rejoined. "We are not allowed to execute anyone", they answered back. 32 This fulfilled what Jesus had said about the sort of death he would die.

33 So Pilate went back into the Hall of Justice and called for Jesus. "Are you the king of the Jews?" he asked. 34 "Did you ask that of your own account or did someone put you up to it?" Jesus replied. 35 "I am certainly no Jew!" Pilate retorted, "it was your nation and chief priests that handed you over to me; what exactly did you do?"

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of mine is not out of this world, if the kingdom of mine was out this world, likely the subordinates of mine were struggling so that I should not be given over to the Jews, but now the kingdom of mine is not from here."

37 "Therefore Pilate said to him: "Then are thou not a king?" Jesus answered: "Thou are saying that I am a king, into this I have been generated and into this I have come into the world so that I may testify to the truth; everyone being out of the truth is hearing my voice. 38 Pilate is saying to him: "What is truth?"

And having said this he again went out to the Jews and he is saying to them: "Not one cause am I finding in him; 39 but it is a custom to you so that one I may release to you in the passover; are you willing therefore I should release to you the king of the Jews?" 40 Therefore they cried out again saying: "Not this one but Barabbas", but Barabbas was a robber.

Chapter 19

Therefore Pilate took and scourged Jesus. 2 And the soldiers having plaited a crown out of thorns put it upon his head, and cast around him a purple cloak, 3 and they were coming to him and were saying: "[Hail] [Rejoice]* the king of the Jews", and they were giving him slaps.

4 And Pilate went outside again and is saying to them: "See, I am bringing him outside to you so that you may know that not one cause am I finding in him. 5 Jesus therefore came outside bearing the thorny crown and the purple cloak. And he is saying to them: "Look, the man". 6 Therefore when the chief priests and the underlings saw him, they cried out saying: "On the stake! on the stake!

Pilate is saying to them: "You take him and you put him on the stake, for I am not finding a cause in him." 7 The Jews answered him: "We have a law, and according to the law he is bound to die because he made himself a son of God."

8 When therefore Pilate heard this word it made him more fearful, 9 and he entered into the Praetorium again and he is saying to Jesus: "From where are you?" but Jesus gave not an answer to him 10 Pilate is therefore saying to him: "Are thou not speaking to me? Are you not aware that I am having authority to release thee and I am having authority to put thee on the stake*?" 11 Jesus answered him: "Thou were having no authority over me, not one, if it was not having been given to thee from above,

36 "My kingdom has nothing at all to do with this world," Jesus answered, "if it had, then my supporters would almost certainly have fought to stop me being arrested by the Jews. But as it is, my kingdom is not from this source."

37 "So are you not a king then?" Pilate asked. "You are the one who keep saying that I am a king," Jesus responded. "The real reason I was born and came into the world was to testify to the truth; everyone who desires to know the truth listens to me." 38 "But what is truth?" Pilate remarked.

Having said this he returned to the Jews outside. "I cannot find a single fault with him," he declared; 39 "but it is a custom of yours that I release a prisoner to you at the passover, so do you want me to release to you this king of the Jews?" 40 "No, not him," they cried repeatedly, "release Barabbas." Now Barabbas was a robber.

Chapter 19

So Pilate ordered Jesus to be scourged, 2 then the soldiers fashioned a crown from the branches of the thorny briar, put it on his head, and threw a purple cloak around him. 3 "Hail king of the Jews", they mocked as they came up to him and hit him.

4 Pilate again went outside to them. "Now look here," he said, "I am going to bring him back out to you because I want you to know that I cannot find a single fault with him." 5 With that Jesus came out wearing the crown of thorns and the purple cloak. "See, there he is," said Pilate. 6 "Up on the stake with him!, Up on the stake with him!" bellowed the chief priests and their underlings as soon as they saw him.

"Very well, you take him and put him on the stake, I find no reason to do so," said Pilate. 7 "We have a law," snarled the Jews, "and according to that law he must die because he made himself out to be the son of God."

8 At this Pilate was visibly shaken, 9 so he took Jesus back inside the Hall of Justice. "Where did you come from?" he asked him, but Jesus made no reply. 10 "Are you not speaking to me?" Pilate demanded, "don't you know I have the power to release you or to put you on the stake?" 11 "You would have no power over me at all if it had not been given to you from above," replied Jesus, "but he who betrayed me to you has the greatest blame."

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through this, the one having given me over to thee has greater sin."

12 From this Pilate was seeking to release him, but the Jews cried out saying: "If ever thou should release this one thou art not a friend of Caesar; everyone making himself the king is talking against Caesar." 13 Therefore Pilate having heard these words led Jesus outside and he sat upon a dais in the place called Mosaic Pavement, but in Hebrew Gabbatha.

14 But it was a Preparation it was as the sixth hour. And he is saying to the Jews: "See, your king!" 15 Those therefore cried out: "Lift up; lift up; on the stake* with him!" Pilate is saying to them: "Shall I stake your king?" The chief priests answered: "We have no king except Caesar." 16 Then therefore he gave him over to them so that he may be nailed to the stake*.

Therefore they took Jesus along, 17 and carrying* the stake* for himself he went out into what was called the Place of Skull, which is called in Hebrew Golgotha, 18 where they nailed him to the stake* and with him two others on one side and on the other side, but Jesus in the middle. 19 But Pilate also wrote a title and he put it upon the stake* but it was having been written: 'Jesus the Nazarene, the King of the Jews.' 20 Therefore many of the Jews read this title because the place where Jesus was on the stake was near the city, and it was having been written in Hebrew, in Roman, in Greek. 21 The chief priests of the Jews were therefore saying to Pilate: "Do not be writing 'The King of the Jews' but that that one said 'I am the King of the Jews'" 22 Pilate answered: "What I have written I have written."

23 Therefore the soldiers, when they put Jesus on the stake, took his outer garments and made four parts, to each soldier a part, and the inner garment. But the inner garment was seamless from the top woven through whole. 24 They said therefore to one another: "We should not divide it but let us draw lots about it of whom it will be," so that the Scripture may be fulfilled 'They distributed my outer garments to themselves and upon my clothing they cast a lot.' Therefore the soldiers did these things.

25 But by the stake of Jesus had stood his mother, and the sister of his mother, Mary of Clopas, and Mary the Magdalene. 26 Jesus therefore, having seen the mother and the disciple whom he was loving, having stood stood by is saying to the mother: "Woman, see thy

12 After that Pilate tried his hardest to release him, but the Jews yelled out: "If you release him you are no friend of Caesar, anyone who says he is a king speaks against Caesar." 13 On hearing this Pilate led Jesus back outside and sat on the dais in the area known as the Mosaic Pavement, or in Hebrew: Gabbatha.

14 It was now about midday on the day of Preparation. Addressing the Jews Pilate said: "See, your king". 15 "Hoist him up! Hoist him up! On the stake with him!" they screamed. "Shall I execute your king?" demanded Pilate. "We have no king but Caesar," the chief priests shouted back. 16 So finally, he gave him over to them for execution.

So they took Jesus, 17 and bearing his own stake he came to the spot called The Place of the Skull, or Golgotha in Hebrew. 18 There they nailed him to the stake with two others, one on each side but Jesus in the middle. 19 Pilate wrote an inscription and had it fixed to the stake, it read: 'Jesus the Nazarene, the King of the Jews'. 20 Many read this because the place of execution was near the city, and also it was written in Hebrew, Latin, and Greek. 21 The chief priests responded angrily to Pilate: "Don't write 'The King of the Jews', but that he said 'I am the King of the Jews'." 22 "What I have written, I have written," Pilate retorted.

23 Now when the soldiers had put Jesus on the stake, they divided his outer clothing into four parts, one for each soldier. There was also the inner garment which was seamless, being woven throughout in one piece. 24 "It would be a shame to spoil this by tearing it apart," they said, "let's draw lots for it." This actually fulfilled the Scripture: 'They shared out my outer garments among themselves and cast lots for my clothing'. So that is what the soldiers did.

25 Jesus' mother and her sister Mary wife of Clopas, had been standing by his stake with Mary Magdalene. 26 On seeing his mother and also the disciple that he loved standing there, Jesus said: "Woman, there is your son". 27 Then he said to the disciple: "Here is your mother", and from that

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son". 27 Afterward he is saying to the disciple: "See thy mother", and from that hour the disciple took her into his own.

28 After this, Jesus being aware that by now all has been finished so that the Scripture may be finished, he is saying: "I thirst". 29 A vessel full of [vinegar] [sour wine] was lying, therefore a sponge full of the [vinegar] [sour wine] having put around a hyssop, they brought it to his mouth. 30 When therefore Jesus received the [vinegar] [sour wine], he said: "It has been finished", and having bowed his head he gave up the spirit.

31 Therefore the Jews asked Pilate so that their legs may be broken and they may be raised off, since it was Preparation, so that the bodies may not remain upon the stake in the sabbath, for the day of that sabbath was great. 32 Therefore the soldiers came and they indeed broke the legs of the first and of the other, of those having been put on the stake together with him, 33 but having come upon Jesus as they saw him having already died, they did not break his legs. 34 But one of the soldiers pierced his side with a spear and straightaway blood and water came out.

35 And the one having seen has testified and his testimony is true, and that one is aware that true things he speaks, so that you also may believe. 36 For these things happened so that the Scripture may be fulfilled: 'A bone of him will not be shattered'. 37 And again a different Scripture is saying: 'They will see in whom they pierced.'

38 But after these things Joseph from Arimathea, being a disciple of Jesus but having been hidden through the fear of the Jews, asked Pilate so that he may raise off the body of Jesus, and Pilate gave permission. He came therefore and raised off his body. 39 But Nicodemus, the one having come to him first by night, also came, carrying a roll of myrrh and aloes, about a hundred pounds.

40 Therefore they took the body of Jesus and they bound it in strips of linen with the spices just as a custom is of the Jews to prepare for burial. 41 But there was a garden in the place where he was put on the stake, and in the garden a new memorial tomb in which as yet no-one was having been laid. 42 Therefore through the Preparation of the Jews, they laid Jesus there because the memorial tomb was near.

time on the disciple took her into his own home.

28 After this Jesus now knew that everything had been accomplished to fully comply with the Scriptures. "I am thirsty," he said. 29 A vessel full of sour wine stood nearby, so they wrapped a sponge around a hyssop stalk, dipped it in the sour wine and put it to his lips. 30 After Jesus swallowed a little, he exclaimed: "It has been finished". Then he bowed his head, and relinquished his life.

31 Meanwhile as it was Preparation day, the Jews asked Pilate to hasten their death by breaking their legs, then take them down. Thus the bodies would not remain on the stake during the sabbath, which happened to be a double sabbath. 32 So the soldiers came and broke the legs of those executed with him on either side, 33 but when they came to Jesus they did not, as they could see he was already dead. 34 But one of the soldiers thrust a spear into his side, and immediately blood and water gushed out.

35 The one who saw this has testified to it, and that testimony is true; he is certain that what he speaks of is true, so you can have every confidence in it. 36 It all happened so that the Scripture may be fulfilled: 'Not one of his bones will be broken', 37 and another Scripture which says: 'They will see him whom they pierced'.

38 Later, Joseph of Arimathea a disciple of Jesus, though a secret one due to fear of the Jews, asked Pilate to let him remove Jesus' body. Permission was granted, so he came and took his body down. 39 Nicodemus, the one who first visited Jesus by night, also came and brought a roll of myrrh and aloes weighing a hundred pounds. 40 So taking the body of Jesus, they bound it around with strips of linen impregnated with the spices, according to the Jewish burial custom. 41 Now there was a garden near the place where he had been put on the stake, and in this garden was a new tomb in which no-one had yet been laid. 42 So, because it was the Jewish day of Preparation, they laid Jesus there, because it was nearby.

Chapter 20

But at one of the sabbaths*, Mary the Magdalene is coming early, while yet dark, into

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On the day following the sabbath, Mary

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the memorial tomb and is looking at the stone having been lifted off out of the memorial tomb. 2 Therefore she is running and is coming to Simon Peter and to the other disciples who were friendly with Jesus, she is saying to them: "They lifted the Lord out of the memorial tomb and we are not aware where they laid him."

3 Peter and the other disciple went out therefore, and they were going to the memorial tomb. 4 The two were running alike, but the other disciple ran ahead faster than Peter and he came first to the memorial tomb. 5 And having stooped sideways he is looking at the linen strips lying there but he certainly did not enter. 6 Simon Peter is also coming, following him, but he entered into the memorial tomb, and is observing the linen strips lying, 7 and the napkin which was upon his head, yet not lying with the linen strips but apart, having been rolled into one place. 8 Then therefore the other disciple also entered, the one having come to the memorial tomb first; and he saw and he believed. 9 For not yet had they discerned the Scripture that it is necessary for him to stand up out of the dead. 10 Therefore the disciples went away again toward them.

11 But Mary had stood outside the memorial tomb weeping. As therefore she was weeping she stooped sideways into the memorial tomb. 12 And she is observing two angels in white sitting, one toward the head and one toward the feet, where the body of Jesus was lying. 13 And those are saying to her: "Woman, why are thou weeping?" She is saying to them that 'they lifted away my Lord and I am not aware where they laid him'.

14 Having said this she turned to the rear and is observing Jesus having stood, but she was not aware that it was Jesus. 15 Jesus is saying to her: "Woman, why are thou weeping, whom are thou seeking?" That one supposing that it is the gardener is saying to him: "Lord, if thou carried him, say to me where thou laid him and I will bear him away. 16 Jesus is saying to her: "Mary". Having turned, that one is saying to him in Hebrew: "Rabboni" which is to say 'Teacher'. 17 Jesus is saying to her: "Do not catch hold of me for not yet have I ascended to the Father; but go to my brothers and say to them: 'I am ascending to my Father and your Father, and my God and your God'."

18 Mary Magdalene is coming to the disciples announcing that 'I have seen the Lord', and these things he said to her.

Magdalene came early to the tomb while it was still dark, and saw that the stone cover had been taken away. 2 So she came running to Simon Peter and the other disciples who had been on intimate terms with Jesus. "They have taken the Lord out of the tomb, but I don't know what they have done with him," she said.

3 At this Peter and another disciple started off for the tomb. 4 They began running together, but the other disciple ran faster than Peter, and got there first. 5 He stooped sideways, and looking down into the tomb saw only the linen strips, but he dared not go in. 6 Then Simon Peter who was following behind, arrived, and went straight in. He stared at the linen strips 7 and then at the napkin that had covered the head and which was now rolled up in a separate place. 8 At that point the other disciple who had got to the tomb first, entered. What he saw, convinced him; 9 for they had not until then understood the Scripture which showed that he had to rise from the dead. 10 So they returned to the others.

11 Mary had come back to the tomb and stood outside weeping. As she did she bent down to the entrance, 12 and was startled to see two angels clad in white sitting there where Jesus' body had been, one at his head and the other at his feet. 13 "Woman, why are you weeping?" they asked her. "They have taken my Lord away and I do not know where they have put him," she answered.

14 As she said this she turned and saw Jesus standing behind her, but she did not know it was him. 15 "Why are you weeping woman? who are you looking for?" Jesus asked. Supposing that he was the gardener, she said: "Sir, if you have moved him tell me where you have put him and I will take him away." 16 "Mary", Jesus responded softly. "Rabboni", she exclaimed in Hebrew, turning fully toward him. 17 "Don't catch hold of me" Jesus cautioned her, "for I have not yet ascended to my Father. Go now to my brothers and tell them I will soon ascend to my Father, and your Father, and to my God, and your God."

18 "I have seen the Lord!" announced Mary when she returned to the disciples; and she proceeded to tell them all he had told her.

19 As the day ended and evening fell on that first day after the sabbath, the disciples met behind locked doors for fear of the Jews. Jesus then

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19 Therefore it being evening to the day, the one of sabbaths*, and the doors having been locked where the disciples were through the fear of the Jews, Jesus came and stood in the midst, and he is saying to them "Peace to you". 20 And having said this he showed also the hands and the side to them. Therefore the disciples rejoiced having seen the Lord. 21 Therefore Jesus said to them again: "Peace to you; just as the Father has sent me also I am sending you." 22 And having said this he blew and he is saying to them: "Receive holy spirit; 23 if you should release the sins of some, they have been released to them, if you hold on to some, they have been held fast."

24 But Thomas, one out of the twelve, the one being called 'Twin', was not with them when Jesus came. 25 The other disciples were therefore saying to him: "We have seen the Lord". But he said to them: "Unless I may see in his hands the impression of the nails, and I should thrust my finger into the impression of the nails, and I should thrust my hand into his side I certainly would not believe."

26 And after eight days, his disciples were again inside, also Thomas with them, the doors having been locked. Jesus is coming and he stood in the midst and said "Peace to you". 27 Next he is saying to Thomas: "Bring thy finger here and see my hands, and bring your hand and thrust into my side, and do not become unbelieving but believing." 28 Thomas answered and said to him: "My Lord and my God!" 29 Jesus is saying to him: "Have you believed because you have seen me? Sublimely happy the ones not having seen but having believed."

30 Therefore while many things and other signs Jesus did in sight of the disciples, which is not having been written in this book, 31 these have been written so that you may believe that Jesus is the Christ, the Son of God and so that believing, you may have life in his name.

Chapter 21

After these things Jesus manifested himself to the disciples on the sea of Tiberias and he manifested thus: 2 Simon Peter and Thomas, the one called 'Twin', and Nathanael, the one from Cana of Galilee and those of Zebedee and two others of his disciples, were together. 3 Simon Peter is saying to them: "I am going off to be fishing"; they are saying to him: "We are coming also, we together with thee". They went off and embarked in the boat and in that night they took nothing.

came to them and stood in their midst; "Peace be to you," he said. 20 So saying he showed them his hands and his side, and the disciples rejoiced greatly at having seen the Lord. 21 "Peace be to you" Jesus repeated, "for just as the Father sent me, so I now send you." 22 Having said this, he blew over them, "In this way you will receive holy spirit," he said, 23 "and if you pardon someone's evil deeds they will have been pardoned, but if you sustain the evil deeds of another, they will have been sustained."

24 Now Thomas, nick-named 'Twin' who was one of the twelve, was absent from their meeting when Jesus came. 25 So the other disciples told him: "We have seen the Lord". But he said "Unless I can actually see the impressions of the nails in his hands and put my finger in them, and feel the wound in his side, you will never get me to believe it."

26 Eight days passed and the disciples were again meeting in a room behind locked doors, but this time Thomas was with them. Then Jesus appeared and stood in their midst. "Peace be to you", he greeted them, 27 then turning to Thomas he said: "Come and put your finger here, see here, on my hands, and put your hand in my side; do not disbelieve, but believe. 28 "My Lord!", exclaimed Thomas, "my God!". 29 "Do you believe now you have seen me?" Jesus asked him, "happy indeed are those who believe who have not seen me."

30 Actually, although Jesus did many other miracles seen by the disciples, which have not been recorded in this book, these have been set down so that you may believe that Jesus is indeed the Christ, the Son of God, and in believing, you may have life through him.

Chapter 21

There was though a further occasion when Jesus manifested himself to the disciples. It was at the sea of Tiberias; and this is what happened. 2 Simon Peter and Thomas nick-named 'Twin', Nathanael from Cana of Galilee, the sons of Zebedee, and two other disciples, were all together when 3 Simon Peter announced: "I am going off to do some fishing". "We'll do the same", the others declared, "and we will come with you." So they all set off in a boat; but the whole of that night they caught nothing.

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4 But already coming to be morning, Jesus stood on the shore; the disciples are certainly not aware that it is Jesus. 5 Therefore Jesus is saying to them: "Little children, have you not something to eat?" They answered to him: "No". 6 But he said to them: "Cast the net to the right part of the boat and you will find." They cast therefore and no longer were strong enough to draw it from the multitude of fish.

7 That disciple whom Jesus loved is saying therefore to Peter: "It is the Lord!". Therefore Simon Peter having heard that it is the Lord, girded himself with the linen upper garment, for he was naked and threw himself into the sea. 8 But the other disciples came in the little boat for they were not distant from the land but as for two hundred cubits, dragging the fish net.

9 As therefore they disembarked on to the land, they are looking at a charcoal fire lying, and fish lying on it and bread. 10 Jesus is saying to them: "Bring the fish of which you took now." 11 Simon Peter went up therefore and he drew the net to the land, full of large fish, a hundred and fifty three; and of so many the net was not split.

12 Jesus is saying to them: "Come, breakfast". No-one of the disciples dared to inquire of him: 'Thou, who are thou?' being aware that it is the Lord. 13 Jesus is coming and he is taking the bread and he is giving to them and the fish likewise. 14 This already a third time Jesus was manifested to the disciples having been raised out of the dead.

15 When therefore they breakfasted Jesus is saying to Simon Peter: "Simon of John, are thou loving me more than these?" He is saying to him: "Yes Lord, thou are aware that I am fond of thee." He is saying to him: "Feed my lambkins." 16 He is saying to him again, a second time: "Simon of John, are thou loving me?" He is saying to him: "Yes Lord, thou are aware that I am fond of thee." He is saying to him: "Shepherd my little sheep." 17 He is saying to him the third time: "Simon of John, are thou fond of me?" Peter was grieved because he said to him the third time: 'Are thou fond of me', and he said to him: "Lord thou are aware of all things, thou are knowing that I am fond of thee." Jesus is saying to him: "Feed my little sheep.

18 "Truly, truly I am saying to thee, when thou were younger, thou girded thyself and thou were walking where thou wanted, but whenever thou may grow old, thou will stretch out thy hands and another will gird thee and will carry where

4 Morning came to reveal Jesus standing on the beach, although the disciples had no idea that it was him. 5 "Little children," he called to them, "do you not have something to eat?" "No", they replied. 6 "Then cast your net over the right-hand side of the boat and you will get a catch," he told them. They cast the net as instructed, and it caught such a multitude of fish that they did not have the strength to draw it in.

7 "It must be the Lord!" exclaimed the disciple whom Jesus loved, to Peter. When Peter heard that, he wrapped his tunic around him to cover his nakedness and plunged into the sea. 8 The other disciples made for the shore in the boat dragging the net behind them, for it was only about a hundred yards from land.

9 When they all got out of the boat they found a charcoal fire alight with fish cooking on it, and some bread. 10 "Bring some of the fish you just caught", Jesus told them; 11 so Simon Peter dragged the net to the shore. It contained a hundred and fifty three large fish, and yet the net had not been broken.

12 "Right, come and have breakfast," Jesus invited them. None of the disciples dared ask him "Who are you?", for they were all well aware it was the Lord. 13 So Jesus came, took the bread and handed it out to them, and did the same with the fish. 14 This was now the third time Jesus showed himself to his disciples after he had been raised from the dead.

15 When they had finished breakfast Jesus said to Simon Peter: "Simon, son of John, do you love me more than these fish?" "Yes Lord, you know that I am devoted to you," Peter replied. "Then feed my lambkins," said Jesus. 16 But he repeated his question: "Simon, son of John, do you love me?" "Yes Lord, you know that I am devoted to you," affirmed Peter. "Then shepherd my little sheep," Jesus told him. 17 Yet a third time he asked: "Simon, son of John, do you love me?" Peter was very upset that he asked a third time 'do you love me', "Lord," he said, "you know everything, you know very well that I am really devoted to you." "Then feed my little sheep." said Jesus.

18 "I tell you for a fact," he continued, "when you were a young man you dressed yourself and went wherever you wanted, but when you grow old, you will stretch out your hands, and another will dress you and bear you where you do not want to go."

John 20

where thou do not want." 19 But he said this signifying what sort of death he will glorify God. And having said this he is saying to him: "Keep following me."

20 Having turned upon, Peter is looking at the disciple whom Jesus loved following, who also leaned back during the supper on his breast and he said: 'Lord, who is the one giving you over?' 21 Having seen this one therefore, Peter is saying to Jesus: "Lord, but what about this one?" 22 Jesus is saying to him: "If ever I wish him to be remaining until I am coming, what to thee? Thou keep following me." 23 Therefore this word went out to the brothers that that disciple is not dying. But Jesus did not say to him that he is not dying but 'if ever I wish him to be remaining until I am coming, what to thee?'. 24 This is the disciple the one testifying about these things and the one having written these things, and we are aware that his testimony is true.

25 But also are many other things which Jesus did, which if ever may be written just as one, but for the same I do not suppose the world to have room for the books being written.

19 He said this to indicate how he would die and so bring glory to God. But then he exhorted: "Continue being my follower."

20 Turning round Peter caught sight of the disciple that Jesus loved, following. This was the one that leaned on his breast during the supper and asked who it was that would betray him. 21 Seeing him, Peter asked Jesus: "Lord, what about him?" 22 "If I want him to remain until I come, what is that to you? Jesus retorted, "you continue being my follower." 23 As a result of this the rumour got around among the brothers that that disciple would not die. But Jesus did not say that he would not die, only 'if I want him to remain until I come what is that to you?' 24 This same disciple is the one testifying and having written this account, and we all know full well that that testimony is true.

25 There were actually many other things that Jesus did, which if ever all these were recorded individually, I don't suppose the world itself would have enough room for all the books that would be written.

Acts 1

Chapter 1

While the first word I made O Theophilus, about all of which Jesus started to be doing and also to be teaching 2 until which day having given command through holy spirit to the apostles whom he chose for himself, he was taken up; 3 to whom also he established himself living after him to suffer, by many indisputable proofs, through forty days being seen by them and saying things about the Kingdom of God.

4 And being assembled, he passed on the instruction to them not to separate from Jerusalem but to 'stay around for the promise of the Father which you heard of me. 5 because as John baptized in water, so you will be baptized in holy spirit after not many of these days.'

6 While those therefore having come together, they were asking him saying: "Lord if in this time are thou restoring the kingdom to Israel?" 7 He said to them: "Not to you it is to know times or due times which the Father placed in his own authority, 8 but you will receive power, the holy spirit having come upon you, and you will be witnesses of me in both Jerusalem and in all the Judea, and Samaria and until* the last of the earth."

9 And having said these things, looking at them, he was raised up, and a cloud under took him from their eyes. 10 And as they were gazing intently at his going away into the heaven, look, two men had stood by them in white clothing, 11 and who said: "Men, Galileans, why have you stood looking into the heaven? This Jesus, the one having been taken up from you into the heaven, thus will come in which manner you viewed him going away into the heaven."

12 Then they returned into Jerusalem from a mountain, the one being called 'of Olives' which is near Jerusalem having of a sabbath away. 13 And when they entered, they went up into the attic room where they were staying. And Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon the Zealot and Judas of James. 14 These all were persevering of one mind in the prayer, together with women and Mary the mother of Jesus and together with his brothers.

15 And in these days Peter having stood up in the midst of the brothers and he said: -and a crowd of names upon the same was as a hundred and twenty-, 16 "Men, brothers, it was necessary

Chapter 1

The first account I wrote to you Theophilus, concerned all the things that Jesus did and taught, 2 right up to the time he gave instructions to his chosen apostles by means of the holy spirit, and then was taken up to heaven. 3 To these he proved himself alive after his suffering, by indisputable evidence; appearing to them throughout forty days, teaching about the Kingdom of God.

4 When they were all together he gave instructions for them not to leave Jerusalem, but to stay there to receive what he had told them the Father had promised. 5 "For just as John baptized in water," he said, "so you will be baptized in holy spirit not many days hence."

6 While they were there assembled they asked him: "Lord are you now going to restore the kingdom to Israel?" 7 "It is not for you to know the time periods or appointed times which the Father has under his control," he replied, 8 "but you will receive power when the holy spirit comes upon you, then you will witness about me in Jerusalem and the whole of Judea, in Samaria, and on until you reach the furthestmost part of the earth."

9 Having said this he looked around at them all, then was raised bodily upwards until a cloud came between them and they could see him no more. 10 They still remained staring up at the sky where he disappeared from view. But they then became aware of two men arrayed in white robes standing alongside them. 11 "Men of Galilee," they exclaimed, "why do you keep standing there staring up at the sky? This Jesus who has been taken from you into heaven, will come again in just the same way as you saw him going."

12 After that they returned to Jerusalem from the Mount of Olives which is about a sabbath day's journey away. 13 They went up into the large attic room of the house in which they were staying, Peter, John, James and Andrew; Philip, Thomas, Bartholomew and Matthew; James son of Alphaeus, Simon the Zealot, and Judas son of James. 14 They all joined in prayer there continuously, along with the women including Jesus' mother Mary, and his brothers.

15 It was during this time that Peter stood up in the midst of a crowd of a hundred and twenty of the brothers: 16 "Men, brothers," he announced, "it was necessary for the scripture to be fulfilled that

Acts 1-2

the scripture to be fulfilled which the holy spirit said beforehand through the mouth of David about Judas, of the one having become a guide to those having taken with them Jesus. 17 Because he was having been counted among us and upon him fell the lot of this service*. 18 While this one therefore procured a plot of land out of a reward of the unrighteousness, yet having become headlong, he screamed as his middle burst and his bowels poured out. 19 And it became known to all those inhabiting Jerusalem to call that plot of land in their dialect, Akeldama; this is: 'Plot of Blood'

20 "For it has been written in the book of Psalms: 'Let his lodging place become desolate and let not there be one dwelling in it, and his oversight let a different one take.' 21 It is necessary therefore of those men having come together to us in all the time in which the Lord Jesus went in and went out upon us, 22 having started from the baptism of John until the day of which he was taken up from us, a witness of his resurrection together with us, to become one of these."

23 And they stood two, Joseph the one being called Barsabbas, who was surnamed Justus, and Matthias. 24 And having prayed they said: "Thou Lord, knower of all hearts, show up whom thou chose one out of these the two, 25 to receive the place of this service and apostleship from which Judas turned aside to go into his own place." 26 And they gave lots to them and the lot fell Matthias, and he was [counted] [voted] along with the eleven apostles.

Chapter 2

And in the day of the Pentecost to being completely filled, they were all together upon the same. 2 And suddenly it happened, out of heaven, a noise just as a violent blowing being carried, and it filled the whole house where they were sitting. 3 And they were seen to them being [divided] [distributed], tongues as if of fire, and it sat upon each one of them. 4 And all were filled with holy spirit, and they started to be speaking in different tongues just as the spirit was giving to them to be speaking aptly with elegance and dignity*.

5 But there were Jews dwelling in Jerusalem, men holding well, from every nation of those under the heavens. 6 But this sound having happened, the multitude came together and was confused because each one heard them speaking in their own dialect. 7 But they were transfixed

the holy spirit declared in advance through David, about Judas who became a guide to those who arrested Jesus. 17 Because he was counted among us, this role fell to his lot; 18 and while from the reward of that wicked act a plot of land was purchased, his reward was to fall headlong, screaming as his middle was torn open and his bowels burst out." 19 After that all those living in Jerusalem used to call the place the 'Plot of Blood', or Akeldama in their language.

20 "Now it was also written in the book of Psalms: 'Let the place where he stays become derelict with no-one living there, and let someone else take over his office of oversight.' 21 So it is necessary to appoint someone out of those who joined themselves to us during all the time that the Lord Jesus was in our company, 22 from his baptism by John, up to when he was taken up from us. The one appointed should be a witness of his resurrection just as we were."

23 Two candidates were selected: Joseph surnamed Justus who was also called Barsabbas, and Matthias. Then they prayed: "You Lord who knows the innermost thoughts of all, make known your choice out of these two, for the appointment to the office and ministry of an apostle, from which Judas departed to go his own way." Lots were given to the two to cast, and these indicated Matthias. So from then on he was reckoned along with the eleven apostles.

Chapter 2

When the interval to the day of Pentecost had elapsed, they were all together in the same place. 2 Suddenly, it happened; there came from heaven the noise of a violent wind, gusting until it filled the whole house where they were sitting. 3 Then they saw tongues of fire, splitting up, dividing and spreading until a flame came to rest upon each one of them. 4 Holy spirit filled everyone present and they found themselves able to speak in foreign languages, aptly, elegantly and with dignity, just as the spirit moved them.

5 Now there were Jews staying in Jerusalem at that time, devout men that had come from every nation under heaven. 6 On hearing the commotion a multitude came flocking to the place, and were surprised to hear the disciples speaking individually to them, in their own tongue. 7 In fact

Acts 2

and were puzzled saying: "Look, are not all these who are speaking Galileans? 8 So how are we hearing each in our own dialect in which we were generated? 9 Parthians and Medes and Elamites and those inhabiting Mesopotamia, Judea and also Cappadocia, Pontus and Asia, 10 Phrygia and also Pamphylia, Egypt and parts of Libya that are down by Cyrene, and Roman immigrants, Jews and also proselytes, 11 Cretans and Arabians; we are hearing them speaking in our tongues, the marvellous things of God."

12 But they were transfixed and were completely at a loss, saying one to another: "What is this wanting to be?" 13 But different ones totally mocking were saying that they are having been filled with sweet wine.

14 But having stood, Peter together with the eleven lifted up his voice and spoke aptly with elegance and dignity:* "Men, Jews and all those inhabiting Jerusalem, let this be known to you, and give ear my sayings. 15 For not as you are taking up, are these intoxicated, for it is the third hour of the day. 16 But this is the thing having been said through the prophet Joel: 17 'And it will be in the last days' God is saying, 'I am pouring out from my spirit upon all flesh, and your sons and your daughters will prophesy and your young men will see visions, and your elders will dream dreams. 18 And indeed upon my male slaves and upon my female slaves in those days I am pouring out from my spirit and they will prophesy.

19 "And I shall give portents in the heaven above and signs upon the earth below, blood and fire and vapour of smoke. 20 The sun will be turned into darkness and the moon into blood before the great and manifest day of [Lord] [YHVH]*. 21 And it will be everyone whoever may call upon the name of [Lord] [YHVH]* will be saved.'

22 "Men, Israelites, hear these words. Jesus the Nazarene, a man having been demonstrated from God to you by powers and by portents and by signs, by which God did through him in the midst of you just as the same you are aware, 23 this one, by the having been fixed counsel and foreknowledge of God, given over through a hand of lawless ones, you having fastened lifted up, 24 whom God resurrected, having loosened the pangs of death just as to which it was not possible for him to be mastered by it.

25 "For David is saying to him: 'I was seeing before [the Lord] [YHVH]* in my sight through

they were truly amazed. "Are not these who are speaking, Galileans?" they asked, 8 "so how is it we are hearing them speak in the language of the place we were born: 9 Parthians, Medes and Elamites; and those of us living in Mesopotamia, Judea, Cappadocia, Pontus, and Asia; 10 Phrygia and also Pamphylia, Egypt and the parts of Libya that border on Cyrene; visitors from Rome, both Jews and Gentile converts, 11 Cretans and Arabians; we are hearing them telling us of God's marvellous works in our own languages."

12 So they were dumbfounded and completely at a loss. "What's behind all this?" they were asking each other. 13 Others of them mocked: "They've had too much sweet wine," they remarked.

14 Peter then stood up along with the eleven. Raising his voice he addressed the crowd with dignity and well-chosen words. "Men of Judea and all you who live in Jerusalem; listen and pay attention to what I am about to tell you. 15 These people are not intoxicated as some of you seem to think, for it is barely nine o'clock in the morning. 16 This event is what was foretold through the prophet Joel: 17 'It will occur in the last days', God said, 'that I will pour out my spirit upon all kinds of people. Your sons and your daughters will prophesy, your young men will see visions and your elders will have prophetic dreams. 18 Indeed upon all serving me in those days, male or female, I will pour out my spirit, and they will prophesy.

19 "And I shall make astonishing sights appear in the heaven above, and signs in the earth beneath; there will be blood and fire and clouds of smoke. 20 The sun will be darkened and the moon appear as if blood, before the great and spectacular day of Jehovah. 21 But everyone who calls on the name of Jehovah will be saved.'

22 "Men of Israel, pay particular attention to what I am now going to say. Jesus the Nazarene, was a man sent from God as was demonstrated to you by the power, astonishing sights, and miracles that God performed through him in your midst, as you are well aware. 23 He, by the immutable will and foreknowledge of God was handed over by lawless men, whereupon you nailed him to the stake and lifted him up. 24 But God resurrected him, releasing him from the bonds of death which was not able to hold on to him.

25 "It was just as David said: 'I kept Jehovah in view constantly, for he was at my right-hand so

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all, because out of my right-hand he is, so that I may not be shaken. 26 Through this my heart was gladdened and my tongue exulted, but yet also my flesh will pitch its tent on hope, 27 because thou wilt not forsake my soul in hades neither wilt thou give thy righteous one to see decay. 28 Thou made known to me ways of life, thou wilt fill me with good cheer with thy face.'

29 "Men, brothers, it is allowable to say with outspokenness to you about the patriarch David, that he deceased and he was buried and his memorial tomb is with us until this day. 30 Therefore being a prophet, and being aware that by an oath God swore to him, out of the fruit of his loins to sit upon his throne, 31 having foreseen he spoke about the resurrection of the Christ, that 'neither was he forsaken in hades, nor his flesh saw decay.'

32 "This Jesus, God resurrected of which we all are witnesses. 33 To the right-hand of God therefore, having been exalted and a promise of the holy spirit having received by the Father, he poured out this which you yourselves are looking at and hearing. 34 For David did not go up into the heavens but he is saying: '[Lord] [YHVH]* said to my Lord: "Sit on my right hand 35 until perchance I place thine enemies a footstool of thy feet.'"

36 Firmly therefore let it be known by all the house of Israel, that God made him Lord and Christ, this Jesus whom you nailed to the stake."

37 But having heard, they were pierced to the heart, and they said to Peter and the rest of the apostles: "What should we do, men, brothers?" 38 But Peter to them: "Reform* and let be baptized each of you in the name of Jesus Christ into the releasing of your sins and you will receive the gift of the holy spirit; 39 for to you is the promise and to your children and to all those into a distance as many as ever our Lord God may call to him."

40 With different and more words he was thoroughly testifying, and he was calling beside them saying: "Be saved from this crooked generation". 41 Those therefore having received unreservedly his word were baptized, and were added in that day about three thousand souls. 42 But they were persevering in the teaching of the apostles and to the fellowship, to the breaking of bread and to prayers. 43 But to every soul fear was occurring, and many portents and signs through the apostles were occurring.

that I may never be shaken. 26 That is why my heart was glad, my tongue could exult and my whole body could rest in hope, 27 because you will not forsake me in death nor permit your upright one to suffer decay. 28 You have instructed me in the ways of life, and it will make me very happy to see your face.'

29 "Men, brothers, I know I can speak frankly to you about our forefather David. He died, and was buried and his tomb is with us right up to this day. 30 However, he was a prophet, so being aware by God's sworn promise that one of his descendants would sit upon his throne, 31 he foresaw it; so really he was speaking about the resurrection of Christ, that neither was he forsaken in death nor did his flesh suffer decay.

32 "God did actually raise Jesus from the dead, of this we are all witnesses. 33 Thereupon he was exalted to the right-hand of God and received the promised holy spirit from the Father, which he then poured out. It is this, that you are now seeing and hearing. 34 It wasn't David who ascended into heaven, for he said: 'Jehovah said to my Lord, "Sit at my right hand 35 until I make your enemies a footstool for your feet.'"

36 "So let it be thoroughly understood by the whole house of Israel, that God made him Lord and Christ, this Jesus, whom you nailed to the stake."

37 When they heard this they were pierced to the heart. "What then should we do brothers?", they asked Peter and the other apostles. 38 "Change your lives, and let each one of you get baptized in the name of Jesus Christ for the forgiveness of your shortcomings," admonished Peter, "then you too will receive the gift of the holy spirit. 39 For the promise was made to you also, and your children, and to all those living in distant places, just as many as our Lord God may call to him."

40 With many other such arguments he testified persuasively and exhorted them. "Be no part of this wicked generation," he urged them. 41 So all those who accepted his word without reservation were baptized, and three thousand souls were added to them that day. 42 These all persevered in being instructed in the apostle's teaching, attending meetings, sharing meals, and in prayer. 43 All were filled with awe at the miracles and astonishing sights the apostles were producing.

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44 But all those having believed upon the same were having all in common*. 45 and the possessions and properties they were selling and were dividing them to all just as possibly anyone was having need. 46 Daily also persevering with one desire in the temple, breaking bread at every house, they were partaking food in exultation and simplicity of heart, 47 praising God and having favour toward all the people. But the Lord was adding those being saved daily upon the same.

Chapter 3

But Peter and John were going up into the temple on the hour of prayer, the ninth. 2 And a certain man, being lame out of the cavity of his mother was being carried, whom daily they laid toward the door of the temple being called Beautiful, to be asking alms beside of those going on into the temple, 3 who having seen Peter and John being about to enter into the temple, was asking to receive alms. 4 But Peter having gazed intently to him together with John, said: "Look to us". 5 But he was having attention on them expecting to receive something by them. 6 But Peter said: "Silver and gold is not being with me, but what I have, this to thee I am giving. In the name of Jesus Christ the Nazarene, be walking!" 7 And having taken hold of him of the right hand, he raised him; immediately his feet and the ankles were made firm, 8 and leaping out he stood and was walking, and he entered together with them into the temple, walking and leaping and praising God.

9 And all the people saw him walking and praising God, 10 but they were well knowing him that this was the one sitting at the Beautiful Gate of the temple for alms, and they were filled with astonishment and ecstasy upon the thing having happened to him. 11 But with him clinging to Peter and John, all the people ran together upon the colonnade being called Solomon, completely astonished.

12 But having seen, Peter answered to the people: "Men, Israelites, why are you puzzled over this, or why are you gazing intently to us as if by our own power or godliness having made him to be walking? 13 The God of Abraham and of Isaac and of Jacob, the God of our fathers glorified his servant Jesus whom you gave over and denied before Pilate's face, that one having judged to be releasing. 14 But you, the holy and righteous denied, and you asked for a man, a murderer to be readily granted to you, 15 but the Author of life you killed, whom God raised

44 The believers at that time shared everything, 45 and anyone who had properties or possessions sold them and divided the proceeds so that anyone in need was cared for. 46 Their common desire was to meet regularly every day at the temple; and sharing meals at every home, they accepted their food with great joy and gratitude. 47 As they praised God and were favourably regarded by all the people, the Lord daily added to the number of those being saved.

Chapter 3

Now Peter and John were going up to the temple at the hour of prayer, which was three in the afternoon. 2 A man who had been lame from birth was being carried to his usual pitch beside the temple door called Beautiful; every day they laid him there to beg for alms from those who were entering. 3 When he saw Peter and John about to go in, he called out for a gift.

4 Peter together with John regarded him closely: "Look up at us", he told him. 5 The man looked at them expectantly, hoping to receive something from them. 6 "I have no silver or gold," Peter said, "but what I have got, I will give you. In the name of Jesus Christ the Nazarene, start walking!" 7 then taking him by the right-hand he raised him up. Immediately his feet and ankles became firm. 8 He jumped up, stood for a moment, then began walking. Into the temple he went along with them, walking, jumping up and down with joy, and praising God.

9 Well, when everyone saw him walking and praising God, 10 they recognized him as the one who used to sit at the Beautiful Gate begging for alms. They all were absolutely amazed, and ecstatic over what had happened to him. 11 He though, kept clinging to Peter and John. As they entered Solomon's colonnade the astonished people ran toward them.

12 When he saw them, Peter addressed them. "Men of Israel, why are you puzzling over this? Why are you looking at us with awe, as if we made him walk by our own power, or any virtue on our part? 13 The God of Abraham, of Isaac and Jacob, the God of our forefathers, has exalted his servant Jesus; he whom you handed over and rejected before Pilate, although he wanted to release him. 14 Yes, you rejected One who was holy and virtuous, and clamoured instead for a man who was a murderer to be set free. 15 So you killed the Author of life; but God raised him

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out of the dead, of which we are witnesses. 16 And by the faith of his name, this whom you are beholding and you have been aware of was made firm, his name and the faith through him gave to him this complete soundness opposite all of you.

17 "And now brothers I am aware that down without knowledge you acted just as your rulers. 18 But God which he announced beforehand through the mouth of all the prophets his Christ to suffer, he thus fulfilled.

19 "Reform* therefore and turn around for your sins to be completely obliterated*, so that possibly due times of [cooling] [refreshing] may come from the face of the Lord; 20 and he may send the having been pre-ordained Christ Jesus to you, 21 whom it is necessary at present for heaven to receive, until times of restoration of all things of which God spoke through the mouth of his holy prophets from an age. 22 While Moses said that 'A prophet [Lord] [YHVH]* will raise out of your brothers as me, of him you will hear just as all as many as likely he may speak to you, 23 but it will be every soul which ever may not hear the prophet, that will be completely destroyed out of the people.' 24 And all the prophets from Samuel and those in succession as many as spoke, also announced these days. 25 You are the sons of the prophets and of the covenant which God covenanted to your fathers, saying to Abraham: 'And in thy seed all the families of the earth will be spoken beneficially to'. 26 To you first, God having raised up his servant, he sent him speaking beneficially to you, in each to be turning from your wicked deeds."

Chapter 4

But speaking of them to the people, the chief priests and the commander of the temple and the Sadducees stood upon them 2 being annoyed through them to be teaching the people and to be positively declaring in Jesus, the resurrection out of the dead, 3 and they thrust hands upon them and they put into the keep to the morrow, for it was already evening. 4 But many of those having heard the word believed and the number of the men became five thousand.

5 But it happened on the morrow, the rulers and the elders and the scribes in Jerusalem came together, 6 and Annas the chief priest, and Caiaphas and John and Alexander and as many as were of the relations of the chief priest, 7 and having made them stand in the midst they were inquiring: "In what sort of power, or in what sort of name did you yourselves do this?"

from the dead, of which fact we are witnesses. 16 It is by faith in his name that this man whom you now are looking at, and whom you know, was made strong. It is his name and the faith that is through him, that this man now stands completely sound before you all.

17 "I am aware brothers, that you acted without knowing what you were doing, just as did your rulers. 18 But it fulfilled what God foretold through the prophets, that Christ had to suffer.

19 "So change your ways and turn around so that your shortcomings can be completely obliterated. Then in due course, refreshment will come from the Lord 20 when he sends you the fore-ordained Christ, who is Jesus. 21 At present though it is necessary for heaven to retain him until the time that God foretold through the holy prophets of old, when all things will be restored to what they were. 22 While Moses said that 'Jehovah will raise up a prophet from your brothers like me and you will hear all the things he speaks to you, 23 yet everyone that does not heed that prophet will be destroyed from the people,' 24 so too, all the prophets who ever prophesied from Samuel onward, spoke of these days. 25 Now you are sons of the prophets. You are also parties to the covenant which God made with your fathers when he said to Abraham: 'Through your offspring all the families of the earth will be benefited'. 26 Well, you are the first ones to benefit from the servant that God raised up and sent to you. For he exhorted each one of you to turn from the wicked things you were doing."

Chapter 4

While they were speaking to the people, the chief priests, commander of the temple guard, and the Sadducees came and stood nearby. 2 When they heard them confidently declaring and teaching that the resurrection of the dead had been proved in the case of Jesus, they were absolutely furious. 3 So they grabbed hold of them and took them into custody until the next morning, as it was already evening. 4 However, many that heard them became believers, and their number rose to five thousand.

5 The following morning the temple overseers, elders and the teachers of the Law that were in Jerusalem held a conference 6 along with the chief priest Annas and Caiaphas, John and Alexander, and many of the chief priest's relatives. 7 They stood the two apostles in their midst then demanded: "By what power and in whose name did you do this?"

Acts 4

8 Then Peter having been filled of holy spirit said to them: "Rulers of the people and elders, 9 if we today are being examined over a good deed to a feeble man in whom he has been saved, 10 let it be known to all, to you and to all the people of Israel, that in the name of Jesus Christ the Nazarene whom you nailed to the stake, whom God raised up out of the dead, in this one, this man has stood sound in your sight. 11 This is the stone, the one having been considered useless by you builders, the one having become the head of a corner. 12 And in no other is salvation for neither is a name different under heaven having been given to men in which it is necessary for us to be saved."

13 But beholding the outspokenness of Peter and of John, and having discerned that they are men unlettered and unqualified, they were puzzling, well knowing them that they were together with Jesus. 14 and looking at the man having stood together with them, the one having been cured, they were having nothing to say against.

15 But having commanded them to go outside the Sanhedrin, they were consulting to one another 16 saying: "What should we do to these men? because for while it is known to all those inhabiting Jerusalem a sign has occurred through them, and we are not able to deny, 17 but so that not upon more it should be spread into the people, let us threaten to them no more to be speaking upon this name to no one of men." 18 And having called them they charged them wholly not to proclaim nor to be teaching on the name of Jesus.

19 But Peter and John having answered said to them: "If it is righteous in sight of God to be hearing you rather than God, you judge. 20 For we ourselves are not able not to be speaking what we saw and we heard."

21 But they having further threatened, they released them, finding nothing how they may check them through the people because all were glorifying God upon the thing having happened; 22 for the man upon whom this sign of healing had occurred was of more than forty years.

23 But having been released they came to their own and they reported as many as the chief priests and the elders said. 24 But those having heard, they lifted up voice of one mind to God and said: "Sovereign, thou the One having made the heaven and the earth and the sea and all the things in them, 25 who, of our father through holy spirit, of David thy servant's mouth, having

8 Peter, filled with holy spirit replied: "Overseers and elders; 9 if you are putting us on trial today because we did a good turn to a crippled man and enabled him to walk, 10 then let it be known to everyone, to you and to all the people of Israel, that it was in the name of Jesus Christ the Nazarene whom you nailed to the stake but whom God raised from the dead; it was through him that you now see this man standing before you sound in limb. 11 This is the stone that you builders considered useless, but which has now become the corner headstone. 12 There is no salvation in any other, nor is any other name given to men under heaven, necessary for our salvation."

13 Peter and John's outspokenness puzzled them for they could tell that they were uneducated and without formal training; but they took note of the fact that they had been with Jesus. 14 Regarding the man who had been cured and who was now standing alongside them, they could say nothing detrimental.

15 Having dismissed them from the council hall, 16 they were debating 16 as to what they could do with them. "It is known throughout Jerusalem that they've performed a miracle and we can't deny it," they admitted, 17 "so let us threaten them and forbid them to speak to anyone in this name, then it will not spread to any more people." 18 So when they called them back in, they strictly ordered them not to speak or teach in the name of Jesus.

19 "Judge for yourselves whether it is right in God's sight to listen to you or to God." Peter and John retorted, 20 "but as for us, we simply cannot hold back from speaking about what we have seen and heard."

21 They threatened them again then released them, because they could find no way to put a stop to them, for all the people were praising God for what had happened. 22 This healing was all the more remarkable because the man was over forty years old.

23 When they were released they returned to their own people and reported all that the chief priests and elders had said. 24 When they heard it they raised their voice to God with one accord. "Sovereign, you are the One who made the heaven, the earth, the sea and everything in them; 25 the One who declared by holy spirit through

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said: 'So that what, did nations and peoples behave arrogantly, they contrived in vain? 26 The kings of the earth stood by and the rulers were brought together upon the same, against [the Lord] [YHVH]* and against his Christ.' 27 For upon truth in this city upon thy holy servant Jesus whom thou anointed were brought together Herod and also Pontius Pilate together with nations and peoples of Israel 28 to do as many things as thy hand and counsel pre-determined to happen. 29 And now Lord look upon their threats and give to thy slaves all to be speaking thy word with outspokenness 30 in thou to be stretching out the hand into healing and signs and portents to be occurring through the name of thy holy servant Jesus."

31 And they having petitioned, the place in which they were having been led together was shaken and all were filled of the holy spirit and they were speaking the word of God with outspokenness. 32 But of the multitude of those having believed was one heart and soul, and not one thing of the things belonging to him was he saying to be his own, but all was common to them. 33 And with great power the apostles were giving the testimony of the resurrection of the Lord Jesus, and gracious favour was upon them all. 34 For not even anyone needy was among them; for as many as were owners of plots of land or houses, selling, they were bringing the values of the things being sold 35 and they were laying beside the feet of the apostles, and it was being passed on to each just as possibly anyone was having need. 36 But Joseph, the one having been surnamed Barnabus from the apostles, which is with being translated 'Son of Comfort', a Levite of the Cyprian race, 37 possessing by him a field, having sold, brought the money and laid it beside the feet of the apostles.

Chapter 5

But a man, Ananias to name, together with Sapphira his wife, sold a possession 2 and he set apart from the value, the woman also having been aware with him, and having brought some part, he laid it beside the feet of the apostles. 3 But Peter said: "Ananias, through what did Satan fill thy heart for thee to lie to the holy spirit and to set apart from the value of the plot of land?" 4 Did it not at all continue to be as it continued to be to thee, and having been sold, in thy authority it was existing? Why did thou put this deed in thy heart? Thou did not lie to men but to God."

5 But Ananias, hearing these words, having

our father, your servant David: 'Why is it that nations and peoples are so arrogant, yet contrive schemes that come to nothing? 26 For the kings of the earth make common ground with the rulers in their opposition to Jehovah and his Christ.' 27 Indeed they came together against your anointed holy servant Jesus in this very city; Herod and Pontius Pilate with his foreigners, and men of Israel, 28 to do just as your power and purpose allowed them to. 29 So now Lord, give due regard to their threats and grant to all your slaves that they may speak your word outspokenly, 30 so that you with outstretched hand, may perform healings, miracles, and astonishing sights in the name of your holy servant Jesus."

31 Having made this request, the place where they were meeting began to shake, and they were all filled with the holy spirit. After this they did indeed speak the word of God outspokenly.

32 The multitude of believers was wholeheartedly united with a common goal and purpose, and no-one claimed that any possession he had was his own, for everything was shared by all. 33 The apostles continued to give forceful testimony about the resurrection of the Lord Jesus, and gracious favour was experienced by all. 34 No-one at all was in need among them, for anyone that owned a plot of land or a house, sold it, brought the proceeds 35 and gave it to the apostles. They then handed it on to anyone who happened to be in need.

36 For example, there was Joseph, a Cypriot Levite who was surnamed Barnabus meaning 'Son of Comfort' by the apostles. 37 He owned a field which he sold and brought the money to the apostles.

Chapter 5

However a man named Ananias together with his wife Sapphira sold a property 2 but he kept back some of the sale price and offered only part to the apostles. The woman was also involved in this. 3 So Peter said to him: "Ananias, why did you let Satan induce you to lie to the holy spirit and keep back part of the price of the land? 4 Was it not yours as long as you owned it, and when it was sold did not the proceeds belong to you? So what motivated you to do this? It was not man you lied to but God."

5 When he heard those words Ananias fell down and expired on the spot. All were thunderstruck

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fallen, he passed out his life, and great fear occurred upon all those hearing. 6 But having stood up the young men wrapped him around and having carried out, they buried.

7 But it happened as of three hours interval, and his wife entered not being aware of the thing having occurred. 8 But Peter answered to her: "Say to me if for so much the plot of ground you gave over." She said: "Yes, for so much." 9 But Peter to her: "Why was it conspired by you to make a trial of the spirit of the Lord? Look, the feet of those having buried thy husband are at the door and they will carry thee out." 10 But she fell instantly to his feet and she passed out her life, and having entered the young men found her dead and having carried out they buried toward her husband. 11 And great fear occurred upon the whole congregation and upon all those hearing these.

12 But through the hands of the apostles were occurring many signs and portents in the people and they were all of one mind in the Colonnade of Solomon; 13 but of the rest, no-one was daring to be attached to them, but the people were greatly extolling them. 14 But those believing in the Lord were being added, multitudes of men and women.

15 Also so that into the broad ways, to be carrying out the feeble and to be laying upon little beds and cots so that if only the shadow of Peter's coming will overshadow someone of them. 16 But also the multitude of the surrounding cities of Jerusalem came together carrying the feeble and those being molested by unclean spirits, all who were being cured.

17 But having stood up, the chief priest and all those with him being the sect of the Sadducees, were filled with envy 18 and they thrust out hands upon the apostles and put them in the public keep. 19 But an angel of the Lord opened the door of the prison during the night, and having led them out he said: 20 "Go and having stood speak to the people in the temple all the sayings of this life." 21 But having heard they entered into the temple at daybreak and were teaching.

But having arrived, the chief priest and those with him called together the Sanhedrin and all the council of elders of the sons of Israel, and they sent into the jail for them to be brought. 22 But the underlings having arrived did not find them in the prison. Having returned, they reported 23 saying that: "We found the jail

over this happening, 6 but the young men who were present got up, wrapped up the body, carried it out and buried it.

7 It was about three hours later that his wife came in not being aware of what had happened. 8 "Tell me, did you give a certain amount as the price you received for the land?" Peter asked her. "Yes, that was the amount," she replied. 9 "Why did you two connive to make a test of the Lord's spirit?" he said; "see, the young men who buried your husband are just returning, and they will carry you out too!" 10 Immediately she collapsed before him and expired. As the young men entered they found her lying there dead, so they carried her out also, and buried her alongside her husband. 11 Well, the whole congregation was in great fear after that, as well as everyone who heard about it.

12 Many miracles and astonishing sights continued to be performed among the people by the apostles, and all joined in united worship at the Colonnade of Solomon. 13 Of the rest of the population no-one dared join them, though they were spoken highly of by all. 14 Even so, large numbers of men and women were added, who became believers in the Lord.

15 Out on the highways people carried out the infirm and put them on stretchers and pallets so that Peter may cast his shadow on them as he passed. 16 Large crowds came also from the cities around Jerusalem, bringing the infirm and those molested by evil spirits. All were cured.

17 News of this made the chief priest and his cronies from the sect of the Sadducees livid with jealousy. 18 So they got up, seized the apostles and threw them into the community lock-up. 19 But during the night, the Lord's angel opened the door and led them out. 20 "Go into the temple," he told them, "take your stand there, and teach the people this message of life." 21 They complied, and next morning at daybreak, there they were in the temple, teaching the people.

Meanwhile the chief priest and his cronies arrived and summoned the Sanhedrin, together with the council of Israelite elders. Then they sent to the jail for the apostles to be brought before them. 22 When the underlings got to the prison they found that they had gone. So they returned and made their report. 23 "We found the jail securely locked,

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having been shut in all security and the guards having stood at the doors, but having opened we found no-one inside." 24 But as they heard these words and the commander of the temple and the chief priests were perplexed about them, what possibly this would become.

25 But having arrived someone reported to them that: "Look the men whom you put in the prison, having stood are in the temple and teaching the people." 26 Then having gone away, the commander together with the underlings led them, not with force, for they were fearing the people, they may not be stoned.

27 But having led them they made them stand in the Sanhedrin and the chief priest asked them 28 saying: "A charge we charged to you not to be teaching upon this name, and look you have filled Jerusalem with your teaching, and you want to bring upon us the blood of this man." 29 But Peter and the apostles having answered said: "It is necessary to be obeying [in first place] [as superior], God, rather than men. 30 The God of our fathers raised up Jesus whom you laid hands on having hanged on wood. 31 This one, [Originator] [Leader] and Saviour, God exalted to his right hand to give reformation* to Israel and releasing of sins; 32 and we are witnesses of these sayings and the holy spirit which God gave to those obeying him [in first place] [as superior]."

33 But those having heard were sawn apart and they were wanting to take them away 34 But having stood, someone in the Sanhedrin, a Pharisee by name Gamaliel, a law teacher highly esteemed by all the people, commanded to make the men outside a short time.

35 And he said to them: "Men, Israelites, be attentive to yourselves over these men, what you are about to do. 36 For before these days Theudas stood saying himself to be someone, to whom he was joined of men, as number four hundred, who was taken away and all as many as [were persuaded to believe] [obeyed] him were disbanded and they became into nothing. 37 After this Judas the Galilean stood up in the days of the registration and people he made stand behind him; that one also was destroyed and all as many as [were persuaded to believe] [obeyed] him were dispersed. 38 And now I am saying to you, stand away from these men, and release them, because if ever this counsel or this work may be out of men, it will be pulled down, 39 but if it is out of God you will not be able to pull them down, also you may not sometime be

and the guards stationed at the doors," they said, "but when we opened them, there was no-one inside." 24 On hearing this the commander of the temple guard and the chief priests were bemused and wondered what ever would happen next.

25 At that moment someone arrived with a message. "You should watch out! the men you put in prison are standing in the temple teaching the people." 26 The commander with his underlings went immediately to arrest them, but not with force for they were afraid the people would stone them.

27 So they brought them and stood them before the Sanhedrin. 28 "We positively charged you not to keep teaching by using this name," stormed the chief priest, "yet look, you have filled Jerusalem with your teaching, and you seem determined to bring this man's blood upon us." 29 However Peter answered with the full backing of the apostles: "We must obey God as our Master rather than men. 30 Jesus, whom you arrested and nailed to that timber, was raised up by the God of our forefathers. 31 This one who was both Originator and Saviour, God exalted to His right hand, to change the lives of people in Israel, and to forgive shortcomings. 32 We are witnesses of everything I say, and of the holy spirit which God gave to those obeying Him as Master."

33 When they heard this they were really cut up and wanted to do away with them, 34 but a Pharisee in the Sanhedrin named Gamaliel stood up and ordered that they be taken outside for a while. He incidentally, was a teacher of the Law and highly respected by all.

35 Addressing the gathering he said: "Men of Israel, be careful what you intend to do with these men. 36 At one time Theudas arose claiming to be someone special and was joined by four hundred men. Well, he was done away with, his followers disbanded, and the whole thing came to nothing. 37 After that there was Judas the Galilean who arose at the time of the registration. He drew many supporters, but he also was killed and his followers dispersed. 38 So I warn you, leave these men alone and let them go, for if this doctrine and movement is of men it will collapse, 39 but if it is from God, you will not be able to demolish it, and you may even be found fighting against God!"

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found fighters against God.”

40 But they were persuaded by him and having called the apostles to them having [flayed] [beat] they charged them not to be speaking in the name of Jesus, and they released.

41 These therefore indeed were going rejoicing from the face of the Sanhedrin because they were deemed utterly worthy to be dishonoured over the name. 42 And all day in the temple and from house to house they were not ceasing teaching and declaring Good News about the Christ, Jesus.

Chapter 6

But in these days of multiplying of the disciples, murmuring occurred of the Hellenists toward the Hebrews because they were being overlooked in the daily service of their widows. 2 But the twelve having called for the multitude of the disciples said: “It is not agreeable for us having left behind the word of God, to be serving at tables; 3 but look over brothers, men out of you being witnessed, seven full of spirit and wisdom whom we will set down over this need. 4 But we will give constant attention to the prayer and to the service of the word.”

5 And the word was agreeable in sight of all the multitude, and they chose Stephen, a man full of faith and holy spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus a proselyte of Antioch, 6 whom they stood in sight of the apostles; and having prayed they laid hands upon them.

7 And the word of God was increasing and was multiplying the number of the disciples in Jerusalem very much, and a large crowd of the priests listened submissively to the faith.

8 But Stephen, full of graciousness and power was doing great portents and signs among the people. 9 But some of those out of the synagogue being called of the libertines, and of Cyrenians and of Alexandrians and of those from Cilicia and of Asia, stood up disputing with Stephen. 10 But they were not strong to withstand the wisdom and the spirit with which he was speaking. 11 Then they suborned men saying that “We have heard him speaking sayings slanderous to Moses and God.” 12 They stirred together the people and the elders and the scribes, and having stood upon him they seized him with force and brought into the Sanhedrin.

40 That persuaded them, so they called the apostles back in, beat them and charged them not to speak in the name of Jesus. Then they let them go.

41 So they went out from before the Sanhedrin, rejoicing that they had been considered worthy to be humiliated on account of his name. 42 All day in the temple and from house to house they did not cease to teach the people the Good News about Jesus who is the Christ.

Chapter 6

It was at this time when the disciples were fast increasing, that those who spoke Greek started to complain about the Hebrews, because their widows were being overlooked in the daily food distribution. 2 So the twelve called all the disciples together. “We do not think it proper that we should neglect our spiritual ministry in order to serve at tables,” they said. 3 “So pick out seven brothers, men giving evidence of being full of the spirit and wisdom. 4 We will then appoint them to care for this necessary matter, 4 enabling us to concentrate fully on prayer and administering the word.”

5 Everyone present agreed to this arrangement, so they picked out Stephen, a man who was full of faith and the holy spirit, along with Philip and Prochorus, Nicanor and Timon, Parmenas and Nicholas who was a Jewish convert from Antioch. 6 They stood these in front of the apostles who first prayed, then laid their hands on them.

7 Well, God's word was preached increasingly and the number of disciples in Jerusalem accordingly increased to a considerable extent. Even a large body of priests became obedient to the faith.

8 Now Stephen, gracious and full of power, was producing astonishing sights and great miracles among the people. 9 However, some who attended the synagogue said to be of ex-slaves from Cyrene and Alexandria and also from Cilicia and Asia, started an argument with Stephen, 10 but they were just not able to withstand his logic and the enthusiasm with which he spoke. 11 So they underhandedly induced men to declare: “We heard him say slanderous things about Moses and God.” 12 This stirred up the people along with the elders and the teachers of the Law, who came upon him, seized him by force and dragged him before the Sanhedrin.

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13 They stood false witnesses saying: "This man is not ceasing speaking sayings against this holy place and the Law. 14 for we have heard him saying that Jesus the Nazarene will demolish this place and will exchange the customs which Moses gave to us." 15 And all those sitting in the Sanhedrin having stared at him they saw his face as if a face of an angel.

Chapter 7

But the chief priest said: "Are these things thus?" 2 But he said: "Men, brothers and fathers, hear. The God of glory was seen by our father Abraham being in Mesopotamia before he went to dwell in Haran, 3 and he said to him: 'Depart out of thy land and of thy kinsmen and come on into the land which likely I shall show to thee.' 4 Then having departed out of the land of Chaldeans he dwelt in Haran, and from there after his father died, he moved his dwelling into this land in which you now are dwelling. 5 But he did not give him an allotment in it not even a foot space, but he promised to give to him a possession in it and to his seed after him, not being to him a child. 6 But God spoke thus, that his seed will be co-dwellers in a foreign land and they will enslave it and they will treat badly four hundred years. 7 'And the nation to which they will be slaves I myself will judge,' God said, 'and after these things they will depart, and they will serve me in this place'.

8 "And he gave to him a covenant of circumcision, and thus he generated Isaac and he circumcised him on the eighth day, and Isaac, Jacob, and Jacob the twelve patriarchs. 9 And the patriarchs having become jealous of Joseph gave over into Egypt. And God was with him, 10 and he removed him out of all his pressure and he gave to him [graciousness] [favour] and wisdom in front of Pharaoh king of Egypt, and he appointed him governor upon Egypt and his whole house.

11 "But famine came upon the whole of Egypt and Canaan and great pressure, and our fathers were not finding vegetable food. 12 But Jacob having heard there was grain in Egypt, first sent out our fathers, 13 and in the second, Joseph was made known to his brothers and the generation of Joseph became manifest to Pharaoh.

14 "But Joseph having sent away, called for Jacob his father and all the family of seventy five souls, 15 and Jacob went down into Egypt. And he came to his end, he and our fathers, 16 and

13 Then they procured false witnesses who declared: "This man never stops defaming this holy place and the Law; 14 we ourselves heard him say that Jesus the Nazarene is going to demolish it, and replace the customs that Moses gave us." 15 At that, all those sitting in the Sanhedrin stared coldly at Stephen, but his face was just like that of an angel.

Chapter 7

"Is this true?" the high priest demanded. 2 "Men, brothers and fathers, hear me," he replied, "when our father Abraham was in Mesopotamia, before he went to live in Haran, God appeared in splendour to him 3 and told him: 'Leave this land and your relatives, and come on out to a land that I will show you.' 4 So he left the land of the Chaldeans and went to live in Haran, and when his father died he moved from there into this land in which you now live. 5 Yet God gave him no part of it, not so much as a single place to put a foot; but he did promise to give him and his descendants a portion of it, although he had no child at that time. 6 God further told him that his offspring would live among the people of a foreign land and be enslaved by them and be ill-treated for four hundred years. 7 'I will certainly judge the nation that will enslave them,' God said, 'and after that, they will go out from there, and serve me in this very place.'

8 "Then God gave him the covenant of circumcision, so after he fathered Isaac he circumcised him when he was eight days old, as did Isaac to Jacob, and Jacob to our twelve tribal heads. 9 But they became jealous of their brother Joseph, and sold him as a slave down into Egypt. But God was with him, 10 and brought him out of that distressing situation, making him appear gracious and wise in the eyes of Pharaoh king of Egypt. So it was that he appointed him governor over Egypt and his whole household.

11 "Then famine struck the whole of the lands of Egypt and Canaan causing great distress; our forefathers were unable to find any vegetation at all for food. 12 But when Jacob heard that there was grain in Egypt, he first sent our forefathers, 13 then on the second visit Joseph became known to his brothers and Pharaoh came to know Joseph's siblings.

14 "Joseph then called for his father Jacob to bring the whole of his family all seventy five of them, down into into Egypt, 15 which he did. There he died and so eventually did our

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they were transferred into Shechem and they were laid in the memorial tomb which Abraham bought at a price of silver from the sons of Hamor in Shechem.

17 "Just as the time was getting near for the promise of which God agreed to Abraham, the people increased and was multiplied in Egypt, 18 until a different king stood up upon Egypt who had not been aware of Joseph. 19 This one, having used low cunning against our race, badly treated the fathers, to be making their newly-born* put out so as not to bring forth alive.

20 "In due time Moses was generated and he was pleasing* to God, who was nursed up three months in the house of the father, 21 but his having been put out, the daughter of Pharoah took him up and she nursed him up into a son for herself. 22 And Moses was trained in all Egyptian wisdom and he was powerful in words and in his deeds.

23 "But as was being fulfilled to him forty years time it came up upon his heart to look over his brothers the sons of Israel. 24 And having seen someone being wrongfully treated he defended and made vengeance for the one being afflicted having struck the Egyptian. 25 But he supposed the brothers to instinctively understand* that God is giving salvation to them through his hand, but they did not instinctively understand it.

26 "And on the following day he was seen to them fighting, and was strongly urging them together in peace, having said: 'Men, you are brothers, so that what are you wrongfully treating one another?' 27 But the one wrongfully treating the neighbour thrust him away, having said: 'Who appointed thee ruler and judge over us? 28 Are thou not wanting to take up me in what manner thou took up the Egyptian yesterday?' 29 But Moses fled as a result of this word and he became a co-dweller in the land of Midian where he generated two sons.

30 "And forty years having been fulfilled, it was seen by him in the desert of Mount Sinai, an angel in a flame of fire of a thornbush, 31 and having seen it, Moses was puzzled at the sight. But at his coming toward it to carefully examine, the voice of [the Lord] [YHVH]* occurred. 32 'I, the God of thy fathers, the God of Abraham, and of Isaac and of Jacob.' But having become with trembling, Moses was not daring to carefully examine. 33 But [the Lord] [YHVH]* said to him: "Release the sandal of thy feet for the place upon which thou have been standing is holy

forefathers. 16 Ultimately they were taken to Shechem and laid in the tomb that Abraham bought for silver money from the sons of Hamor of Shechem.

17 "As the time was approaching for God to redeem the promise he made to Abraham, the people had increased in Egypt to become a great multitude. 18 But then a different king who did not recognize Joseph came to power over Egypt. 19 He was underhanded and wily in dealing with our people, ill-treating them and making them put out their new-born sons so they would not survive.

20 "In due course Moses was born. It pleased God to preserve him for three months in his father's house. 21 After this he was put out, but Pharoah's daughter adopted him and brought him up as her own son. 22 So Moses was trained in all the wisdom of Egypt, and became powerful in words and in deeds.

23 "On reaching his fortieth year, he had a desire to visit his Israelite brothers. 24 But when he saw one of them being assaulted, he defended him, and avenged the victim by striking down the Egyptian. 25 He supposed that his brothers would naturally understand that God was using him to protect them, but they did not.

26 "The next day he was observed trying to stop a fight and restore peace and harmony. 'Men, you are brothers,' he exhorted, 'why are you assaulting each other?' 27 But the aggressor pushed him out of the way; 'Who appointed you as ruler and judge over us?' he snarled, 28 'do you intend to do away with me like you did that Egyptian yesterday?' 29 When he heard this, Moses fled to the land of Midian and settled among its people, there to father two sons.

30 "Forty years passed. One day while in the wilderness of Mount Sinai, he observed a thornbush on fire, but there amid the flames he saw an angel. 31 This sight greatly perplexed him, so he got closer to investigate. As he did so he heard the voice of Jehovah: 32 'I am the God of your fathers, the God of Abraham and Isaac and of Jacob.' Seized with trembling, Moses dared go no further. 33 'Take your sandals off, for the place where you are standing is holy ground,' Jehovah's voice commanded. 34 'I have been watching and have seen the ill-treatment of those of my people

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ground. 34 Having looked I saw the ill treatment of my people, of those in Egypt, and of the groaning of it I heard, and I came down to take them out. And now hither I shall send thee into Egypt.'

35 "This Moses whom they denied, having said 'Who appointed thee ruler and judge', this one, the God and ruler and liberator has sent, together with a hand of an angel, the one having been seen by him in the thornbush. 36 This one led them out having performed portents and signs in Egypt, and in the Red Sea, and in the desert forty years.

37 "This is the Moses, the one having said to the sons of Israel: 'God will raise up a prophet to you as me, out of your brothers.' 38 This is the one having become in the congregation in the wilderness with the angel, the one speaking to him in Mount Sinai and of our fathers, who took hold of the brief living words to give to you, 39 to which our fathers did not want to become listeners, but they thrust away and they turned back in their hearts to Egypt, 40 having said to Aaron: 'Make for us gods who will go ahead of us, for this Moses who led us out of the land of Egypt we are not aware of what happened to him.'

41 "And they made a calf in those days and they brought up a sacrifice to the idol, and they were being glad in the works of their hands. 42 But God turned and gave them over to be serving to the host of heaven just as it has been written in a book of the prophets: 'You did not carry forward slain animals and sacrifices to me forty years in the wilderness, house of Israel, 43 but you took up the shelter of Moloch and the star of the god Rompha, the images which you made to be prostrating to them. And I shall deport you beyond Babylon.'

44 "The shelter of witness was to our fathers in the wilderness, just as the one speaking to Moses prescribed to make it, according to the plan which he had seen 45 which also our fathers having handed through, brought in with [Jesus]* [Joshua] in the possession of the nations which God drove out from the face of our fathers until the days of David, 46 who found favour in the sight of God and he asked to find a shelter for the God of Jacob. 47 But Solomon built a house for him, 48 but the Most High is not dwelling in handmade ones just as the prophet is saying: 49 'The heaven is for me a throne, and the earth a footstool of my feet, what sort of house will you build for me? [the Lord] [YHVH]* is saying, or

in Egypt and heard their groans, so I have come down to set them free. Now, go, for I shall send you into Egypt.'

35 "This was the Moses they rejected when they said: 'Who appointed you as ruler and judge?' This was the one God sent as ruler and deliverer by means of the power of the angel he saw in the thornbush. 36 This was the one who led them out, producing astonishing sights and miracles in Egypt, and the Red Sea, and for forty years in the wilderness.

37 This same Moses was the one who said to the nation of Israel: 'God will raise to you from your brothers, a prophet like me.' 38 This was the one who talked with the angel among the congregation in the wilderness, the one who spoke with him on Mount Sinai, and with our forefathers, and the one who received those pithy living commandments to pass on to you. 39 Our forefathers had no intention of taking heed, but ignored them, being more inclined to the things of Egypt. 40 'Make for us gods to go ahead of us', they told Aaron, 'but as for this Moses who led us out of Egypt, we have no idea what became of him.'

41 "They then made an idol in the form of a calf and proceeded to sacrifice to it. They were delighted with what they had done, 42 but God turned away from them. He let them get on with their worship of the sun, moon and stars, just as recorded by one of the prophets: 'You brought no offerings and sacrifices to me for forty years in the wilderness, O house of Israel. 43 But you carried around the shrine of Moloch, and the symbol of the star god Rompha; you made images of them to worship. That is why I will deport you to a land beyond Babylon.'

44 "And yet our forefathers had the tabernacle, made as specified to Moses according to the plans he had seen, as a witness to them there in the wilderness. 45 It was then entrusted to our later forefathers who under Joshua brought it in to the land possessed by various nations. These, God drove out from before them until the time of David. 46 He found God's favour, and asked if he could provide a dwelling for the God of Jacob; 47 but it was Solomon who actually built God's house. 48 Even so, the Most High does not dwell in buildings made with hands, just as the prophet said: 49 'The heaven is my throne, and the earth is a footstool for my feet, so what sort of house will you build for me?' Jehovah said, 'or what

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what place of my resting? 50 Did not my hand make all these?’

51 “Hard-necked and uncircumcised in hearts and in ears, you always are trespassing against the holy spirit, as your fathers, also you. 52 Which of the prophets did your fathers not hunt down? And they killed those having declared beforehand about the coming of the righteous one of whom now you became betrayers and murderers, 53 you who received the Law in an orderly arrangement of angels and you have not guarded.”

54 But hearing these things they were sawn apart to their hearts and they were gnashing the teeth over him. 55 But being full of holy spirit having stared into heaven he saw God’s glory and Jesus having stood on the right hand of God. 56 And he said: “Look, I view the heavens completely opened and the Son of Man having stood on the right hand of God.”

57 But having cried out with a great voice, they held their ears and they impetuously rushed with one mind upon him, 58 and having thrust outside the city, they were throwing stones. And the witnesses took off their outer garments beside the feet of a young man being called Saul. 59 And they continued throwing stones at Stephen calling upon and saying “Lord Jesus, take hold of my spirit.” 60 But having laid the knees, he cried out with a great voice: “Lord, do not make to stand this sin to them.” And having said this he fell asleep.

Chapter 8

But Saul was consenting to his lifting up. But in that day a great hunting down happened on the congregation, the one in Jerusalem; and all were dispersed down the regions of Judea and of Samaria, except the apostles. 2 But [circumspect] [devout] men took up and carried away Stephen and they made a great lamentation over him. 3 But Saul was [injuriously] [shamefully] treating the congregation, entering into houses, dragging men and women, he was giving over into prison.

4 While therefore those having been dispersed went through, the word was having been announced as Good News. 5 But Philip going down into the city of Samaria, was preaching Christ to them. 6 But the crowds were being attentive to the things being said by Philip, to be hearing them of one mind, and to be looking at the signs which he was doing, 7 for many of those having unclean spirits, crying aloud with a

resting place could you possibly provide? 50 Did not my own hand make them all?’

51 “Obstinate men, unholy in motives and deaf to the truth, you are always opposing the holy spirit. You are just as bad as your fathers. 52 Which of the prophets did your forefathers not hunt down? They killed those who foretold the coming godly one, and it is you who have betrayed and murdered him. 53 You received the Law so carefully given by angels, but you have not bothered to keep it.”

54 When they heard this they were cut to the heart, and ground their teeth with rage. 55 But Stephen, gazing up into the sky and being full of the holy spirit beheld God in all his majesty with Jesus standing at his right hand. 56 “Look,” he said, “I can see the heavens completely opened, and the Son of Man standing at God’s right hand.”

57 At that they let out a terrific roar, stopped their ears with their hands and rushed at him furiously with just one thought in mind. 58 They dragged him outside of the city, and there they started to stone him. The witnesses who began took off their outer garments and deposited them at the feet of a young man named Saul. 59 As the stoning continued, Stephen called out: “Lord Jesus receive my spirit.” 60 Then kneeling on the ground he cried out loudly, “Lord, do not hold this transgression against them.” Having said this, he fell asleep.

Chapter 8

Saul fully acquiesced in taking his life, and then started a great wave of persecution against the congregation in Jerusalem. All except the apostles were dispersed throughout the regions of Judea and Samaria. 2 But some of the more circumspect ones removed Stephen’s body, and he was greatly mourned. 3 Saul continued to act outrageously, devastating the congregation by forcing his way into private homes, dragging out men and women, and having them thrown into prison.

4 The scattering of those who were dispersed though, only served to further spread the Good News. 5 Philip, for example, was preaching about Christ in a Samaritan city. 6 Crowds there listened attentively to what he was saying, -and listened with agreement. They also witnessed the miracles he was performing, 7 for many unclean spirits were being ejected with loud protests, and the paralysed and the lame were being cured. 8 There

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great voice were coming out, and many having been paralysed and lame were cured, 8 and much joy occurred in that city.

9 But some man named Simon was before practising magic, and astonishing the nation of Samaria, saying himself to be someone great, 10 to whom all were being attentive from small to great saying: "This one being called Great, is the power of God." 11 But they were attentive to him through enough time for the magic to have amazed them. 12 But when they believed in Philip about the Kingdom of God being announced as Good News and of the name of Jesus Christ, they were being baptized, men and women. 13 And Simon himself also believed and having been baptized he was devoted to Philip, and beholding signs and great powers happening he was astonished.

14 But the apostles having heard in Jerusalem that Samaria has taken hold of the word of God, sent to them Peter and John, 15 who having gone down, prayed about them so that they may receive holy spirit, 16 for as yet it was having fallen upon not one of them, but only having been baptized in the name of the Lord Jesus. 17 Then they were laying the hands upon them and they were receiving holy spirit.

18 But Simon having seen that through the laying on of the hands of the apostles the spirit is being given, offered monies to them 19 saying: "Give also to me this authority so that to whomever I may lay hands, he may receive holy spirit. 20 But Peter said to him: "Thy silver together with thee, let it be into destruction, because the gift of God thou supposed to acquire through monies. 21 Not is to thee a part nor lot in this word, for thy heart is not straight before God. 22 Reform* therefore from this thy badness and petition the Lord if consequently he will let go from thee the purpose of thy heart. 23 For into gall of bitterness and a bond of unrighteousness I am seeing thou are." 24 But having answered Simon said: "Petition over me to the Lord so that nothing may come upon me of which you have said."

25 While therefore having thoroughly testified and having spoken the word of the Lord, they were returning to Jerusalem. Many villages of the Samaritans they were announcing the Good News.

26 But an angel of the Lord spoke to Philip saying: "Stand up and go down [south] [at midday] upon the way going down from

was a great deal of joy in that city!

9 There was there a certain man called Simon who used to practise magic, astonishing the whole nation of Samaria. He called himself 'Great', 10 and all who investigated, small and great, were saying: "This man who calls himself 'Great', must have the power of God." 11 They were attracted to him as long as he performed his magic to baffle them, 12 but when Philip convinced them about the Good News of God's Kingdom and the name of Jesus Christ, they got baptized, both men and women. 13 Even Simon himself believed and was baptized. He became devoted to Philip and was absolutely amazed at the miracles he saw happening and the mighty power that caused them.

14 When the apostles in Jerusalem heard that people in Samaria were accepting the word of God, they sent Peter and John 15 who went and prayed that they may receive holy spirit. 16 As yet it had not fallen on any one of them, because they had been baptized only in the name of the Lord Jesus. 17 When they put their hands on them, then they received holy spirit.

18 On seeing that the spirit was imparted through the hands of the apostles, Simon offered them money. 19 "Let me have this ability also, so that whomever I put my hands on may receive holy spirit," he said. 20 "May your silver perish with you, because you thought you could buy God's free gift with money," retorted Peter. 21 "You can have nothing at all to do with this; God well knows of your dishonourable intentions. 22 Abandon this wicked idea of yours and beg the Lord that he will put this evil design far from you. 23 I can see you are nothing but a source of trouble and a bad influence." 24 Hearing this Simon entreated: "Please beg the Lord for me, that all that you said will not happen to me."

25 While they were there, the apostles gave a thorough witness and preached God's word; then they proclaimed the Good News to a number of Samaritan villages. Finally, they returned to Jerusalem.

26 Later, the Lord's angel spoke to Philip: "Get up and go down south on the road from Jerusalem to Gaza"; which incidentally is a wilderness road. 27

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Jerusalem to Gaza," this is a wilderness. 27 And having stood up he went, and look, a man, an Ethiopian eunuch, a powerful officer of Candace, queen of the Ethiopians, who was over all her royal treasure had come to prostrate himself in Jerusalem. 28 But he was returning and sitting on his chariot and he was reading the prophet Isaiah. 29 But the spirit said to Philip: "Come forward and join this chariot." 30 But having run forward, Philip heard him reading Isaiah the prophet, and he said: "Do thou really know what thou are reading?" 31 But he said: "For how ever could I be able if not someone should guide me?" And Philip having come up, he invited to sit together with him. 32 The section he was reading was this: "As a sheep upon slaughter he was led; and as a lamb against the one shearing him is silent, thus he is not opening his mouth. 33 In his humiliation his judgement was lifted; who will completely relate his generation? Because his life is being lifted up from the earth."

34 But having answered the eunuch said to Philip: "I beg thee, about whom is the prophet saying this? about himself, or about someone different?" 35 But Philip having opened his mouth and having started from this scripture, he announced as Good News, Jesus to him. 36 But as they were going down the way they came upon some water and the eunuch declared: "Look, water! what is stopping me to be baptized? 37 ** 38 And he commanded the chariot to stand, and they both went down into the water, Philip and the eunuch, and he baptized him.

39 But when they came up out of the water, the Lord's spirit [hurried] [snatched] Philip away and the eunuch saw him no more, for he was going his way rejoicing. 40 But Philip was found in Ashdod and going through he was announcing Good News to all the cities until his coming into Caesarea.

Chapter 9

But Saul yet breathing of threat and of murder into the disciples of the Lord, having come to the chief priest 2 asked by him letters to Damascus to the synagogues so that if ever he may find any being of the Way, men and women, having been bound he may bring them into Jerusalem.

3 But in the going, he happened to be nearing Damascus, and suddenly a light out of heaven flashed him, 4 and having fallen upon the ground he heard a voice saying to him: "Saul, Saul, why

So he got up and went, and he encountered an Ethiopian eunuch, a high official in charge of the royal treasure of Candace the Ethiopian queen. He had been up to Jerusalem to worship, 28 but was now on his way home. As he sat in his chariot he was reading from the prophet Isaiah. 29 The spirit now instructed Philip: "Approach this chariot and join yourself to it." 30 On running toward it Philip heard him reading aloud from the prophecy of Isaiah. "Do you fully understand what you are reading?" he called out. 31 "How could I possibly, unless somebody helped me?" he responded. Philip was now alongside, so the man invited him to step up and sit with him. 32 This was the part he was reading: "As a sheep to the slaughter he was led; and as a lamb before its shearer is silent so he is not opening his mouth. 33 While being humiliated he was deprived of justice, so how can anyone list his descendants, for his life was taken from the earth?"

34 "Now can you tell me please," the eunuch asked Philip, "who is the prophet talking about, himself or someone else?" 35 Starting from this scripture Philip began to expound the Good News about Jesus. 36 Some way along the road they came across a body of water. "See, some water!" exclaimed the eunuch, "what is to stop me from being baptized?" 38 He ordered the chariot to be stopped, and they both went down into the water Philip and the eunuch, and there Philip baptized him.

39 When they came up out of the water the Lord's spirit hurried Philip away, and the eunuch never saw him again, but he went on his way rejoicing. 40 Later, Philip was found travelling through Ashdod proclaiming the Good News in every city all the way to Caesarea.

Chapter 9

Meanwhile Saul, fulminating threats and murder against the Lord's disciples, approached the high priest 2 to obtain letters to the synagogues in Damascus. These would authorize him to arrest any he may find belonging to the Way, men or women, and bring them bound to Jerusalem.

3 Thus equipped he set out for Damascus. But as he neared the city, suddenly a brilliant light flashed out of the sky and enveloped him. 4 He fell to the ground. Then he heard a voice: "Saul, Saul, why

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are thou hunting me?" 5 And he said: "But who are thou Lord?" And he said: "I am Jesus whom thou are hunting; 6 so stand up and enter into the city and it will be spoken to thee what it is necessary for thou to be doing."

7 But the men, those travelling with him had stood speechless, certainly hearing the voice, but no-one beholding. 8 And Saul got up from the ground but his eyes having been opened, he was seeing nothing; but leading him by the hand, they brought him into Damascus. 9 And he was three days not seeing and he ate not neither did he drink.

10 Now there was a certain disciple in Damascus by name Ananias, and the Lord said to him in a vision: "Ananias"; he said: "Look it is I, Lord". 11 So the Lord to him: "Stand up, go on the street being called 'Straight', and in the house of Judas seek a Tarsian by name Saul, for look he is praying, 12 and he saw in vision a man by name Ananias having come in and having laid hands upon him so that he may see again. 13 But Ananias answered: "Lord I heard from many about this man, how much bad he did to thy holy ones in Jerusalem, 14 and here he is having authority from the chief priests to bind all those calling upon thy name." 15 But the Lord said to him: "Go, because a chosen [instrument] [vessel] to me is this one to bear my name in sight of the nations and also of kings, of sons also of Israel. 16 For I myself will show to him how much it is necessary for him to suffer over my name."

17 So Ananias went off and he entered into the house, and having laid hands upon him he said: "Saul, brother, the Lord has sent me, Jesus, the one having been seen by thee in the way in which thou was coming, so that thou may see again and thou may be filled with holy spirit." 18 And straightaway fell off from his eyes as scales, he saw again and also having stood up was baptized, 19 and having received food was greatly strengthened.

So he came to be with the disciples in Damascus some days. 20 And straightaway in the synagogues he was preaching Jesus that this is the Son of God. 21 But all those hearing were astonished and they were saying: "Is not this the one having ravaged those calling upon this name in Jerusalem, and here for this he had come, so that having been bound he may lead them to the chief priests?" 22 But rather, Saul was being empowered and was confounding Jews, those dwelling in Damascus, convincing that this is the Christ.

are you persecuting me?" it demanded. 5 "Who are you Lord?" he asked. "I am Jesus whom you are persecuting," came the reply, 6 "now stand up and go into the city; there it will be told you what you have to do."

7 His travelling companions just stood there dumbfounded; they certainly heard the voice, but no-one saw a thing. 8 As he got up and opened his eyes Saul found that he could see nothing, so they got hold of his hand and led him into Damascus. 9 For three days he remained there sightless, refusing food and drink.

10 Now there was in Damascus a disciple named Ananias. The Lord came to him in a vision, "Ananias", he said; "Yes Lord, it is I" he replied. 11 "Get up and go to the street called Straight," the Lord instructed, "in the house of Judas, you must look for a man named Saul from Tarsus. He is now praying, 12 for he has just seen a vision of someone called Ananias coming in to lay his hands on him, so that he will regain his sight." 13 "But Lord," Ananias protested, "I have heard about this man from many, how he has cruelly treated your holy ones in Jerusalem, 14 and now he is here with authority from the chief priests to arrest all those who call on your name." 15 "Nevertheless go", the Lord insisted, "for he is a chosen instrument to bear my name before nations and kings, as well as the sons of Israel. 16 But I will certainly show him how much he must suffer on behalf of my name."

17 So Ananias went off, entered the house and laid his hands upon him. "Saul, brother," he said, "the Lord, Jesus, the one you saw on your journey, has sent me, so that you may regain sight and be filled with holy spirit." 18 Immediately there fell off from his eyes what appeared to be scales, and he could see again. He got up, and was baptized. 19 Then after taking some food, he felt much stronger.

He stayed with the disciples in Damascus for a while, 20 but started straightaway to preach in the synagogues that Jesus is the Son of God. 21 Well, all hearing this were astonished. "Isn't this the one who devastated those who professed this name in Jerusalem?" they asked, "and hasn't he come here for the very purpose of arresting them and taking them bound back to the chief priests?" 22 Instead, there was Saul powerfully confounding the Jews in Damascus with convincing evidence that Jesus was the Christ!

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23 But as sufficient days were being fulfilled, the Jews conspired together to take him up; although their conspiracy became known to Saul. 24 But they were closely watching the gates day and also night so that they may take him up. 25 But the disciples* having taken him at night they let him down through the city wall, having lowered in a provision basket.

26 But having become by into Jerusalem, he tried to attach himself to the disciples but all were fearing him, not believing that he is a disciple. 27 But Barnabus having taken hold of him, led to the apostles and he related in detail to them how in the way he saw the Lord and that he spoke to him, and how in Damascus he spoke boldly in the name of Jesus. 28 And he was with them going in and going out of Jerusalem speaking boldly in the name of the Lord; 29 and also he was disputing to the Hellenists, but those were putting in hand to take him up. 30 But having precisely known, the brothers brought him down into Caesarea and they sent him out into Tarsus.

31 Truly therefore the congregation down the whole of Judea and of Galilee and of Samaria was having peace, being built up and going in the fear of the Lord, and in the [comfort] [help] of the holy spirit it was being multiplied.

32 But it so happened that Peter crossing through all, to come down also toward the holy ones, those dwelling in Lydda, 33 found there some man by name Aeneas out of eight years who was lying down upon a pallet having been paralysed. 34 Peter said to him: "Aeneas, Jesus Christ is healing thee; stand up and [spread for] [cover to]* thyself; and straightaway he stood up. 35 And all those dwelling in Lydda and the Sharon saw him who turned upon the Lord.

36 But in Joppa was some disciple by name Tabitha which being translated is being called Dorcas; she was full of good works and gifts of mercy of which she was doing. 37 But she happened in those days having become weak, to die; so having washed they laid in an attic room. 38 But Lydda being near to Joppa, the disciples having heard that Peter is in it, they sent two men to him begging: "Thou should not hesitate to come through with us". 39 So having stood up, Peter went with them, whom having become by they led up into the attic room, and all the widows stood by him weeping and showing inner garments and outer garments as many as she was making, Dorcas being with them.

23 This went on long enough for the Jews, so they conspired to do away with him; but Saul got to hear of it. 24 They kept a close watch on the city gates day and night so they could carry out their aim, 25 but the disciples brought him by night to the city wall and lowered him down through it in a large provision basket.

26 When he got to Jerusalem he tried to join the disciples there, but they were all afraid of him because they didn't believe he was a disciple. 27 So Barnabus took charge of him and brought him to the apostles. He told them in detail how on his journey he saw the Lord, and how he spoke to him, then how he preached boldly in the name of Jesus in Damascus. 28 After this he accompanied the apostles as they travelled in and out of the city, boldly speaking in the name of the Lord. 29 He also disputed with the Greeks, whereupon they hatched a plot to do away with him. 30 However, the brothers got to hear the details of this, so they brought him to Caesarea and then sent him on out to Tarsus.

31 Thereafter the congregation throughout the whole of Judea, Galilee and Samaria experienced peace, being strengthened as it respected the Lord's will in everything. So it continuing to increase with the aid of the holy spirit.

32 Now Peter happened to be touring through the whole of the region visiting the holy ones, when he came across those at Lydda. 33 There he found a man named Aeneas who had lain paralysed on a mattress for eight years. 34 "Aeneas," Peter called, "Jesus Christ is about to heal you. Stand up and get dressed." So he stood up, 35 and he was seen by all those who turned to the Lord in Lydda and the plain of Sharon.

36 There was however in Joppa a disciple called Tabitha, otherwise known as Dorcas. She had been fully occupied with good works and had made many gifts to the poor. 37 But after a period of illness she died; so they washed her body and laid it in an attic room. 38 Now Lydda is not far from Joppa, so when the disciples heard that Peter was there they sent two men to implore him: "Please, do not hesitate to come with us." 39 So Peter got up and went with them. When he arrived they led him up into the attic room, and all the widows were standing around there weeping, and showing him the many inner garments and outer garments Dorcas had made when she was with them.

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40 But having put all outside, Peter having laid the knees, prayed, and having turned toward the body he said: "Tabitha, arise!" So she opened her eyes and having seen Peter she sat up. 41 Having given her a hand, he made her stand up; then having called the holy ones and the widows, he presented her living. 42 And it became known down the whole of Joppa and many believed in the Lord. 43 But enough days occurred to stay in Joppa with a certain Simon a tanner.

Chapter 10

But a certain man in Caesarea by name Cornelius, a centurion out of a cohort, the one being called Italian, 2 devout, and fearing God together with all his household making many gifts of mercy to the people and through all petitioning God. 3 He saw manifestly as if about the ninth hour of the day, an angel of God having come in to him and having said to him: "Cornelius". 4 But he having stared at him and having become in fear, said: "What is it Lord?" So he said to him: "Thy prayers and thy gifts of mercy went up into a memorial before God; 5 and now send men into Joppa and send for a certain Simon who is surnamed Peter. 6 This one is entertained as guest by a certain Simon, a tanner, with whom is a house by the sea." 7 But as the angel went away, the one speaking to him, having called two house servants and a devout soldier of those constantly attending on him, 8 and having explained all to them, he sent them away into Joppa.

9 But on the morrow, of those journeying and to the city nearing, Peter went up upon the house top about the sixth hour to pray. 10 But he became very hungry and he wanted to eat, but during their preparing an ecstasy happened upon him. 11 And he is viewing the heaven opened and coming down some vessel as a great linen sheet let down by four sides upon the earth, 12 in which was all the four-footed and creeping things of the earth and the flying creatures of the heaven. 13 And a voice occurred to him: "Having stood up Peter, sacrifice and eat." 14 But Peter said: "By no means Lord, because I never ate everything vulgar* and unclean." 15 And a voice again out of a second time to him: "What God cleansed thou not be making vulgar." 16 And this happened three times and straightaway the vessel was received up into heaven.

17 But as Peter was totally perplexed in himself what possibly could the vision be which he saw, look, the men, those having been sent by Cornelius, having diligently inquired for the

40 So Peter put them all outside, and he knelt, and prayed. Turning then to the body he said: "Tabitha, arise!" She opened her eyes, caught sight of Peter and sat up. 41 He held out his hand and helped her to her feet. Then he called the holy ones and widows and presented her to them, -alive. 42 The whole of Joppa got to hear of this, and many believed in the Lord. 43 Peter had sufficient time to stay a while in Joppa with a certain Simon who was a tanner.

Chapter 10

Now there was in Caesarea a centurion from the Italian cohort, named Cornelius. 2 He was a devout God-fearing man, as was his whole household, he made many gifts to the needy, and regularly prayed to God. 3 One day at about three hours after midday, he clearly saw an angel who appeared and called to him: "Cornelius". 4 He was frozen with fear and just stared at him. "What is it Lord?" he managed to reply. "Your prayers and gifts to the needy have piled up like a monument before God," said the angel, 5 "now you must send men into Joppa to bring back a certain Simon also named Peter. 6 He is staying as a guest at the home of Simon the tanner who lives by the sea." 7 As soon as the angel departed, he summoned two of his servants and a devout soldier from his bodyguard. 8 After carefully explaining their mission to them, he sent them off to Joppa.

9 At midday the following day, the party was nearing the city, just as Peter went up on the flat roof to pray. 10 He was very hungry and was looking forward to his midday meal, but while it was being prepared he fell into trance. 11 Suddenly he saw the heavens open up and huge container like a gigantic linen sheet descending, supported by its sides. 12 In it there were all sorts of four-footed creatures, creeping things and birds. 13 Then he heard a voice, "Arise Peter, slaughter and eat." 14 "Certainly not, Lord," Peter objected, "I have never eaten anything defiled or unclean in my life!" 15 The voice came again, a second time: "Do not call defiled what God has cleansed." 16 This happened three times, after which the container was withdrawn back into the heavens.

17 Well, Peter was at a total loss to understand what the vision could possibly mean, but as he was puzzling over it, the men sent by Cornelius arrived. They had been inquiring everywhere for

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house of Simon, stood at the entrance; 18 and having called out they inquired if Simon being surnamed Peter is staying as a guest. 19 But while Peter was thinking through about the vision, the spirit said: "Look, two men are seeking thee, 20 but having stood up get down and be going with them without hesitating because I have sent them."

21 So having got down, Peter said to the men: "Look, I am whom you are seeking, what reason through which you are here?" 22 So they said: "Cornelius, a centurion, a righteous man, and fearing God, being testified also by the whole nation of the Jews, was [divinely commanded] [advised] by a holy angel to send for thee into his house and to hear by thy sayings." 23 Therefore having called them in he made them guests.

But on the morrow having stood up he went out with them and some of the brothers of those from Joppa went with him. 24 But on the morrow he entered into Caesarea and Cornelius was expecting them, having called together his family and the essential friends. 25 But as Peter happened to enter, Cornelius having met him, having fallen on the feet, prostrated. 26 But Peter raised him up saying: "Stand up for I myself likewise am a man." 27 And talking with him he entered and he is finding many having come together.

28 Also he said to them: "You are aware it is unlawful for a man, a Jew, to join or to be coming to another race; but to me God showed not at all vulgar* or unclean a man to be saying; 29 wherefore and without contradiction, having been sent for I came. I am inquiring therefore by what word you sent for me."

30 And Cornelius said: "From the fourth day until this hour, I was praying, the ninth, in my house and look, a man stood in my sight in brilliant vestments, 31 and he is declaring: 'Cornelius, thy prayer was heard into, and thy gifts of mercy were remembered in the sight of God, 32 send therefore into Joppa and call for Simon who is surnamed Peter, he is staying as a guest in the house of Simon a tanner, beside the sea.' 33 Forthwith therefore I sent to thee, thou also did well having come to be here. Now therefore we are all here in the sight of God to hear all the things having been assigned to thee by the Lord."

34 So having opened the mouth Peter said: "Upon truth I am taking hold that God is not a chooser of faces, 35 but in every nation the one

the house of Simon, but now there they were at the entrance. 18 They called out if anyone named Simon, also called Peter, was staying there. 19 But Peter was lost in thought, turning the vision over in his mind. 20 So the spirit prodded him: "Look, a couple of men are looking for you down there, you had better get up and go down to them. Don't hesitate to accompany them because I have sent them."

21 So Peter descended from the roof. "I am the one you are looking for," he said, "now, what can I do for you?" 22 "Cornelius a centurion, an upright and God-fearing man as the whole nation of the Jews can testify, was commanded by God through a holy angel to bring you to his house, and to listen to what you have to say," they replied. 23 Peter invited them in and treated them as guests.

The next day he arose and accompanied them along with some brothers from the Joppa congregation, 24 and the following day they arrived at Caesarea. Cornelius was expecting them and had assembled his entire family as well as his closest friends. 25 As Peter entered Cornelius met him prostrating himself before him. 26 "Get up, I'm only a man like yourself," Peter exclaimed as he helped him to his feet. 27 So they were conversing as he entered the room where he found a large number of people waiting for him.

28 "You know that it is against our Law for a man who is a Jew to associate or even approach anyone of another race," Peter remarked, "however, God has revealed to me that no man should be regarded as defiled or unclean. 29 So to avoid contradicting that, I came as soon as I was sent for. Now may I ask, what is the reason you have sent for me?"

30 "It was four days ago from now," Cornelius began, "I was praying in my house at the third hour after midday, when suddenly a man appeared clothed in dazzling garments. 31 'Cornelius,' he declared, 'your prayer has been considered, and God well knows of your gifts to the needy, 32 so send to Joppa for a man called Simon, also known as Peter. He is staying in the house of Simon the tanner which is by the sea.' 33 Well, I sent for you straightaway, and you have been good enough to come. So by the grace of God we are all here to listen to whatever the Lord has instructed you to tell us."

34 "Well I certainly have now grasped the fact that God does not discriminate," Peter declared, 35 "for in every nation, whoever reveres him and

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fearing him and working righteousness is acceptable to him.

36 "The word he sent to the sons of Israel, announcing as Good News peace through Jesus Christ; this one is Lord of all. 37 You are aware of the saying having occurred down the whole of Judea. Having started from Galilee after the baptism which John preached, 38 Jesus, the one from Nazareth as God anointed him with holy spirit and with power, who went through well-working and healing all those being oppressed by the Devil because God was with him.

39 "And we are witnesses of all of which he did in both the country of the Jews and Jerusalem; whom they also took up having hanged upon wood. 40 This one God raised up on the third day and he gave him to become manifest, 41 not to all the people, but to witnesses, those previously hand-picked by God, to us who ate with and drank with after to resurrect him from the dead.

42 "And he charged us to preach to the people and to diligently testify that this is the one having been ordained by God judge of the living and dead. 43 To this all the prophets are testifying, everyone believing in him to receive releasing of sins through his name."

44 While Peter was yet saying these sayings, the holy spirit fell upon all those hearing the word. 45 But those faithful out of circumcision who came with Peter were transfixed because also upon the nations the gift of the holy spirit has been poured out. 46 For they were hearing them speaking in tongues and magnifying God. Then Peter answered: 47 "Is anyone able to forbid water for these not to be baptized, who received the holy spirit as also we?" 48 So he assigned them to be baptized in the name of Jesus Christ. Then they asked him to stay some days.

Chapter 11

But the apostles and the brothers, those being in Judea, heard that the nations also had taken hold of the word of God. 2 But when Peter went up into Jerusalem those out of circumcision were disagreeing to him 3 saying that he went in to men not having circumcision and he ate with them. 4 But having began, Peter was laying out in sequence to them saying:

5 "I was in the city of Joppa praying and I saw in ecstasy a vision: a certain vessel coming down as a great linen sheet being let down by four

practices what is good is acceptable to him.

36 "He sent a message of peace to the people of Israel, announcing Good News through Jesus Christ who is Lord over all," he continued. 37/38 "You are no doubt aware of the report which circulated throughout the whole of Judea after John came urging people to be baptized. Jesus who came from Nazareth, was anointed by God with holy spirit and power. Then, starting at Galilee he went through the land doing good and healing all those oppressed by the Devil, because God was with him.

39 "We are witnesses of all that he did throughout the country of the Jews as well as in Jerusalem where they did away with him by nailing him to the wood. 40 But God raised him up on the third day and allowed him to be seen, 41 though not to everyone, only to witnesses that God had chosen beforehand, to us, who ate together and drank with him after his resurrection from the dead.

42 "He gave us instructions to preach to the people, and to diligently testify that he is the one appointed by God to judge the living and the dead. 43 All the prophets testify that everyone who puts faith in him will have their shortcomings forgiven because of what his name stands for."

44 While Peter was still speaking, the holy spirit fell on all those hearing him. 45 Peter's companions, being loyal Jews, were absolutley amazed that the gift of the holy spirit was also being poured out on people of the nations. 46 For they could hear them speaking in foreign languages and praising God. 47 "How can anyone object to these being baptized in water, when they have received the holy spirit just as we did?" exclaimed Peter. 48 So he arranged for them to be baptized in the name of Jesus Christ. After this they asked him to stay a while with them.

Chapter 11

Now the apostles and the brothers who were in Judea heard that people of the nations had accepted the word of God. 2 But when Peter returned to Jerusalem the Jewish disciples started to argue with him 3 because he had associated with uncircumcised men, even eating with them. 4 So Peter began to explain the sequence of events that led up it.

5 "I was in the city of Joppa praying, when I fell into a trance. In it I had a vision of a huge container like a great linen sheet descending out

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sides out of heaven, and came near me, 6 into which having stared, I perceived and I saw four-footed things of the earth and the wild beasts and the creeping things and the flying creatures of heaven. 7 And I heard also a voice saying to me: 'Having stood up Peter, sacrifice and eat.' 8 But I said: 'By no means Lord, because vulgar* or unclean things never entered into my mouth.'

9 "But a voice out of heaven answered a second time: 'What God cleansed, thou not be making vulgar*.' 10 This happened upon three times and all was withdrawn into heaven. 11 And look, at that, three men stood before the house in which we were, having been sent from Caesarea to me. 12 But the spirit said to me to go with them not having hesitated. And these six brothers came with me, and we entered into the house of the man.

13 "He announced to us how he saw the angel having stood in his house and having said: 'Send into Joppa and send for Simon the one surnamed Peter, 14 who will speak sayings to thee in which thou and all thy house will be saved.'

15 "But in to begin me to speak, the holy spirit fell upon them just as also upon us in the beginning. 16 Then I remembered the saying of the Lord as he was saying: 'As John baptized in water, so you will be baptized in holy spirit'. 17 If therefore the equal gift God gave to them as also to us having believed upon the Lord Jesus Christ, who was I indeed to forbid God?"

18 But having heard these things they quietened and they glorified God saying: "So then, to the nations also God gave reformation to life."

19 Therefore, although those having been dispersed from the pressure having occurred over Stephen, went through until Phoenicia and of Cyprus and of Antioch, speaking the word to no-one except only to Jews, 20 yet there were some men out of them, Cyprians and Cyrenians who having come into Antioch were speaking also to the Hellenists announcing the Lord Jesus as Good News. 21 And a hand of the Lord was with them, and a large number having believed turned to the Lord.

22 But the word was heard into the ears of the congregation the one being in Jerusalem about them, and they sent out Barnabus until Antioch; 23 who having come to and having seen the gracious favour* of God, he rejoiced and he was exhorting all in the purpose of the heart to

of heaven supported by its sides. It came right close to me 6 so I peered into it and I saw four-footed creatures of the earth, wild beasts, creeping things and the birds of heaven. 7 Then I heard a voice: "Arise Peter, slaughter and eat," it said. 8 'Certainly not Lord,' I replied 'defiled or unclean things have never passed my lips.'

9 "The voice came a second time: 'Do not call defiled what God has cleansed.' 10 This happened three times, then it all was withdrawn back into heaven. 11 At that very moment three men who had been sent from Caesarea to fetch me, were standing in front of our house. 12 The spirit instructed me not to hesitate but to go with them. So I went and these six brothers came along with me. Eventually we came to the man's home and went inside.

13 "He related to us how an angel appeared in his house and told him: 'Send to Joppa, and get hold of Simon, known as Peter, 14 he will explain to you how you and your whole household can be saved.'

15 "Well, I had just started to speak, when the holy spirit fell on them just as it did upon us at the beginning. 16 I remembered then what our Lord used to say: 'Just as John baptized in water, so you will be baptized in holy spirit'. 17 So if God gave them exactly the same gift as he did to us who believed the Lord Jesus Christ, who was I to say otherwise?"

18 When they heard all this, his critics quietened down and gave credit to God. "So then; God has also given the nations the opportunity to change their ways and gain life," they said.

19 Those who were scattered by the persecution over the affair of Stephen, went as far as Phoenicia, Cyprus and Antioch, but they witnessed only to Jews. 20 However, when some of them who were Cypriots and Cyrenians arrived at Antioch, they declared the Good News about the Lord Jesus also to Greeks. 21 Well, God prospered their efforts so that a large number of them believed and became the Lord's disciples.

22 News of this reached the ears of the Jerusalem congregation, so they sent out Barnabus as far as Antioch. 23 On arriving, he was overjoyed when he saw the evident effect of God's gracious favour. He exhorted them all to be steadfast and resolve to stay firm as the Lord's disciples. 24 Full of holy spirit, his zeal, enthusiasm, and faith encouraged

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remain in the Lord. 24 Because he was a good man and full of holy spirit and faith, and so a large enough crowd were added to the Lord.

25 And he went out into Tarsus to seek out Saul, 26 and having found he brought him back to Antioch. But it so happened to them to assemble together a whole year in the congregation and to teach a large enough crowd, [to label] [to divinely reveal] also firstly in Antioch, the disciples as Christians.

27 But in these days prophets came down from Jerusalem into Antioch 28 and one out of them by name Agabus having stood up indicated through the spirit, a great famine to be soon going to be upon the whole being inhabited, which happened on Claudius. 29 But of the disciples just as anyone was prospering, they determined into each of them, to send ministration to those dwelling in Judea, to brothers; 30 which also they did, having sent to the elders through hand of Barnabus and Saul.

Chapter 12

But about that due time Herod the king thrust out the hands to mistreat some from the congregation. 2 And he took up James the brother of John by the sword. 3 So having seen that it is pleasing to the Jews he proceeded to take also Peter, but these were days of the unleavened, 4 whom also having laid hold of, he put into prison. having given over to four quaternions to be guarding him, intending to lead him up to the people after the passover. 5 As therefore Peter was securely kept in the prison, so prayer was fervently taking place by the congregation to God about him.

6 But when Herod was being about to lead him forth, that night, Peter was sleeping between two soldiers having been bound with two chains; and before the door guards were securely keeping the prison.

7 And look, an angel of the Lord stood and light shone in the cell; but having struck Peter's side he raised him up saying: "Stand up in haste", and his chains fell off of the hands. 8 And the angel said to him: "Gird and bind under thy sandals;" he did thus. And he is saying to him: "Wrap around thy outer garment and follow me," 9 and having gone out he was following, but he was not aware that what is happening through the angel is true, but he was thinking to be seeing a vision. 10 But having gone through a first guard and a second they came upon the iron gate leading into the city, which automatically

even larger crowds to become disciples.

25 Later he went on to Tarsus to seek out Saul; 26 when he found him he brought him back to Antioch. They associated with the congregation there for a whole year, teaching large crowds, and applying the name 'Christians' to the disciples; so those at Antioch were the first to be so called.

27 It was at that time that prophets visited Antioch from Jerusalem. 28 One of them, named Agabus stood up in the congregation and by means of the spirit, predicted that a famine was soon to affect the whole inhabited area. It did actually come in the days of Claudius Caesar, 29 so each of the disciples as their circumstances allowed, determined to send relief to the brothers living in Judea. 30 This they did and sent it to the elders there, by means of Barnabus and Saul.

Chapter 12

This was about the time when Herod Agrippa applied his recently acquired power as king over all Judea, to harrass certain ones in the congregation there. 2 He did away with James the brother of John with the sword, 3 and when he saw that this pleased the Jews he also arrested Peter during the festival of unleavened bread. 4 He had him thrown into prison and put under a guard of four watches of four soldiers each, two with the prisoner and two outside guarding the door. His intention was to bring him to trial at the close of the passover week. 5 However, while Peter was being held under close arrest in prison, fervent prayer was being offered to God on his behalf by the congregation.

6 The night before Herod intended to bring him to trial, Peter was fast asleep between two soldiers to whom he was secured by two chains. Outside the door the other guards were keeping their vigil.

7 Suddenly an angel of the the Lord appeared, brilliantly illuminating the prison cell. He poked Peter in the ribs, "Get up, quickly", he urged as he hauled him to his feet. As he got up, the chains just fell off his hands. 8 "Secure your clothing and tie on your sandals," the angel ordered, which Peter did. "Now put on your cloak and follow me." 9 So he walked out with Peter following, but he couldn't believe that this was really happening, he thought he must be seeing a vision. 10 They passed right by the first guard, and then the second. When they came to the iron gate that led

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opened to them, and having gone out they went along one street and straightaway the angel departed from him.

11 And Peter in himself having come to be, said: "Now I truly realise that the Lord sent out his angel and took me out of hand of Herod and of all the expectation of the people of the Jews." 12 Having deliberated he came upon the house of Mary the mother of John the one surnamed Mark, where there were enough having been crowded together and praying.

13 But his having knocked the door of the gate, a maid servant Rhoda by name came to respond. 14 And having recognized the voice of Peter, from joy she did not open the gate but having run inside she announced Peter to stand before the gate. 15 But they said to her: "Thou are mad". But to be having thus she was strongly asserting. So they were saying: "it is his angel". 16 But Peter was staying knocking, and having opened up they saw him and were transfixed. 17 But having moved down the hand to them to be silent he recounted in full to them how the Lord brought him out of the prison and he said: "Announce these things to James and to the brothers". And having gone out he went to a different place.

18 But having become day there was no little stir among the soldiers, what really happened to Peter. 19 And Herod having thoroughly sought him and not having found, closely questioned the guards; he commanded to be led away, and having come down from Judea into Caesarea, he was spending time.

20 But he was hotly disputing with Tyrians and with Sidonians, so single-mindedly they came along to him and having persuaded Blastus, the one over the king's bedroom, they were asking peace, through their country to being fed from that of the king.

21 But on a set day Herod having clothed himself with royal apparel having sat upon the judgement bench he was making an oration to them. 22 But the public was shouting: "A voice of a god and not of a man!" 23 But instantly the Lord's angel struck him because he did not give the glory to God, and having become worm-eaten he expired. 24 But the word of the Lord was growing and was being multiplied.

25 But Barnabus and Saul returned into Jerusalem* having fulfilled the service, having taken along with them John, the one having been surnamed Mark.

to the city, it opened of its own accord. They went through and passed along one street, and there the angel left him.

11 When he recovered his composure Peter declared to himself: "Now I know for certain that the Lord sent his angel and brought me out of the clutches of Herod, and all that the Jewish rabble were hoping for." 12 After turning over in his mind what to do next, he made for the house of Mary, the mother of John Mark, where a large gathering had assembled and were praying.

13 He knocked at the door at the main entrance and a maid servant named Rhoda answered. 14 When she heard Peter's voice she recognized it at once, and was so excited that she ran in and left Peter outside. She announced to all that Peter was standing at the gate. 15 "You must be mad", they told her, but she kept insisting that it was true. "Then it must be his angel", they declared. 16 All this time Peter was standing there knocking. When finally they opened the door and saw him they were staggered. 17 He motioned with his hand for them to keep quiet, then he recounted to them in detail how the Lord had brought him out of prison. "Tell James and the brothers what has happened," he instructed, then he left for another location.

18 When daylight arrived there was no little agitation among the soldiers as to what had really happened to Peter. 19 Herod had a thorough search made, but to no avail. He closely interrogated the guards then ordered their execution. After this he left Judea for Caesarea where he spent some time.

20 He was actually conducting a blazing row with the Tyrians and Sidonians. But they unanimously decided to make it up with him, because his country exported foodstuffs to theirs. They persuaded Blastus who was in charge of the king's bedroom, to negotiate for peace.

21 Herod appointed a day to address them, then decked in his finest royal apparel he sat himself on the judgement seat and delivered his oration. 22 "These are the words of a god not a man," his audience shouted flatteringly. 23 But at that moment an angel of the Lord struck him down because he failed to give the credit to God; he was consumed by worms and expired. 24 But all the while the Lord's work was growing and increasing.

25 Having completed their task, Barnabus and Saul came back from Jerusalem and brought John Mark with them.

Chapter 13

But there were in Antioch, prophets and teachers being part of the congregation, Barnabus and Symeon, the one called Niger, and Lucius the Cyrenian, Manaen also brought up with the tetrarch Herod, and Saul. 2 But their ministering publicly to the Lord and fasting, the holy spirit said: "Set apart to me at once Barnabus and Saul into the work which I have previously called them". 3 Then having fasted and having prayed and having laid hands on them, they released.

4 They therefore, having been sent out by the holy spirit, went down into Seleucia, and from there they set sail into Cyprus, 5 and having come to be in Salamis they were fully announcing the word of God in the Jewish synagogues; but they were also having John as subordinate.

6 But having gone through the whole island until Paphos they found a certain man a magician, a false prophet, a Jew Bar-Jesus by name, 7 who was with the proconsul Sergius Paulus an intelligent man. This one having called to him Barnabus and Saul sought eagerly to hear the word of God. 8 But Elymas the magician, for thus his name is being translated, opposed them, seeking to turn through the proconsul from the faith.

9 But Saul, also Paul, having been filled with holy spirit, having stared into him 10 said: "O full of all deception and of every easy trick, son of the Devil, hater of all righteousness, will thou not leave off turning the straightforward ways of the Lord? 11 And now look, a hand of the Lord be upon thee, and thou will be blind, not looking at the sun until a due time. Instantly, a mist fell upon him and darkness and going around he was seeking hand guides."

12 Then, the proconsul having seen the thing having happened, he believed, being struck witless, upon the teaching of the Lord.

13 But having been led up from Paphos, those about Paul came into Perga of Pamphylia; but John having withdrawn from them returned to Jerusalem.

14 But they having gone through from Perga they came to be in the Pisidian Antioch, and having come into the synagogue on the sabbath day, they sat down. 15 But after the reading of the Law and the prophets, the rulers of the

Chapter 13

Now there were in the Antioch congregation prophets and teachers, and among them were: Barnabus and Symeon, who was also called Niger, Lucius the Cyrenian, Manaen who was brought up with the tetrarch Herod Antipas, and Saul. 2 As they were going about their public ministry to the Lord and fasting, the holy spirit announced: "Select for me at once, Barnabus and Saul for the work I have already called them." 3 So the congregation fasted and prayed, and having laid their hands on them, let them go.

4 Having thus been sent out by the holy spirit, they went down to the port of Seleucia and from there set sail for Cyprus. 5 When they reached the port of Salamis, they zealously preached the word of God in the Jewish synagogues, assisted by John Mark.

6 In this way they travelled through the whole island until they reached the port of Paphos on the opposite side. There they encountered a Jew named Bar-Jesus, a false prophet who practised magic 7 and who associated with the governor's deputy, Sergius Paulus. Now he was an open-minded man who was keen to hear the word of God, so he called Barnabus and Saul to him. 8 But the magician, who was also known as Elymas, opposed them and tried to divert the deputy from the faith.

9 Saul, who later became known as Paul, being filled with the holy spirit, gave him a devastating look. 10 "You arch deceiver and trickster, son of the Devil, opposer of all that is virtuous, when will you stop twisting the plain teachings of the Lord?" he said. 11 "Now mark this, the Lord's hand is against you, you will be struck blind, and no daylight will you see until an appointed time." Instantly his eyes misted over and all became dark, and he had to find guides to lead him about.

12 When the deputy governor saw what had happened, he was thunderstruck, and he readily believed the Lord's teaching.

13 After this Paul and his travelling companions were impelled to set sail for the mainland of Pamphylia, making for the town of Perga near the coast, but John left them and went back to Jerusalem.

14 Having arrived at Perga, they then travelled inland to the town of Antioch in Pisidia. On the sabbath they attended the synagogue there, and took their seats. 15 After the customary reading of passages from the Law and the prophets, the

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synagogue sent to them saying: "Men, brothers, if there is in you any word of [exhortation] [encouragement] to the people, say it."

16 So having stood up, Paul having motioned with his hand said: "Men, Israelites and those fearing God, hear. 17 The God of this people Israel chose our fathers, and exalted the people among the native dwellers in the land of Egypt, and with a high arm he brought them out of it. 18 And during forty years time he bore their ways in the wilderness. 19 Having cast down seven nations in the land of Canaan, he distributed by lot, their land, 20 during four hundred and fifty years.

"And after these things he gave judges until prophet Samuel. 21 And thereafter they demanded for themselves a king and God gave to them Saul son of Kish, a man out of the tribe of Benjamin, forty years. 22 And having exchanged him he raised up David into a king for them, to whom also having testified he said: 'I found David of Jesse a man according to my heart who will do all my wishes'. 23 Of this one, God according to a promise, brought to Israel from the seed, a saviour Jesus. 24 John having preached before the face of his entrance, baptism of reformation to all the people Israel. 25 But as John was fulfilling the course, he was saying: 'What do you suppose me to be? I am not, but look he is coming after me of whom I am not worthy the sandals of the feet to loosen.'

26 "Men, brothers, sons of the race of Abraham, and those among you fearing God, to us this word of salvation was sent out. 27 For those dwelling in Jerusalem and their rulers, having not known this one, the voices of the prophets being read those in every sabbath, having judged, they fulfilled. 28 And having found not one reason of death, they asked Pilate for him to be lifted up. 29 But as they finished all having been written about him, having taken down from the wood, they laid into a memorial tomb. 30 But God raised him out of the dead, 31 who was seen on many days to those having gone up with him from Galilee into Jerusalem, who now are witnesses of him to the people.

32 "And we ourselves are announcing Good News to you that the promise having occurred to the fathers, 33 that this God has fulfilled out to our children* having raised Jesus, as also in the second psalm it has been written: 'Thou are my son, I today have generated thee'. 34 But that he raised him from the dead not thereafter being soon to be returning into

synagogue overseers sent a message to them: "Men, brothers, if you have any word of encouragement for the people here, please let us hear it."

16 Paul stood up, gestured to the audience for silence, then began: "Men of Israel and all you who are God fearing, hear me. 17 The God of this people Israel chose our forefathers; he exalted them in the eyes of all who dwelt in Egypt, and by his mighty power delivered them from that land. 18 Then for forty years he put up with their behaviour in the wilderness, 19 cast out seven nations in the land of Canaan, and divided their territory for them by lot. 20 Thus four hundred and fifty years passed by.

"After this he gave them judges up to the time of the prophet Samuel. 21 Then they demanded a king for themselves, so he gave them Saul a Benjamite, the son of Kish, for forty years. 22 After him he raised up David as king in his stead. Of him he testified: 'I have found David the son of Jesse, a man after my own heart, he will do what I want'. 23 It was from his lineage that God according to his promise, provided a saviour for Israel. That one is Jesus. 24 But before he arrived, John preached urging Israel to change their ways and be baptized. 25 As he carried out his task he would say: 'Who do you think I am? I am not the Christ, but I can tell you this, that I am not worthy to undo the sandals of the one who is coming after me.'

26 "Men and brothers, all you who are sons of Abraham's descent, and all you who fear God; it was to us that this message of salvation was given. 27 Yet those living in Jerusalem and their rulers did not recognize him, in fact by condemning him they actually fulfilled the words of the prophets that are read here every sabbath. 28 Although they could not find a single reason to put him to death, they insisted that Pilate execute him. 29 So they fulfilled everything that had been written about him. After taking him down from the stake they laid him in a tomb; 30 but God raised him from the dead, 31 and those who went with him from Galilee to Jerusalem saw him on many occasions, and so are witnesses of him to the people.

32 "As for us, we are announcing to you the Good News, that the promise given to our fathers, 33 God has now fulfilled to our children. It is just as written in the second Psalm: 'You are my son, today I have produced you'; 34 which he did by raising him from the dead. He thereby avoided becoming subject to decay. 35 Then in another place he said: 'You will not allow your Holy One to

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decay, thus he has said that: 'I will give to you the [holy] [merciful]* things of David, those trustworthy' 35 Through this also in another he is saying: 'Thou will not give thy [holy] [merciful]* one to see decay.' 36 For while David in his own generation having submitted to the counsel of God, fell asleep and was added to his fathers and he saw decay, 37 but whom God raised up did not see decay.

38 "Therefore let it be known to you men and brothers, a releasing of sins is being fully announced, 39 and from all of which you were not able in the Law of Moses to be pronounced righteous, in this one everyone believing is pronounced righteous. 40 Therefore you look that having been said in the prophets may not come upon you: 41 'See you, the despisers and be puzzled and vanish away, because I myself am working in your days, a work which you never would believe if ever anyone may declare it fully to you.'"

42 But at their going out they were entreating these sayings to be spoken to them in the afterward sabbath. 43 But the synagogue having broken up, many of the Jews and of the devout proselytes followed Paul and Barnabus who, speaking to them, were persuading them to remain with the gracious favour of God.

44 But on the coming sabbath almost all the city was gathered together to hear the word of God. 45 But the Jews having seen the crowds, were filled with jealousy and were speaking against the thing being spoken by Paul, slandering. 46 Paul and Barnabus having spoken freely said: "To you it was first necessary to be spoken the word of God; since you push it away, and you are judging yourselves not worthy of age-lasting life, look, we are turning to the nations. 47 For thus the Lord has ordered us: 'I have put thee to a light of nations, for thee to be to salvation until the last of the earth.'"

48 But hearing, the nations were rejoicing and were glorifying the word of God, and believed, as many as were having been appointed to life age-lasting. 49 And the word of the Lord was being carried through the whole country. 50 But the Jews incited the devout respectable women and the first of the city and they raised up a pursuit over Paul and Barnabus and they threw them out from the their boundaries. 51 But having shaken off the dust upon their feet, they came into Iconium, 52 and the disciples were being filled with joy and holy spirit.

suffer decay'. Of these God promised: 'I will apply to you the holy trustworthy sayings of David 36 While David submitted to the will of God in his day, he eventually died, was buried with his forefathers, and his body decomposed. 37 But the one that God resurrected did not suffer decay.

38 "So brothers, let it be known to you that forgiveness of wrongdoings is now being proclaimed everywhere. 39 It was just not possible to be freed from blame from them by means of the Law of Moses, but everyone having faith in this One, is free from blame. 40 But watch out for yourselves that what the prophets foretold does not apply to you: 41 'See this you scoffers, be puzzled then vanish away, for I myself am doing a work in your time, which you would never believe even if someone was to explain it to you.'"

42 As they left the synagogue, people were begging them to address them about these matters on the following sabbath. 43 And as the congregation broke up many of the Jews and devout non-Jewish converts followed Paul and Barnabus, who as they conversed with them, urged them to remain in God's favour.

44 On the following sabbath nearly all the city gathered to hear the word of God. 45 When the Jews saw the crowds they were filled with jealousy, and started contradicting and slandering Paul. 46 So Paul and Barnabus told them straight: "The word of God had first to be spoken to you, but since you reject it and so consider yourselves unworthy of everlasting life, we shall go instead to the nations. 47 For we were ordered by the Lord: 'I have appointed you as a light to the nations, for you to bring salvation to the remotest parts of the earth.'"

48 When people of the nations heard this they were overjoyed, and all those in line for life everlasting believed, and were giving full credit to the word of God. 49 So the word of the Lord spread throughout the whole country. 50 However, the Jews incited the notable religious women and the principal men of the city, who raised a hue and cry over Paul and Barnabus. Then they threw them outside the city boundaries. 51 So they shook the dust off their feet and travelled on to Iconium. 52 But the disciples continued to be filled with joy and holy spirit.

Chapter 14

But it happened in Iconium the same: for them to enter the synagogue of the Jews and to speak thus, and a great multitude of Jews and Hellenes to believe. 2 But those Jews having disbelieved roused up and badly influenced the souls of the nations against the brothers. 3 While therefore they spent enough time speaking boldly on the Lord, the one testifying to the word of his gracious favour, giving signs and portents to be occurring through their hands, 4 yet the multitude of the city were divided. While some were with the Jews, yet others were with the apostles. 5 But as the beginnings of a violent attack took place by the nations and also the Jews with their rulers, to insult and to stone them, 6 having discerned, they fled down into the cities of Lycaonia, Lystra and Derbe and the country around, 7 and there they were announcing Good News.

8 And in Lystra a certain man was sitting without power in the feet, lame out of the cavity of his mother, who never walked about. 9 This one was hearing Paul speaking, who having looked fixedly at him and having seen that he is having the faith to be saved, 10 said with a great voice: "Stand upright upon thy feet." and he leapt up and was walking about. 11 The crowds having seen what Paul did, lifted their voice in the Lycaonian language saying: "The gods having become like men came down to us." 12 And they were calling Barnabus Zeus, and Paul Hermes since he was the one leading of the word. 13 And the priest of Zeus, the one being before the city, having brought bulls and garlands to the gates, was wanting together with the crowds, to be sacrificing.

14 But having heard, the apostles Barnabus and Paul having ripped apart their outer garments, they leaped out into the crowd crying out 15 and saying: "Men, why are you doing these? we also are of like feelings to you men, announcing Good News to you, to be turning away from these foolish things to a living God who made the heaven and the earth and the seas and all the things in them; 16 who in generations having past, permitted all the nations to go in their ways, 17 although he left himself not without testimony, working good from heaven to you, giving rain and due times bearing fruit, filling your hearts with food and good cheer." 18 And saying these things with difficulty they restrained the crowds not to be sacrificing to them.

19 But Jews came upon from Antioch and

Chapter 14

Exactly the same thing happened in Iconium; they entered the Jewish synagogue to speak in the same manner, and a large number of Jews and Greeks believed. 2 But the disbelieving Jews stirred up bad feeling against the brothers among the non-Jews. 3 So although they spent much time speaking plainly about the Lord, who backed up their claim to his favour by performing miracles and astonishing sights through them, 4 the city's inhabitants were divided. Many sided with the Jews; although others were in favour of the apostles. 5/6 However these got to hear that violence was brewing among all sections of the community, with the object of humiliating them and stoning them. So they fled down to the cities of Lycaonia, Lystra and Derbe and the surrounding country. 7 There they continued to announce the Good News.

8 Now in Lystra there was a man who had no strength in his feet; he had been lame from birth and had never walked. 9 He was sitting listening to Paul, when he caught his attention. Discerning that the man had faith enough to be healed, 10 Paul cried out with a loud voice: "Stand up straight upon your feet!" whereupon he leapt up and started walking! 11 When the crowd saw what Paul had done they shouted out in the Lycaonian language: "The gods have taken the form of men and have come down to us." 12 They started calling Barnabus Zeus, and Paul Hermes, because he took the lead in speaking. 13 The priest of Zeus then came over from the temple in front of the city, bringing bulls and bearing garlands. He, along with the crowd was intent on making a sacrifice at the city gates.

14 When they became aware of this, the apostles Barnabus and Paul ripped their robes in exasperation and jumped down into the crowd. 15 "Men, why are you doing all this?" they shouted, "we have the same human feelings as yourselves. We have been telling you Good News so that you would turn away from this foolishness to serve the living God, who made heaven and earth and the seas and everything in them. 16 During past generations he permitted the nations to go their own ways, 17 yet he never left himself without testimony, bestowing good things upon you from heaven, rain and harvesttime; filling your lives with food and good cheer." 18 Yet in spite of saying this they were hardly able to restrain the crowd from sacrificing to them.

19 But Jews arrived from Antioch and Iconium

Acts 14-15

Iconium and having persuaded the crowds and having stoned Paul, they were dragging outside of the city supposing him to have died. 20 But the disciples having surrounded him, having stood up he entered into the city. And on the morrow he went out together with Barnabus into Derbe.

21 Having announced Good News to that city and having made enough disciples, they returned into Lystra and into Iconium and into Antioch, 22 firmly strengthening the souls of the disciples, encouraging to stay in the faith and that through much pressure it is necessary for us to enter into the Kingdom of God. 23 And they put out the hand to them congregation by congregation, elders, having prayed with fasting, they placed them with the Lord in whom they had believed.

24 And going through Pisidia they came into Pamphylia, 25 and having spoken the word in Perga, they went down to Attalia, 26 and from there they sailed away to Antioch from where they were having been given over to the gracious favour of God into the work which they fulfilled.

27 But having become present and having brought together the congregation, they related as many as God did with them, and that he opened to the nations a door of faith, 28 And they were spending not a little time with the disciples.

Chapter 15

And some having come down from Judea were teaching the brothers that if ever you are not circumcised in the custom of Moses you are not able to be saved. 2 But having occurred not a little a standing against and searching by Paul and by Barnabus to them they arranged for Paul and Barnabus and some others out of them to be going up to the apostles and elders in Jerusalem about this sought for matter.

3 While therefore having been sent on by the congregation, they were going through Phoenicia and Samaria thoroughly relating the turning over of the nations and they were making great joy to all the brothers.

4 But having become present in Jerusalem they were received there by the congregation and the apostles and the elders, and they announced as much as God did with them. 5 But some of those having believed from the sect of the Pharisees stood up saying that it is necessary to be

who incited the crowds to stone Paul, whom they then dragged outside of the city and left for dead. 20 However, when the disciples crowded around him he stood up, and went back into the city. The next day though, he and Barnabus left for the city of Derbe.

21 After preaching the Good News in that city and making a number of disciples, they returned to Lystra, Iconium and Antioch, 22 firmly strengthening the disciple's resolution and encouraging them to stay firm in the faith, because it is only by enduring much pressure that we will enter the Kingdom of God. 23 In each congregation in turn they appointed elders by laying hands on them with prayer and fasting, committing them to the Lord in whom they had believed.

24/25 After this they returned through Pisidia to the town of Perga in Pamphylia where they broke their journey to do some preaching. Then down to the nearby port of Attalia, 26 from where they sailed back toward Antioch, where they had been appointed by God's favour for the work they had just completed.

27 On arriving, they gathered the congregation together and related all the things that God had done by means of them; and how he had opened the door of faith to people of the nations. 28 They continued to stay with the disciples there for quite a while.

Chapter 15

Now certain ones came down from Judea teaching the brothers that unless you are circumcised according to the custom of Moses, you cannot be saved. 2 After considerable resistance and debating from Paul and Barnabus, the congregation arranged to send Paul and Barnabus and some others, to the apostles and elders at Jerusalem to settle the matter.

3 These took advantage of their journey for the congregation, to visit the brothers on their way through Phoenicia and Samaria, and describe the conversion of the nations in detail to them. This brought great joy to all.

4 On arriving at Jerusalem they were given a reception by the congregation, the apostles, and elders, during which they related what God had accomplished through them. 5 However some believers who were former Pharisees stood up and asserted that such non-Jewish converts should be

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circumcising them and to be ordering them to be keeping the Law of Moses.

6 The apostles and the elders were brought together to see about this word. 7 But much searching having occurred, Peter having stood up said to them: "Men, brothers, you are acquainted that from earlier days among you, God chose through my mouth, the nations to hear the word of the Good News and to believe. 8 And the heart-knowing God testified having given the holy spirit to them just as also to us. 9 and he discriminated nothing between us and them, having purified their hearts by faith. 10 Now therefore, why are you testing God to lay a yoke upon the neck of the disciples which neither our fathers nor we had strength to bear? 11 But through the gracious favour of the Lord Jesus we are believing to be saved, with which manner also those."

12 But all the multitude kept silent and were hearing of Barnabus and of Paul relating signs and portents, as many as God did in the nations through them.

13 But after them to become silent, James answered saying: "Men, brothers, hear me. 14 Simeon related just as firstly God looked closely to take out of nations a people for his name. 15 And to this the words of the prophets agree, just as it has been written: 16 'After these, I shall return and I will rebuild the tent* of David, the one having fallen, and the things having been overturned of it I will rebuild, and I will raise it up, 17 so that the remainder of the men may possibly seek out the Lord, and all the nations upon whom my name has been called upon them, is saying the Lord making these things 18 known from an age.'

19 "Through which I myself am judging not to be troubling those from the nations turning upon God 20 but to send to them to keep off contamination of idols, and of fornication, and of things strangled, and of blood. 21 For Moses out of earlier generations in each city is having those preaching him in the synagogues, being read every sabbath."

22 Then it seemed good to the apostles and the elders together with the whole congregation, having chosen men out of them, to send to Antioch with Paul and Barnabus, Judas, the one being called Barsabbas and Silas, men leading in the brothers 23 having written through their hand:

circumcised and ordered to keep the Law of Moses.

6 So the apostles and elders had a meeting to consider this view. 7 After much discussion, Peter stood up and addressed them. "Men, brothers," he said, "you are acquainted with the fact that it was me that God first chose from among you, to take the message of Good News for the nations to believe. 8 Well, God who knows the heart vouched for them by giving the holy spirit to them just as he did to us, 9 making no distinction at all between us. He considered them pure because of their faith; 10 so why are you challenging God by laying this yoke on the neck of the disciples, which neither we nor our fathers had the strength to bear? 11 It is by our faith through the graciousness of our Lord Jesus that we are saved, and that applies to them too."

12 The whole gathering kept quiet after that, and went on to listen to Barnabus and Paul relate the miracles and astonishing sights that God had worked among the nations through them.

13 When they finished, James spoke up. "Men, brothers, now hear my opinion. 14 Simeon has told us how at first God considered the nations to take out of them a people for his name; 15 and the prophets agree with that, for it was written: 16 'After this I shall return and rebuild what is left of David's diminished family, and those that have been dispersed I will bring together and raise up, 17 so that the survivors may possibly find the Lord. Then all those nations upon whom my name has been called, will confirm that 18 the Lord foretold this long ago.'

19 "It is my personal view that those of the nations turning to God should not be burdened. 20 Let us send to them to just avoid things offered to idols, fornication, meat not properly bled, and blood. 21 For these are the things that have been read every sabbath from earliest times, by those teaching the Law of Moses in the synagogues."

22 The apostles, elders and the entire congregation approved of this, so they chose from among themselves Judas Barsabbas and Silas, men taking the lead among the brothers. These were to go back with Paul and Barnabus to Antioch, 23 bearing a letter in their own hands. It read:

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"The apostles and the elders, brothers to each at Antioch and Syria and Cilicia, to brothers, those out of nations, to be rejoicing. 24 Since we heard that some out of us agitated you by words unsettling your souls, to whom we did not give instructions, 25 it seemed good to us having become single-minded, having chosen men to send to you with the beloved to us Barnabus and Paul, 26 men having given over their souls over the name of our Lord Jesus Christ.

27 "We have sent therefore Judas and Silas and through a word they are announcing the same thing. 28 For it seemed good to the holy spirit and to us, to lay no more burden upon you besides these necessary things: 29 to keep off things sacrificed to idols and of blood, and of things strangled and of fornication. From which carefully keeping yourselves you will do well. Farewell."

30 While therefore these having been released, they went down into Antioch, and the multitude having been brought together, they gave on the letter, 31 and having read they rejoiced upon the encouragement. 32 Judas and Silas, they also being prophets, through much word encouraged the brothers and strengthened. 33 But having done time, they were released with peace from the brothers to those having sent them. 34 **

35 But Paul and Barnabus were spending time in Antioch, teaching and announcing as Good News with also many different ones, the word of the Lord.

36 But after some days Paul said to Barnabus: "Having returned forthwith, we may look upon the brothers throughout every city in which we announced the word of the Lord, how they are having." 37 But Barnabus intended to take along with them also John, the one being called Mark. 38 But Paul was thinking fit, that one having stood off from them from Pamphylia and not having gone with them into the work, not to be taking this one. 39 But a sharp contention occurred which caused them to separate from one another, for Barnabus having taken along Mark, to sail out to Cyprus, 40 but Paul having chosen Silas, went out, having been given over to the gracious favour of the Lord by the brothers, 41 and was going through Syria and Cilicia, strengthening the congregations.

"From the apostles and brother elders, to each of the non-Jewish brothers at Antioch, Syria and Cilicia, -greetings. 24 We have heard that you had been upset by disturbing talk that we did not authorize, from certain ones among us. 25/26 So we unanimously felt that it was right to send to you, men chosen for their dedicated lives to the name of our Lord Jesus Christ, along with our beloved Barnabus and Paul.

27 "We have therefore sent Judas and Silas who will tell you the same thing by word of mouth. 28 It seemed good to the holy spirit and to us, not to lay any further burden on you except these necessary things: 29 to avoid things sacrificed to idols, to avoid blood and meat not properly bled, and also fornication. You will do well to carefully keep yourselves from these things. Farewell."

30 So they let them go, and they travelled up to Antioch, where they passed on the letter to the multitude that had gathered. 31 These were overjoyed to read it and greatly encouraged by its contents. 32 As Judas and Silas were also prophets, they did much speaking, encouraging and strengthening the brothers. 33 But after they had spent some time there, the brothers let them go in peace to those who had sent them.

35 Paul and Barnabus stayed on at Antioch for quite a while, teaching and preaching the Good News from the Lord's word, along with others.

36 After some time, Paul said to Barnabus: "If we leave soon we can look in on the brothers in all the cities that we preached the Good News to see how they are getting on." 37 Barnabus wanted to take John Mark with them too, 38 but Paul thought it best not to, because he had left them at Pamphylia and had not gone into the work with them. 39 A sharp contention ensued which resulted in them separating. Barnabus took Mark and sailed off to Cyprus, 40 while Paul chose Silas, and having been committed to the Lord's favour by the brothers, departed. 41 So he went through Syria and Cilicia strengthening the congregations.

Chapter 16

But he arrived also into Derbe and into Lystra. And look, a certain disciple was there, Timothy by name, son of a believing Jewish woman, but of a Hellenist father, 2 who was testified about by the brothers in Lystra and Iconium; 3 this one Paul wanted to go out with him, and having taken he circumcised him through the Jews, those being in those places, for all were aware that his father was a Hellenist. 4 But as they were going through the cities they were giving over to them to be keeping, the decrees having been decided by the apostles and elders, those in Jerusalem. 5 All the while therefore, congregations were being made solid in the faith and were abounding in number from day to day.

6 And they went through the country of Phrygia and Galatia, having been prevented by the holy spirit to speak the word in Asia*. 7 But having come down Mysia they were trying to go into Bithynia, but the spirit of Jesus did not permit them. 8 But having gone along Mysia, they went down into Troas. 9 And to Paul through a night, a vision was seen, a certain Macedonian man was having stood and [calling for] [begging] him and saying: "Having come through to Macedonia, run to our cry for help." 10 So as he saw the vision, straightaway we* sought to go out into Macedonia concluding that God has called to us to announce Good News to them.

11 Having been brought up therefore from Troas we ran a straight course into Samothrace, but the following day into Neapolis, 12 and from there into Philippi which is first city of the part of Macedonia, a colony. But we were spending some days in this city.

13 On the day of the sabbath, we departed outside the gate beside a river where we expected according to custom, a place of prayer* to be, and having seated ourselves we were speaking to the women having come together. 14 And a certain woman, Lydia by name, a seller of purple fabric from the city of Thyratira, worshipping God, was hearing, of whom the Lord opened wide the heart to be attentive to the things being spoken by Paul. 15 But as she was baptized and her house, she [begged] [called for] saying: "If you have judged me to be believing* in the Lord, having entered into my house, stay," and she compelled us.

16 But as we were going into the place of prayer, a certain servant girl having a spirit of Python*, happened to meet us, who working, offered much

Chapter 16

From there he journeyed overland to arrive at Derbe and Lystra where he found a disciple named Timothy, who was the son of a believing Jewish woman and a Greek father. 2 The brothers at Lystra and Iconium gave a glowing account of him, 3 so Paul decided to take him with him. First he circumcised him to avoid offending the Jews in those parts, because everyone was aware that his father was a Greek. 4 So they travelled on through the cities, and as they did so, they delivered the decrees for them to keep, that had been decided on by the apostles and elders in Jerusalem. 5 All the while the congregations were being strengthened in the faith and were increasing in number from one day to the next.

6 They attempted to enter the western part of Asia minor to preach, but the holy spirit prevented them, so they went instead through Phrygia and Galatia. 7 On arriving at the district of Mysia they made to go northward into Bithynia, but they were prevented by the spirit of Jesus. 8 So they skirted the border of Mysia westward down to the port of Troas. 9 One night while they were there, Paul had a vision. In it he saw a Macedonian man who stood and called out entreatingly: "Come on over to Macedonia; hasten to our help." 10 Having seen this vision it seemed obvious that God was calling us to preach the Good News in Macedonia, so without delay we made our arrangements to go there.

11 We set sail from Troas on a straight course to the island of Samothrace, and on the following day we arrived at the mainland port of Neapolis. 12 From there we journeyed to Philippi, the principal city of that part of Macedonia, and which has the status of a Roman colony. Here, we spent some time.

13 On the sabbath, we went out of the city gate to the river bank to find, as we expected according to Jewish custom, a prayer meeting place. There we sat down and started speaking to some of the women who had gathered. 14 One of them named Lydia, who sold purple fabric from Thyatira, listened intently. She was a devout woman and the Lord fully opened her heart to what Paul was saying. 15 She was baptized and so was her household. "If you all now consider me to be a believer in the Lord," she then said, "when you come to my house, you must stay." And she insisted on it!

16 When next we were going to the prayer meeting place, we encountered a certain slave girl who had the spirit of prediction, which was the

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to her lords, predicting. 17 She, following after Paul and us, was crying out saying: "These men are the slaves of God the Most High, who are announcing fully to you a way of salvation." 18 This she was doing on many days. But Paul having been worked up and having turned on the spirit, said: "I am charging thee in the name of Jesus Christ to come out from her," and it came out the same hour.

19 But her lords having seen that the expectation of working for them came out, having taken hold of Paul and Silas they dragged into the marketplace to the rulers, 20 and having brought them to the magistrates they said: "These men being Jews are seriously agitating our city 21 and the promulgating customs which it is not lawful for us to accept nor to be doing, being Romans." 22 And the crowd rose up together against them, and the magistrates having torn around their outer garments were commanding to be beaten with rods.

23 But having laid on to them many strokes they threw into prison having charged the jailer to guard them securely, 24 who having received a charge of this kind threw them into the inner prison and made their feet secure into the wood.

25 But about midnight, Paul and Silas praying, were praising God with songs and the prisoners were hearing them, 26 but suddenly a great earthquake occurred so as to shake the foundations of the jail, and instantly all the doors were opened, and the bonds of all were loosened. 27 But having become roused out of sleep, and having seen the doors of the prison having been opened, the jailer having drawn the short sword was about to be taking up himself supposing the prisoners to have escaped out of the jail. 28 But Paul shouted out in a great voice saying: "Thou should do nothing bad to thyself, for we are all here." 29 But having asked for lights he rushed in and having become tremulous he fell down before Paul and Silas, 30 and having brought them outside, he said: "Lords, what is it necessary for me to be doing so that I may be saved?" 31 So they said: "Believe upon the Lord Jesus and thou will be saved, thou and thy house." 32 And they spoke the word of God to him together with all those in his house.

33 And having taken them with him in that hour of the night, he washed from the strokes and he was baptized, he and all those of him instantly. 34 And having brought them into the house, he laid a table and was very glad with all the house, having believed in God.

source of much profit to her owners. 17 Well, she followed Paul and us crying out: "These men are slaves of the Most High God, they are telling you all about the way of salvation". 18 She kept this up for several days until Paul got so worked up over it that he turned on the spirit: "I charge you in the name of Jesus Christ to come on out of her," he ordered; and it did, forthwith.

19 When her owners saw that their prospects of future gain had been lost, they grabbed hold of Paul and Silas and dragging them to the authorities in the market place, 20 hauled them before the magistrates. "These men are Jews and are causing a lot of trouble in our city," they complained, 21 "they are promoting practices which it is illegal for us to accept or do as Romans." 22 This stirred up the crowd's antagonism, so the magistrates tore off their cloaks and gave orders to the lictors to beat them with their rods.

23 After administering a good beating, they threw them into jail, ordering the jailer to keep them in maximum security. 24 On receiving an order such as that, he threw them into the inner prison and secured their feet in the stocks.

25 Midnight came, and Paul and Silas were praying and singing sacred songs, while the other prisoners were listening to them. 26 Suddenly a violent earthquake occurred, shaking the prison to its foundations. All the doors sprang open and the bonds of the prisoners fell away. 27 The jailer awoke to see the doors wide open. Concluding that all the prisoners had escaped, he drew his sword and was about to kill himself 28 when Paul shouted out loudly: "Don't harm yourself, we are all here!" 29 He called for lights, rushed in, and trembling, fell on his knees before Paul and Silas. 30 Conducting them outside he then asked: "Sirs, what must I do to be saved?" 31 "Believe on the Lord Jesus and you will be saved along with your household," they replied, 32 and they went on to expound the word of God to him and all who were in his home.

33 Although it was late at night he took them to the washing place and bathed their wounds. Then straightaway, he and his household were baptized there. 34 Bringing them back into the house, he laid a table before them, and he and his household were delighted that they now were believers in God.

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35 But having become day, the magistrates sent the lictors saying: "Release those men". 36 But the jailer reported the words to Paul, that "the magistrates have sent, so that you may be released; now therefore having come out, go in peace." 37 But Paul said to them: "Having flogged us in public, uncondemned men being Romans*, they threw into prison; and now they are throwing us out secretly? For not! but they having come, let them bring us out!"

38 So the lictors reported to the magistrates these sayings, and having heard that they are Romans*, they became afraid. 39 And having come they begged them, and having brought out, they were asking to go away from the city. 40 But having come out from the prison, they went in to Lydia, and having seen, they encouraged the brothers and departed.

Chapter 17

Having passed through Amphipolis and Apollonia they came into Thessalonica where there was a synagogue of the Jews. 2 So according to that accustomed by Paul, he came in to them and on three sabbaths he reasoned with them from the scriptures, 3 thoroughly opening and comparing, that it was necessary the Christ to suffer and to rise up out of the dead and that "this is the Christ, Jesus whom I am advocating to you." 4 And some out of them were persuaded and were allotted to Paul and to Silas and of the devout Hellenes a great multitude of women, and not a few of the principals.

5 But the Jews having become jealous, having taken for themselves certain wicked men, market-place loafers, and having made a crowd, were throwing the city into an uproar. Having stood over Jason's house, they were seeking to bring them forth into the people, 6 but not having found them they were dragging Jason and some brothers before the city rulers, crying aloud that: "The ones having upset the inhabited earth, these also are here present, 7 whom Jason has received as guests, and these all are doing in opposition to the decrees of Caesar, saying there is a different king, Jesus." 8 But they agitated the crowd and the city rulers hearing these things, 9 and having taken sufficient from Jason and the rest, they released them.

10 But the brothers straightaway sent out Paul and Silas through the night into Beroea, who having come to be there went away into the synagogue of the Jews. 11 But these were well

35 When it became day, the magistrates sent the lictors with the instruction to 'release those men'. 36 So the jailer reported this to Paul, "The magistrates have sent for you to be released," he said, "so come on out and depart in peace." 37 "What!" Paul expostulated, "they flogged us in public, uncondemned men who are Romans, then threw us into prison; now they are throwing us out secretly. Not likely! let them come here and bring us out!"

38 The lictors went back and duly reported this to the magistrates; and when they heard they were Romans they were very apprehensive. 39 So they came and pleaded with them and brought them out; then they requested them to leave the city. 40 However, when they left the prison they called on Lydia, and on seeing the brothers there they encouraged them, and then, they departed.

Chapter 17

Having passed through Amphipolis and Apollonia they came to Thessalonica where there was a Jewish synagogue. 2 So according to his custom, Paul paid it a visit on three sabbaths. Using the scriptures he reasoned with the congregation, 3 explaining in detail and making comparisons to prove that Christ had to suffer and rise from the dead. "And the Christ is Jesus who I am advocating to you," he concluded. 4 Some of them were persuaded and became joined to Paul and Silas, as did a large number of women from among the devout Greeks, including not a few women of influence.

5 This roused some of the Jews to jealousy, so they procured certain good-for-nothing men who were loafing around the marketplace, and formed a mob. These proceeded to throw the city into an uproar and surrounded Jason's house demanding that the apostles be brought out. 6 When they found they were not there, they seized Jason and some other brothers and dragged them before the city magistrates. "The men who have upset the whole empire have now come here, 7 and Jason has taken them into his house", they shouted, "all of them flout Caesar's laws and they say there is another king, this Jesus." 8 On hearing this the mob and the magistrates were indignant, 9 and they imposed a large fine on Jason and the brothers before letting them go.

10 However, the brothers dispatched Paul and Silas that same night to Beroea. Having arrived they went to the Jewish synagogue and entered. 11 There was a much better class of people here

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bred* compared to those in Thessalonica, who received the word with all eagerness, each day investigating the scriptures if it may have these things thus. 12 While many out of them believed, and of the respectable Hellenist women, also not a few men, 13 but as the Jews from Thessalonica knew that also in Beroea the word of God was promulgated by Paul, they came there shaking and agitating the crowds.

14 So straightaway the brothers then sent out Paul to go until upon the sea, Silas and Timothy remaining behind there. 15 But those conducting Paul brought as far as Athens, and having received a commandment to Silas and Timothy so that as quickly as possible they should come to him, they departed.

16 But in Athens awaiting them, Paul was exasperated in his spirit viewing the city being throughout with idols. 17 While therefore he was reasoning in the synagogue to the Jews and the devout and in the marketplace during every day to those who happened to be near, 18 yet some also of the Epicurean and Stoic philosophers were disputing with him. And some were saying: "What perchance does this seed collector* wish to be saying?" but others: "Of foreign deities* he seems to be promoting", because he was announcing the Good News of Jesus and the resurrection.

19 But having taken hold of him they led upon the Arean Pagos, saying: "Are we able to know what this new teaching by thee is being spoken? 20 for some astonishing things thou are bringing into our hearing, we wish therefore to know what these want to be." 21 But all Athenians and residing foreigners had favourable time into nothing different than to be saying something or hearing something newer. 22 But Paul having stood in the midst of the Arean Pagos said:

"Men, Athenians, according to all that I am seeing, you are more than usually deity* fearing. 23 For going through and repeatedly viewing your objects of veneration, I found also an altar in which had been written upon 'To an Unknown God'. That therefore which being unknown you are devotedly venerating, this I myself am promoting to you. 24 The God, the One having made the world and all the things in it, this being Lord of heaven and of earth, is dwelling not in handmade sanctuaries, 25 nor by human hands is being served having extra need of anything, he giving to all life, and breath and all things.

than at Thessalonica, for they took in the message eagerly proving it for themselves each day by diligent investigation of the scriptures. 12 As a result many of them believed, also some of the Grecian women of good repute, and not a few men. 13 But as soon as the Jews in Thessalonica got to hear that Paul was promoting the message in Beroea, they came there disturbing and agitating the crowds.

14 So the brothers quickly sent Paul off as far as the coast, while Silas and Timothy stayed behind. 15 Those conducting Paul went on to bring him around the coast to Athens. There they left him after he told them to urge Silas and Timothy to join him as soon as possible.

16 While he was waiting for them in Athens, Paul became exasperated and inwardly fumed when he saw how the city was riddled with idols. 17 However he reasoned with the Jews and the devout men in the synagogue, and every day in the market place he would strike up conversations with anyone who happened to be near. 18 But some of the Epicurean and Stoic philosophers started disputing with him. "What does this purveyor of other men's ideas wish to tell us?" some asked. "He seems to be a promoter of foreign deities," others remarked. This was because he was declaring the Good News of Jesus and the resurrection.

19 However, they caught hold of him and propelled him up to the open-air court arena on Mars Hill. "Now then, are you going to let us know what this new teaching is that you have been spreading around? 20 We've been hearing some astonishing things that you have been saying, and we want to hear what it's all about." 21 All Athenians as well as foreigners who lived in the city had time for nothing else other than hearing and talking about the very latest. 22 So Paul stood amid the stone benches on Mars Hill and addressed them.

"Men of Athens, judging by what I see, you are much devoted to the deities! 23 In my travels through your city and my repeated observation of your various objects of worship, I came across an altar bearing the inscription: 'To an Unknown God'. This unknown deity that you are worshipping so devotedly, is the very one that I myself am making known to you. 24 God, that is the One who made the world and everything in it, being Lord of heaven and earth does not live in buildings made with hands. 25 Nor is he waited on by human hands as if he needed anything he does not have already; for he gave to all, life, breath, and everything.

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26 "He made also out of one, every nation of men to be dwelling upon all the face of the earth, having appointed due times pre-determined, and the boundaries of their dwellings, 27 to be seeking God if consequently indeed they may feel after him and they may find, and indeed is not existing a long way from each one of us. 28 For by him we are living and are moving and we are; as also according to what certain of your poets have said: 'For we are also his offspring'.

29 "Therefore, being offspring of God, we are not obligated to be supposing the Deity to be similar to gold, or to silver or to stone, to something sculptured of skill and invention of man. 30 While therefore God having overlooked times of unknowing, now he is bringing tidings to all men everywhere to reform, 31 according to which he made stand a day in which he is soon to be judging the inhabited earth in righteousness by a man whom he appointed, having supplied conviction to all having resurrected him out of the dead."

32 But having heard 'a resurrection of the dead', although they were mocking, yet they said: "We will hear thee about this also again". 33 Thus Paul departed out of their midst, but some men having been joined to him, believed, 34 among whom also was Dionysius the Areopagite and a woman by name Damaris, and different ones with them.

Chapter 18

After these things, having departed out of Athens, he came into Corinth. 2 And having found a certain Jew Aquila by name, Pontian by origin, recently having come from Italy, and Priscilla his wife, through Claudius to have ordered all the Jews to be departing from Rome, he came to them. 3 And through to be the same trade, he was staying with them, and they were working, for they were tentmakers by trade. 4 But in the synagogue, he was reasoning during every sabbath persuading Jews and Hellenes.

5 But as Silas and Timothy came down from Macedonia, Paul was being fully held by the word, eloquently testifying to the Jews, Jesus to be the Christ. 6 But of them disrupting and slandering, having shaken out the outer garment he said to them: "Your blood be upon your head, I am clean, from now, into the nations I shall go." 7 And having walked over from there, he came into the house of a certain Titius Justus by name, venerating God, whose house was having common boundary to the synagogue. 8 And

26 "And from just one man he made every nation of men to live over the whole surface of the earth, establishing the seasons and setting out the boundaries where they may live. 27 This is the God to seek, to actively search for and maybe find. Yet he is not far from each one of us, 28 for it is because of him we live, move and exist. It is just as one of your own poets said: 'For we are his offspring'.

29 "If then we are the offspring of God, we are under no obligation to suppose that the Deity resembles gold, silver or stone, or something carved by the skill and expertise of men. 30 While God overlooked such ignorance in the past, now he is exhorting men everywhere to change. 31 On this basis he has set a time when he will shortly judge the inhabited earth in justice by a man he has already appointed. This he has guaranteed by resurrecting him from the dead."

32 When they heard him speak about a resurrection from the dead they started to mock, yet they added: "We will hear from you again about this another time." 33 So Paul departed from their midst, but some of the men believed and joined with him. 34 Among them was Dionysius, a judge of the Mars Hill court, and also a woman named Damaris, along with others.

Chapter 18

After this he left Athens and went on to Corinth. 2 There he came across a Jew named Aquila and his wife Priscilla. He was born in Pontus, but had recently come from Italy when Claudius expelled all the Jews from Rome. 3 They happened to be tentmakers, the same trade as Paul, so he stayed with them and they worked together. 4 But every sabbath he was in the synagogue, reasoning and persuading both Jews and Greeks.

5 When Silas and Timothy arrived from Macedonia, they found Paul fully occupied with the ministry, eloquently testifying to the Jews that Jesus is the Christ. 6 But because of their disruptive tactics and slander, he finally gave up on them. "Your blood be on your own heads," he said, "for I am free from it; from now on I go to the non-Jews." 7 With that he walked out and went to the house of a devout man named Titius Justus, which adjoined the synagogue. 8 However, the synagogue overseer Crispus became a believer with all his household. In fact many of the Corinthians heard, believed, and were baptized.

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Crispus the synagogue ruler believed in the Lord together with the whole of his house, and many of the Corinthians hearing, were believing and were being baptized.

9 But the Lord said to Paul through a vision in the night: "Do not be afraid, but keep speaking, thou may not be silent 10 because I am with thee, and no-one will set upon thee or harm thee because many people are for me in this city." 11 So he settled for a year and six months teaching them the word of God.

12 But Gallio being proconsul of Achaia, the Jews stood out against Paul with one mind and they brought him up to the judgement place, 13 saying that "this one is inducing men to be venerating God outside the Law." 14 But Paul, being about to be opening the mouth, Gallio said to the Jews: "If it was something unrighteous, or facile roguery, O Jews, according to a word I would have put up with you; 15 but if it is questions about a word, and names, and of the law according to you, you will see to the same; I myself do not want to be judge of these." 16 And he drove them away from the place of judgement. 17 But all having taken hold of Sosthenes the synagogue ruler, they were beating in front of the judgement place, but none of this was of concern to Gallio.

18 But Paul yet lingered sufficient days, having separated himself from the brothers, sailed out into Syria, and with him Priscilla and Aquila, having shorn the head in Cenchreae, for he was having a vow.

19 But they arrived at Ephesus, and he left them behind there, but he having entered into the synagogue, he reasoned with the Jews. 20 But of them asking for more time to stay, he did not nod in assent, 21 but having separated himself and having said: "I will bend back toward you again if God is willing", he was brought up from Ephesus.

22 And having come down into Caesarea, having walked up and having greeted the congregation, he walked down into Antioch.

23 And having made some time, he went out passing through the Galatian country and Phrygia in sequence, establishing all the disciples.

24 But a certain Jew, Apollos by name, Alexandrian by origin, an eloquent man being powerful in the scriptures, arrived into Ephesus.

9/10 That night the Lord spoke to Paul in a vision: "Don't be afraid but keep speaking," he exhorted him, "no-one will attack you or harm you, because I am with you; don't keep quiet, for there are many people in this city who are for me." 11 So he stayed there for a year and a half, teaching the word of God.

12 It was when Gallio was the deputy governor of Greece that the Jews by common consent seized Paul and hauled him before the judgement seat. 13 "This fellow is persuading people to worship God in a way that is not lawful", they complained. 14 As Paul was about to speak, Gallio upbraided them: "Look here Jews, if it was for something criminal, or you were bringing a charge of fraud I would put up with you. 15 But if it is disputes over words, names, and your law, then you get on with it, I have no intention of judging them." 16 With that he he drove them from the judgement seat. 17 They all then grabbed Sosthenes, the synagogue overseer, and beat him up, right there in the place of judgement. But Gallio seemed quite unconcerned about it.

18 Having lingered as long as he could, Paul finally tore himself away from the brothers to sail homeward toward Syria. Accompanied by Aquila and Priscilla, he departed from the port of Cenchreae with his head shaved, to fulfil a vow.

19 They arrived at Ephesus where he left them, but first he entered the synagogue and reasoned with the Jews. 20 They asked him to stay longer, but he would not agree. 21 "I will endeavour to come back to you again, if God is willing," he said. Then he tore himself away, and was borne out to sea from Ephesus.

22 On arriving at Caesarea, he visited the congregation, gave them his warm greetings and then travelled on to Antioch. 23 He spent some time there. Later he departed to re-visit in turn the congregations in Phrygia and Galatia, and strengthen the disciples.

24 Meanwhile back in Ephesus, a Jew from Alexandria named Apollos arrived. He was an eloquent man who had a firm grasp of the scriptures. 25 Having learned of the Way of the Lord by word of mouth, he was bubbling over with the spirit, speaking and teaching about Jesus with accuracy. He was though, only acquainted with the

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25 He was having been orally taught the way of the Lord, and boiling in the spirit, he was speaking and he was teaching accurately the things about Jesus, being acquainted with John's baptism alone. 26 He started to speak outspokenly in the synagogue; but having heard of him Priscilla and Aquila took him along and they laid out to him the way of God more accurately. 27 But he wishing to go through into Achaia, the brothers having exhorted, wrote to the disciples to receive him, who having become there, helped much those having believed through the gracious favour. 28 For strenuously he was contending forcefully with the Jews in public, showing through the scriptures, Jesus to be the Christ.

Chapter 19

But Apollos happened to be in Corinth; Paul having gone through the upper parts to come into Ephesus to find some disciples. 2 So he said to them: "If having believed, did you receive holy spirit?" But they to him: "But we did not hear if there is a holy spirit." 3 So he said: "So into what therefore were you baptized?" They said: "Into the baptism of John." 4 But Paul said: "But John baptized a baptism of reformation* to the people, saying so that they should believe in the one coming after him; this is Jesus." 5 So having heard they were baptized into the name of the Lord Jesus, 6 And Paul having laid hands on them, the holy spirit came upon them, and they were speaking in tongues and they were prophesying. 7 All the men were about twelve.

8 Having entered the synagogue he was speaking outspokenly for three months, reasoning and persuading about the Kingdom of God. 9 But as some were hardening themselves and they were obstinate, speaking ill of the Way in sight of the multitude, he stood off from them, separated the disciples, daily reasoning in the leisure hall* of Tyrannus. 10 This happened over two years so that all those inhabiting Asia* got to hear the word of the Lord, Jews and Hellenes.

11 And powers not having happened, God was doing through the hands of Paul, 12 so that napkins or aprons to be carried from his skin upon those feeble, removed from them the disease, and also the wicked spirits to be coming out.

13 But some also of the Jews, exorcists, going around undertook to be naming upon those having the wicked spirits the name of the Lord Jesus, saying: "I adjure you by Jesus whom Paul

baptism of John. 26 Well, he started to speak outspokenly in the synagogue, but when Priscilla and Aquila heard of it they took him to one side and presented the Way of God to him more accurately.

27 After this he decided to go over to Greece, so the brothers wrote to the disciples there and exhorted them to receive him. While he was there, by God's gracious favour he gave a lot of help to the believers. 28 In vigorous public debates with the Jews, he emphatically proved from the scriptures that Jesus is the Christ.

Chapter 19

While Apollos was in Corinth, Paul took the hilly inland route to Ephesus to locate certain disciples. 2 "When you first believed, did you receive the holy spirit?" he asked them. "We never heard whether there is such a thing as holy spirit" they answered. 3 "Into what then were you baptized?" he asked. "Into the baptism performed by John," came the reply. 4 "But John baptized only as a symbol that people would change their lives, and he told them they should put faith in the one who would come after him who is Jesus," Paul explained. 5 When they heard this they were baptized in the name of the Lord Jesus. 6 Then, when Paul laid his hands upon them, the holy spirit descended on them and they started to speak in foreign languages and to prophesy. 7 There were about twelve of them altogether.

8 After this he went into the synagogue and spoke frankly about the Kingdom of God, reasoning with them and using persuasion. This he did for the space of three months, 9 but some there were unresponsive and obstinate, even speaking defamatory things about the Way before the rest. So he left them alone but took the disciples with him. These he instructed at daily sessions in the lecture hall of Tyrannus. 10 For two years he continued doing this, so that all in the surrounding province of Asia got to hear the word of the Lord including both Jews and Greeks.

11 During this time God performed extraordinary things never before known, by means of Paul. 12 If cloths or aprons that had touched his body were placed upon the sick, the disease would leave them, and even wicked spirits were cast out.

13 Now there were certain Jews going around exorcising wicked spirits from their victims, using

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is preaching.” 14 But there were of a certain Sceva, a Jewish chief priest, seven sons doing this. 15 But having answered, the wicked spirit said to them; “Jesus indeed I know and Paul I am aware of, but who are you?” 16 And the man in whom was the wicked spirit having sprang upon them having overpowered both, used force against them so that they had to flee out of that house naked and having been wounded.

17 This became known to all Jews and Hellenes inhabiting Ephesus, and fear fell upon all of them, and the name of the Lord Jesus was being magnified. 18 And many of those having believed were coming openly confessing and disclosing their practices. 19 But sufficient of the ones having practised round about works having brought together the books, completely burning in sight of all, and they counted up the value of them and they found it five thousand of silver*. 20 Thus according to the Lord’s power, the word was increasing and exerting strength.

21 But as these things were fulfilled having gone through Macedonia and Achaia, Paul set in the spirit to be going into Jerusalem, having said that “After I come to be there, it is necessary for me also to see Rome”. 22 But having sent into Macedonia two of those ministering to him, Timothy and Erastus, he had time in Asia*.

23 But during that particular time not a little agitation occurred about the Way. 24 For a certain silversmith Demetrius by name, making silver shrines of Artemis, was supplying to the craftsmen no little working profit 25 whom having assembled, also the workers about such things, he said: “Men, you are aware that out of this work is the wealth to us, 26 and you are beholding and you are hearing that not only of Ephesus but nearly all of Asia, this Paul having persuaded a sufficient crowd changed their stance, saying that they are not gods those coming about through hands. 27 But not only is this our part in danger to come into discredit, but also the temple of the great goddess Artemis* to be reckoned into nothing, and to be soon also her magnificence to be cast down, whom the whole of Asia and the inhabited earth is venerating.”

28 But having heard and having become full of hot anger, they were crying out saying: “Great is Artemis* of the Ephesians”. 29 And the city became filled with confusion, they stampeded single-mindedly into the theatre* having forcibly seized Gaius and Aristarchus, Macedonians, fellow travellers of Paul. 30 But Paul wishing to

the name of the Lord Jesus. “I order you in the name of Jesus of whom Paul preaches”, they would say. 14 Well, a certain Jewish chief priest named Sceva had seven sons who were doing this. 15 But on one occasion the wicked spirit retorted: “Jesus indeed I know, and I am aware of Paul, but who are you?” 16 At that the man who was possessed by the spirit sprang on them and overpowered both of them. They were assaulted so ferociously that they had to flee out of the house naked and injured.

17 News of this quickly spread to all the Jews and Greeks living in Ephesus, and they were all struck with fear, so that they held the name of the Lord Jesus in high esteem. 18 Many of those who believed came openly confessing and disclosing the things they had done. 19 And quite a number of those who practised the devious arts, brought their books and burned them up before everyone. They reckoned up their value and found it to be worth a man’s wages for about fourteen years. 20 So it was that by the power of the Lord, the message was increasing and producing results.

21 While all this was happening, Paul, having gone through Macedonia and Greece, resolved to go to Jerusalem, “And after that,” he said, “I must go to visit Rome”. 22 He sent Timothy and Erastus, two of his travelling companions, to Macedonia, but he stayed on a while in Asia.

23 It was at this time that quite a commotion occurred involving the Way. 24 There was in the city a certain silversmith named Demetrius who made silver shrines for the goddess Diana. These produced a high income for his craftsmen, 25 so he called them together with his other employees. “Men,” he said to them, “you know very well that we make a good living from our profession. 26 You have no doubt seen and heard that not only in Ephesus but in nearly the whole of Asia, this fellow Paul is persuading large numbers of people to change their religion. He is saying that gods made with hands are nothing of the sort. 27 Our profession is not only in danger of being discredited, but the temple of the great goddess Diana is likely to be counted for nothing at all. In next to no time her magnificence would be set at nought, she who is revered by the whole of Asia, in fact the entire inhabited earth.”

28 When they heard this they were all very angry and began shouting: “Great is Diana of the Ephesians”. 29 Soon the whole city was in an uproar. They stampeded as one to the theatre, seizing Gaius and Aristarchus, Macedonian

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enter to the public, the disciples were not permitting him; 31 and certain also of the Asiarchs being friends to him, having sent to him, were begging not to give himself into the theatre.

32 While therefore were others, the rest were crying out something else, for the congregation having been confused, and the more were not aware for what cause they had come together.

33 But out of the crowd they produced Alexander, he having been pushed forward by the Jews. So Alexander moved down his hand wanting to defend himself to the public. 34 But having recognized that he is a Jew, one voice occurred out of all for about two hours crying: "Great is Artemis* of the Ephesians".

35 Having put down the crowd, the scribe is saying: "Men, Ephesians, for who is there of men who is not knowing the city of Ephesus is being sanctuary keeper of the great Artemis* and of that fallen from Zeus? 36 These things being undeniable therefore, it is needful for you to be having put down, and nothing precipitous to be committing. 37 For you brought these men, neither temple robbers nor slandering our goddess. 38 If therefore Demetrius and those craftsmen with him are having a word toward anyone, tribunals are conducted and there are proconsuls, let them call one another to account. 39 But if anything beyond you are seeking for, it will be settled in the law assembly. 40 For we are in danger to be called to account for insurrection about today, there is existing not one cause about which we will be able to give a word about this turning together." 41 And having said these he released the assembly.

Chapter 20

But after the disturbance was made to cease, Paul having sent after the disciples and having encouraged, having warmly embraced, he went out to be departing into Macedonia. 2 Having gone through those parts and having encouraged them with many a word he came into Greece. 3 And having made three months, a plot having hatched to him by the Jews as he was about to be brought up into Syria, he became of the intention to return through Macedonia.

4 But there was accompanying him Sopater of Pyrrhus, a Berean, also Thessalonians Aristarchus and Secundus, and Gaius a Derbaean, and Timothy, also Asians* Tychicus

travelling companions of Paul, on the way. 30 Paul tried to get to the mob, but the disciples restrained him. 31 In fact certain high officials of the province who were friendly with Paul sent, begging him not to go into the theatre.

32 One part were crying out one thing while the rest were shouting something different, in fact the assembly was in total confusion and the majority had no idea why they were there at all.

33 Alexander was then produced out of the crowd and was pushed onto the stage by the Jews to make a defense. He motioned for silence with his hand, 34 but when they saw he was a Jew they all started shouting out in unison: "Great is Diana of the Ephesians", -and they kept it up for two hours!

35 Eventually the town clerk managed to calm them down. "Men of Ephesus," he exclaimed, "who is there among men that does not know that the city of Ephesus is guardian of the temple of the great Diana, and that which fell out of heaven. 36 As these things cannot be denied you must keep calm and do nothing hasty. 37 You have brought these men here who have neither robbed a temple or slandered our goddess. 38 If Demetrius and his craftsmen have a complaint against anyone, there are tribunals and deputy governors, so let them bring charges before them. 39 If you want to go further than that, it can be settled in a court of law. 40 But we ourselves stand a good chance of being called to account over today's uprising. There is not a single reason we could give as an excuse for this tumult." 41 Having said this he dismissed the assembly.

Chapter 20

After the disturbance was quelled, Paul sent for the disciples and encouraged and warmly embraced them; then he left to go to Macedonia. 2 As he travelled through that land he gave the disciples there much encouragement. After that he arrived in Greece, 3 where he stayed for three months. As he was about to leave there by boat for Syria, he heard of a plot hatched by the Jews against him, so he thought it best to return back through Macedonia.

4 Accompanying him was Sopater, son of Pyrrhus, a Berean, also Aristarchus and Secundus who were Thessalonians; there was Gaius from Derbe and Timothy, also the Asians Tychicus and

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and Trophimus. 5 But these having gone on waited for us in Troas. 6 But we sailed out from Philippi after the days of unfermented and we came to them into Troas until five days where we spent seven days.

7 But in one of the sabbaths*, we having been brought together to break bread*, Paul was reasoning with them, being about to be going out on the morrow, and he extended the word until midnight. 8 But there were enough lamps in the attic room where we were having been brought together; 9 but a certain young man by name Eutychus sitting upon the window, being borne down to a deep sleep upon Paul's further reasoning, having dropped down from sleep, he fell from the third storey down and was lifted up dead. 10 But having gone down, Paul fell on him and having embraced he said: "Do not be upset, for his soul is in him."

11 Having gone up and having broken the bread and having eaten enough, and having conversed until daylight, thus he went out. 12 But they brought the boy alive, and they were comforted not measureably.

13 But we having gone before upon the boat, we were brought up upon Assos, from there being about to pick up Paul for thus having been ordered, for he himself was about to be going [on foot] [by land]. 14 But as he met with us in Assos, having picked him up we came into Mitylene, 15 and from there having set sail on the following day we arrived opposite Chios, but on a different one we cast alongside into Samos, and on the next we came into Miletus.

16 For Paul had judged to sail by Ephesus so that it may not happen for him to spend time in Asia, for he was hastening if it may be possible for him to come to be in Jerusalem, the day of Pentecost. 17 But from Miletus having sent into Ephesus, he called to him the elders of the congregation.

18 And as they came to be with him he said to them: "You yourselves are acquainted that from the first day from which I set foot into Asia*, how I came to be with you all the time, 19 slaving for the Lord with all lowliness of mind and tears and trials having come to pass to me by the plots of the Jews; 20 as nothing I concealed of the things favourable, not to disclose to you, and to teach you in public and from house to house, 21 thoroughly testifying to Jews and also to Hellenes reformation* to God and faith in our Lord Jesus.

Trophimus. 5 These went on ahead and waited for us at Troas. 6 We set sail from Philippi after the festival of unleavened bread, and met them in Troas in under five days. There we spent a week.

7 On the day after the sabbath all had been invited to a meal, and as Paul was leaving the next day, he gave an extended discourse lasting until midnight. 8 Now there were a lot of lamps in the attic room where we had gathered, 9 and a young man named Eutychus who was sitting on the window ledge, dozed off into a deep slumber during Paul's prolonged discourse. He slumped over in his sleep, then tumbled from the third storey window. He was dead when they picked him up. 10 Paul came rushing down to him and prostrating himself on his body embraced him. "Don't be upset," he said, "he is alive."

11 So they all went back upstairs and continued the meal. When they had enough, Paul resumed his discourse until daybreak; then he left. 12 As for the boy, he was taken up alive for which all were immeasurably relieved.

13 According to Paul's instruction, we went on ahead of him by boat around the peninsular to Assos on the other side; but he proceeded overland so that we could pick him up there. 14 So we all met at Assos and took him on board as arranged. From there we sailed on to Mitylene on the island of Lesbos, 15 and on the next day we passed through the straits by the island of Chios. The day after that we tied up at the port and island of Samos, and on the following day we arrived at Miletus.

16 We thus bypassed Ephesus just as Paul intended. He was unwilling to spend time in Asia as he was in a hurry to reach Jerusalem, if possible before the festival of Pentecost. 17 However, he sent from Miletus, to call the elders of the Ephesus congregation to meet with him.

18 After they arrived he addressed them. "You yourselves are acquainted with the fact that from the first day I set foot in Asia I was constantly with you; 19 striving to humbly serve the Lord, often with tears and troubles brought on me by Jewish plots. 20 I concealed nothing nor failed to disclose anything that would benefit you. I taught you, publicly, and from house to house, 21 urging Jews and Greeks alike to change their lives toward God and have faith in our Lord Jesus.

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22 "And now look, I having been bound in the spirit I am going into Jerusalem not being aware the things meeting with me in it. 23 Moreover, the holy spirit in city after city continually testifies to me saying that bonds and pressures are remaining for me. 24 But of no account am I making the soul precious to myself, as I may finish the course and the ministry which I received from the Lord Jesus, to thoroughly testify to the Good News of the gracious favour of God.

25 "And now look, I am aware that not again you will see my face, you all among whom I went though preaching the Kingdom. 26 through which I am testifying to you in today's day that I am clean from the blood of all, 27 for I concealed nothing, not to dislose all the counsel of God to you.

28 "Keep attending to yourselves and to all the flock in which the holy spirit placed you overseers, to shepherd the congregation of God which he acquired for himself through the blood of his own. 29 I am aware that after my going burdensome wolves will enter among you not sparing the flock, 30 and out of you yourselves men will stand up speaking things having been twisted to draw off disciples after themselves. 31 though which, keep awake, remembering that three years night and day I did not cease with tears putting in mind each one.

32 "And now I am putting you near to God and to the word of his gracious favour, to the one being able to build and to give the allotment among all those having been sanctified.

33 "Of silver or of gold or of outer clothing of no-one I coveted; 34 You yourselves are knowing that to my needs and to those being with me these same hands served. 35 I showed to you all that by thus getting weary it is necessary to hold on to those being weak, to be remembering also the words of the Lord Jesus that he said: 'Sublimely happy* it is rather to be giving than to be receiving'."

36 And having said these, having laid his knees with them all, he prayed. 37 But enough weeping took place of all, and having fallen upon Paul's neck they were kissing him tenderly, 38 being distressed above all over the word he had spoken that they soon would not again to be beholding his face. And they were sending him forward on the boat.

22 "But now I feel impelled to go to Jerusalem, although I am not aware of what awaits me there; 23 for continually in city after city, the holy spirit warns me that bonds and distress are in store for me. 24 But I hold my life as of little value as long as I finish my course, and the ministry entrusted to me by the Lord Jesus, to thoroughly testify to the Good News of God's gracious favour.

25 "But now, I must tell you, that you will not see my face again, all of you among whom I went preaching the Kingdom. 26 It is because of that that I can this very day claim to be free from blood-guilt toward all. 27 For I concealed nothing, nor failed to disclose any of God's counsel to you.

28 "Take care of yourselves, as well as the flock among whom the holy spirit has appointed you overseers. 29 Tenderly care for God's congregation, which he acquired by the blood of his own Son. I am well aware that after I am gone greedy men will come among you like wolves, imposing burdens and not sparing the flock. 30 Yes, from you yourselves men will arise, distorting the truth, and drawing away disciples after themselves. 31 So because of this, keep on the watch. Remember that for three years, night and day, I did not cease admonishing each one of you, sometimes with tears.

32 "So now, I commit you to God's loving care and the promise of his gracious favour, the one who can build you up and give you a place among all the sanctified ones.

33 "I have coveted no-one's silver or gold or fine clothing. 34 You yourselves well know that these hands have provided for my needs and for those who were with me. 35 I showed you all that by working hard like that you too should support the needy. Remember the words of the Lord Jesus when he said: "Far more happiness is gained by giving than by receiving."

36 When he finished he knelt down with them all and prayed. 37 Much weeping then broke out from all of them as they embraced and tenderly kissed him. 38 They were especially distressed at what he had told them that they would see his face no more. So they escorted him on to the boat.

Chapter 21

But as it occurred for us to be borne away, having been drawn away from them, having run a straight course, we came into Cos, and on the succeeding day into Rhodes, and from there into Patara. 2 and having found a boat passing through into Phoenicia, having boarded, we were borne away. 3 But Cyprus having made an appearance and having left it on the left we were sailing into Syria, and we came down into Tyre, for toward there the boat was being unloaded of the cargo.

4 But having searched for the disciples who to Paul were saying through the spirit, not to be setting foot in Jerusalem, we stayed there seven days. 5 But when it happened for us to complete the days, having departed we were going, sending before us with women and children until outside of the city. And having laid the knees upon the beach, having prayed, 6 we bid farewell to one another and stepped into the boat, but those returned to their own.

7 But from Tyre we arrived down in Ptolemais having entirely completed the voyage, and having greeted the brothers we stayed one day with them. 8 But on the morrow having departed we came into Caesarea, and having entered the house of Philip the evangelist, being out of the seven, we stayed with him. 9 But to him were four daughters, virgins, prophesying. 10 But staying more days, came down from Judea a certain prophet by name Agabus, 11 and having come toward us and having raised up Paul's belt, having bound himself feet and hands he said: "Thus is saying the holy spirit, 'The man of whom this is the belt, the Jews will bind in Jerusalem and will give over into the hands of foreigners.'"

12 But as we heard these, we begged, we and also those in the place not for him to be going up into Jerusalem. 13 Then Paul answered: "What are you doing, weeping and breaking my heart? for I am readily prepared not only to be bound but also to die in Jerusalem over the name of the Lord Jesus." 14 But at his not being persuaded, we fell silent having said: "Let happen the will of the Lord".

15 But after these days having put on our luggage we were going into Jerusalem. 16 And the disciples from Caesarea came with us bringing besides whom we may be received as guests, with Mnason a certain Cypriot and early disciple. 17 But our having come to be in

Chapter 21

It was time to set sail, so we drew away from them and ran a straight course into Cos; and on the next day to Rhodes and from there into Patara. 2 Here we found a boat bound for Phoenicia so we embarked and set off. 3 The island of Cyprus appeared on the port bow but we sailed past it until we reached Syria and the port of Tyre where the ship unloaded its cargo.

4 We had quite a search for the disciples there; but when we found them they began urging Paul by means of the spirit not to set foot in Jerusalem. We stayed with them for seven days, 5 and when the time came for us to go, they all, including women and children, escorted us out of the city. Then kneeling there on the beach we prayed, 6 and having bid farewell to each other, we boarded the boat. They returned to their homes.

7 From Tyre we sailed down to Ptolemais and this completed our sea voyage. We greeted the brothers there and stayed a day with them, 8 but on the following day we departed and travelled on to Caesarea. On arriving we went to the house of Philip the evangelist, one of the seven appointed for special duties, and stayed with him. 9 He had four virgin daughters all of whom had the gift of prophecy. 10 We stayed quite a few days with him, and while we were there a prophet named Agabus paid us visit from Judea. 11 When he saw us he came over, took hold of Paul's belt and bound himself with it hand and foot. "This is what the holy spirit says," he declared, "the man who owns this belt will be bound by the Jews in Jerusalem and be handed over to the Roman authorities."

12 Well, when we heard that, we as well as all who were present began begging Paul not to go up to Jerusalem. 13 "What are you doing weeping like that, you are breaking my heart," Paul remonstrated, "I am quite ready not only to be bound but also to die at Jerusalem over the name of the Lord Jesus." 14 When it was clear that he would not be dissuaded we kept quiet, other than to say: "Let the will of God take place".

15 After a few more days we packed our luggage and left for Jerusalem. 16 Some of the disciples from Caesarea came with us, along with Mnason a Cypriot and early disciple, who was going to put us up at Jerusalem. 17 When we got to Jerusalem the brothers received us gladly, 18 and the day

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Jerusalem the brothers received gladly. 18 But on the following day Paul was going in to James with us, and the elders were present. 19 And having greeted them he related in detail one after the other each of which God did in the nations through his ministry.

20 And those having heard were glorifying God but they said to him: "Thou behold brother, how many thousands there are of the Jews having believed, and all being zealots of the Law. 21 But they have heard about thee that thou are teaching all Jews throughout the nations apostasy from Moses, saying not to be circumcising their children and not to walk in the customs. 22 What therefore is it? doubtless they will hear that thou have come. 23 This therefore do, which to thee we are saying: there are to us four men having a vow on themselves; 24 These having taken along, be purified with them and spend on them so that they will shave the head and all will know that of which they have heard about thee is nothing, but thou are orderly and thyself keeping the Law. 25 But about the nations having believed, having judged we sent, to be guarding themselves from both things sacrificed to idols and blood, and things strangled and fornication."

26 Being the next day, Paul having taken the men along, having been purified with them, entered into the temple proclaiming they completely fulfilled the days of the purification until the offering was offered over each one of them. 27 But as the seven days were being about to be finished, the Jews from Asia having watched him in the temple were confusing all the crowd and laid hands upon him 28 crying: "Men, Israelites help! this is the man everywhere teaching against the people, and the Law, and this place, and yet also Hellenes he brought into the temple and has made this holy place vulgar*." 29 For they were having before seen Trophimus the Ephesian in the city with him, whom they supposed that Paul brought into the temple.

30 The whole city was set in motion and a running together occurred of the people, and having laid hold of Paul they were dragging him outside the temple, and immediately the doors were shut. 31 They seeking to kill him, a report came up to the commander of the cohort that the whole of Jerusalem is in confusion, 32 who forthwith having taken soldiers and centurions ran down upon them, but those having seen the commander and the soldiers, ceased beating Paul.

after we arrived, we went to visit James. 19 Paul greeted him and the elders who were present, then related in sequence and in detail all the things that God had accomplished among the nations through his ministry.

20 When they heard it, all gave credit to God, but then they said to him: "You have seen, brother, the thousands of Jews here who have become believers. Now all of them are zealous for the Law of Moses, 21 and they have heard about you that you are teaching the Jews among the nations, an apostasy from Moses; telling them not to circumcise their children or to continue in the traditions. 22 As they will doubtless hear that you are here, what can be done? 23 We suggest that you do this: We have four men here who have made a vow; 24 take them along with you and be ritually cleansed with them, then pay for them to have their heads shaved. By this everyone will know that there is nothing in these stories, and that you conform and keep the Law yourself. 25 Regarding believers from the nations, we made the decision and sent to them that they only need to avoid things sacrificed to idols, blood, meat not properly bled, and fornication."

26 The very next day Paul took the men along and was ritually cleansed with them. When the seven day period of cleansing had finished and the offering could then be made for each one, they went in to the temple to announce it. 27 However, at the close of the seven days, Jews from Asia who had been watching Paul in the temple, laid their hands on him and threw the crowd into confusion: 28 "Help! men of Israel!" they cried out, "this is the man that teaches everywhere against the people, the Law, and this place. He has even defiled this temple by bringing Greeks in here." 29 They had seen him with Trophimus the Ephesian in the city, and they assumed he had brought him into the temple.

30 The commotion spread throughout the whole city, and a mob quickly converged which grabbed Paul and dragged him outside of the temple. Immediately the doors slammed shut. 31 As they set about him to kill him, a report reached the commander of the cohort that the whole of Jerusalem was rioting. 32 He quickly took soldiers and their officers and ran down toward the mob, who when they saw him and the soldiers stopped beating Paul.

Acts 21-22

33 Then the commander having come near, laid hold of him and he commanded to be bound with two chains, and was inquiring who he may be and was he is having done. 34 Some in the crowd were shouting out one thing but others another. But he not being able to know for certain through the uproar commanded him to be brought into the barracks. 35 But when he came to be upon the steps it happened to him to be carried by the soldiers through the violence of the crowd, 36 for the multitude of the people was following crying out: "Lift him up".

37 Being about also to be brought into the barracks, Paul is saying to the commander: "Is it lawful for me to say something to thee?" But he said: "Hellenist are thou knowing? 38 Really, are thou not the Egyptian, the one before these days having stirred up rebellion and having led out into the desert the four thousand men, assassins?" 39 But Paul said: "I myself am rather a Jew, a Tarsian of Cilicia, a citizen of a not insignificant city. I beg of thee permit me to speak to the people."

40 Having permitted him Paul having stood on the steps shook down the hand to the people, but of much silence having occurred, he shouted in the Hebrew language saying:

Chapter 22

"Men, brothers, and fathers, hear now my defence to you." 2 But having heard that in the Hebrew language he was shouting to them they prepared an even greater silence. And he is declaring: 3 "I am a man, a Jew having been generated in Tarsus of Cilia but having been brought up in this city by the feet of Gamaliel having been trained according to the strictness of the paternal Law, being a zealot for God just as you all are today. 4 Who this the Way I pursued until death, binding and giving over into prisons men and also women, 5 as also the chief priest is testifying to me and all the body of elders, from whom also letters having received to the brothers in Damascus, I was going along to lead also those being there, having been bound into Jerusalem so that they may be punished.

6 "But it happened to me going along and approaching Damascus about midday, suddenly a light out of heaven to be flashing sufficient around me. 7 I fell to the ground and I heard a voice saying to me: 'Saul, Saul why are thou pursuing me?' 8 But I answered: 'Who are thou Lord?' He said also to me: 'I am Jesus the Nazarene whom thou are pursuing.'

33 On reaching them the commander had him arrested and ordered that he be bound with two chains. Then he demanded who he was and what he had done. 34 Some in the crowd shouted one thing and others another, and there was such an uproar that he was not able to make any sense of it at all. So he ordered that he be taken to the barracks. 35 When they got to the steps, the violence of the crowd was such that the soldiers had to carry him, 36 for the mob kept following shouting out "Do away with him!"

37 As he was about to be led into the barracks Paul spoke to the commander: "Is it in order for me to speak to you?" he asked. "So, you speak Greek," he responded, 38 "are you not then the Egyptian, the one that stirred up a rebellion sometime ago, and led a band of four thousand cut-throats in the wilderness?" 39 "I am a Jew," Paul replied, "a citizen from Tarsus in Cilicia, a not insignificant city, now I pray you, let me address the crowd."

40 He gave permission, so Paul stood on the steps and gestured for silence. When they had quieted down he began to address them in the Hebrew language.

Chapter 22

"Men, brothers and fathers, hear now my defence before you." 2 On hearing him speaking clearly in Hebrew they became even more silent. 3 "I am a Jew," he continued, "a man born in Tarsus of Cilicia, but I was brought up in this city at the feet of Gamaliel, and trained in the strictest observance of the Law of our fathers. I was just as zealous for God as you all are today. 4 Adherents of the Way I pursued to the death, binding them and handing them over to prison, both men and women. 5 As the chief priest and elders can testify, they gave me letters of authority to our kinsmen in Damascus, for me to arrest any I found there and bring them back bound to Jerusalem for punishment.

6 "But at about midday, I was going along and getting near Damascus when it happened. A brilliant light suddenly flashed out of the sky and completely enveloped me. 7 I fell to the ground; then I heard a voice: "Saul, Saul" it said, "why are you persecuting me?". 8 Who are you Lord?" I asked. "Jesus the Nazarene, whom you are persecuting," he replied.

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9 "But those being with me although they beheld a light, yet a voice they did not hear of him speaking to me. 10 But I said: 'What shall I do Lord?' So the Lord said to me: 'Having stood up go into Damascus, and there it will be spoken to thee about all which it has been arranged for thee to do.' 11 But as I was not looking on from the glory of that light, being led by the hand by those being with me I came into Damascus.

12 "But Ananias, a certain man firmly holding according to the Law, being testified by all the Jews dwelling there 13 having come to me and having stood over, he said to me: 'Saul brother, look again'; and I the same hour looked again, at him. 14 And he said: 'The God of our fathers already took thee in hand to know his will and to see the Righteous and to hear a voice out of his mouth, 15 thou will be a witness for him to all men, of which thou have seen and heard. 16 And now why are thou delaying? having stood up be baptized, and wash away thy sins having called upon his name.'

7 "But it happened to me having returned to Jerusalem and my praying in the temple, I came to be in ecstasy, 18 and to see him saying to me: 'Hurry and exit in haste out of Jerusalem through which they will not receive of thee testimony about me'. 19 And I said: 'Lord they are aware that I was imprisoning and beating throughout the synagogues those believing on thee; 20 and when the blood of Stephen thy witness was being poured out I was myself also having stood by and consenting and guarding the outer garments of those taking him up.' 21 And he said to me: 'Depart because into distant nations I will send thee out.'"

22 But they were hearing him until this word and they lifted up their voice saying: "Lift from the earth one such as this, it is not fitting for him to live." 23 And their crying out harshly, and throwing off their outer garments, and throwing dust in the air, 24 the commander ordered him to be brought into the barracks, having said for him by scourges to be judicially examined so that he may understand through what reason thus they were shouting at him.

25 But as they stretched him to the straps Paul said to the centurion having stood: "If it is lawful for you to be scourging a man, a Roman and uncondemned?" 26 But having heard, the centurion having come to the commander reported saying: "What are thou about to be doing? for this man is a Roman". 27 But the commander having come forward said to him:

9 "Those with me certainly saw the light, but they didn't hear the voice. 10 'What shall I do Lord?' I asked. 'Get up and go on to Damascus,' he answered, 'there you will be told what has been arranged for you to do.' 11 Well, the brilliance of that light totally blinded me, and those with me had to lead me by the hand into Damascus.

12 "A man named Ananias who strictly observed the Law and was well spoken of by all the Jews living there, came to see me. 13 He stood looking down at me then said: 'Saul brother, regain your sight'. That very moment I did, and saw him standing there. 14 Then he said: 'The God of our fathers has taken you in hand so as to know his will; you have seen the Upright One and heard his voice. 15 You will be a witness for him to all men of what you have seen and heard. 16 Now, why delay any longer? stand up and having cleansed yourself of your shortcomings by calling on his name, get baptized.

17 "So I returned to Jerusalem; but as I was praying in the temple I went into a trance, 18 and I saw him. He said to me: 'Make haste and hurry out of Jerusalem because they will not accept your testimony about me here.' 19 I said: 'They know very well that in all the synagogues I have beaten up those who believe in you, and have imprisoned them. 20 And when they shed the blood of your witness Stephen, I was the one who stood by in full agreement, and minded their clothing as they stoned him.' 21 So he said; 'Leave this place, for I shall send you to distant nations.'"

22 Up to that point they listened to him, but then they started shouting: "Anyone like him ought to be done away with, he's not fit to live!" 23 Well, what with their raucous shouting, their flinging their clothing about, and throwing dirt in the air, 24 the commander gave orders for Paul to be taken into the barracks. There he ordered him to be interrogated by flogging so that he could get to the bottom of just what they were shouting about.

25 As they were stretching him out to secure him with the straps, he asked the officer standing by: "Is it really lawful for you to flog a man who is a Roman and not even condemned?" 26 When he heard this the officer reported back to the commander: "What are you doing," he said, "this man is a Roman". 27 At that the commander stepped forward, "Are you a Roman citizen?" he

Acts 22-23

"Are thou a Roman?" so he said: "Yes". 28 But the commander answered: "Of a large capital I acquired this citizenship." But Paul said: "But I also have been generated."

29 Straightaway therefore those being about to be judicially examining him stood off from him, and the commander became afraid having understood that he is a Roman yet that he was having bound him.

30 But in the morrow, desiring to know for certain why he is being accused by the Jews he loosed him and he ordered the chief priests and all the Sanhedrin to assemble and having led Paul down he stood him among them.

Chapter 23

But having surveyed the Sanhedrin, Paul said: "Men, brothers, I myself in all good conscience have been God's citizen until this day." 2 But the chief priest Ananias ordered those who may be standing by him to strike his mouth. 3 Then Paul said to him: "God is about to strike thee, wall having been whitewashed! and thou are sitting judging me according to the Law and breaking the Law are thou commanding me to be struck? 4 But those having stood by said: "Are thou reviling God's chief priest?" 5 And Paul said: "I was not aware brothers, that he is chief priest, for it has been written that 'thou will not speak badly of a ruler of thy people' ".

6 But Paul having known that the one part is of Sadducees but the different of Pharisees, he was crying out in the Sanhedrin: "Men, brothers, I myself am a Pharisee a son of a Pharisee; about hope and resurrection of the dead I am being judged." 7 But of him speaking this, occurred a standing of the Pharisees and Sadducees and the multitude was split. 8 For Sadducees are saying there is not to be a resurrection, not angel nor spirit, but Pharisees are professing both. 9 But a great outcry occurred, and having stood up some of the scribes of the part of the Pharisees were fighting it out saying: "We are finding nothing bad in this man, but if a spirit spoke to him or an angel." 10 But with much standing occurring, the commander having feared that Paul should not be torn apart by them commanded the company of soldiers having come down, to seize him out of their midst, to be bringing into the barracks.

11 But on the following night having stood by him the Lord said: "Take courage, for as thou

asked. "Yes" replied Paul. 28 "It cost me a great deal of money to become a Roman citizen," the commander remarked. "I was born one," Paul responded.

29 Straightaway those about to interrogate him stood back, but the commander became really worried when he realized he had bound a Roman citizen.

30 However he still wanted to know for certain why he was being accused by the Jews, so he released his bonds and the next day he summoned the chief priests and the whole Sanhedrin. Having brought Paul down to them, he stood him in their midst.

Chapter 23

Paul first surveyed the assembled Sanhedrin then spoke. "Men, brothers, I have been subject to God in all good conscience down until this very day," he said. 2 At this point the high priest Ananias ordered the men standing near to hit him across the mouth. 3 "God will soon strike you, you whitewashed wall," Paul exploded, "are you sitting in judgement on me according to the Law, while you break the Law yourself by having me hit?" 4 "Are you reviling God's high priest?" retorted those nearby. 5 "I was not aware he was the high priest brothers," conceded Paul, "it is indeed written 'you must not speak ill of a ruler of your people.' "

6 Paul though had already noticed that part of the gathering consisted of Sadducees while another part was made up of Pharisees; so addressing the Sanhedrin with ringing tones he declared: "Men, brothers, I myself am a Pharisee and a son of a Pharisee, it is about the hope of the resurrection from the dead that I am now being judged." 7 When he said this a heated dispute broke out between the Pharisees and Sadducees, and the whole assembly began taking sides; 8 for Sadducees do not believe in the resurrection, angels or spirits whereas the Pharisees believe in both. 9 A major uproar quickly developed as the Pharisee teachers of the Law stood arguing vehemently. "We find nothing wrong with this man," said they, "if a spirit or angel spoke to him, what of it?" 10 As the brawling intensified, the commander became afraid that Paul would be torn apart by them, so he ordered the soldiers to go in and rescue him, then bring him back to the barracks.

11 That night the Lord came to him. "Take courage," he exhorted, "for just as you have given

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fully testified about me in Jerusalem, thus it is necessary for thee also into Rome to testify."

12 But having become day, the Jews having made a conspiracy declaring themselves accursed, saying neither to eat nor to drink until they should kill Paul. 13 And there were more than forty of those having made this common oath, 14 who having come to the chief priests and elders, they said: "To curse, we cursed ourselves to taste nothing until which we may kill Paul. 15 Now therefore, you make it clear to the commander together with the Sanhedrin, that he should bring him down to you as being about to be fully knowing exactly the things about him; but before him to come near, we are ready to take him."

16 But the son of the sister of Paul having heard the ambush, and having become near and having entered the barracks, he reported to Paul. 17 So Paul having called toward him one of the centurions, he said: "Bring this young man to the commander, for he has something to report to him." 18 He therefore having taken him along brought him to the commander and is saying; "The prisoner Paul having called me to him, asked for this young man to be brought to thee having something to speak to thee."

19 So the commander having taken hold of his hand and having withdrawn on their own inquired: "What is it thou are having to report to me?" 20 He said that "The Jews resolved to request thee so that tomorrow thou should bring Paul down to the Sanhedrin as being about to be inquiring something exactly about him. 21 Therefore thou should not be persuaded by them, for they are lying in wait for him, more than forty men out of them, who sworn themselves neither to eat nor to drink until which they should take him up, and now they are ready waiting for the assent from thee." 22 Therefore the commander released the young man having instructed to "speak out to no-one that thou made clear these things to me."

23 And having called to him two of the centurions he said: "Prepare two hundred soldiers so that they may go until Caesarea, also seventy horsemen and two hundred spearmen from the third hour of the night. 24 Pack animals also to stand by so that Paul having mounted they may bring safely through to Felix the governor." 25 Having written a letter having this form:

26 "Claudius Lysias to the Most Excellent Felix,

a fine witness to me in Jerusalem, so you must also witness for me in Rome."

12 However, when day dawned, the Jews formed a conspiracy in which they swore that they would neither eat nor drink until they had killed Paul. 13 After more than forty of them took this oath 14 they came to see the high priest and the elders. "We have sworn with an oath to let no food pass our lips until we have killed Paul," they declared. 15 "So then, you together with the Sanhedrin make it quite clear to the commander that you want to examine him further and he should bring him down to you. But we will be waiting for him, and will get him before he gets here."

16 It so happened that the son of Paul's sister heard about the ambush, so he hurried to the barracks, and went in to find Paul. When he told him what he heard, 17 Paul called one of the officers. "Take this young man to the commander for he has something to report," he said. 18 So he took him along to see the commander: "The prisoner Paul sent for me and asked me to bring this young man to you as he has something to tell you," he said.

19 So the commander took him by the hand and led him to a place on their own where they would not be disturbed. "Now then," he prompted, "what have you got to tell me?" 20 "The Jews have determined to ask you to bring uncle Paul down to the Sanhedrin tomorrow, so that they can ask him more questions," he said. 21 "But you mustn't listen to them, for they are lying in wait for him and have sworn they will not eat or drink until they do away with him. They are all there ready, just waiting for you to agree." 22 The commander then sent the young man off but gave him strict instructions: "Now don't let on to anyone that you have told me about this."

23 He then summoned two of his officers. "Get two hundred soldiers ready for a march to Caesarea by three hours after sunset; also seventy cavalry and two hundred spearmen. 24 And have pack animals standing by for Paul to ride safely through to Governor Felix." 25 Then he wrote the following letter:

26 "Claudius Lysias, to His Excellency Governor

Acts 23-24

Hail. 27 This man having been seized by the Jews and being about to be taken up by them, having come upon with a company of soldiers, I took him away, having learned that he is a Roman. 28 Wishing also to understand the cause through which they were accusing him, I brought him down into their Sanhedrin, 29 whom I found being accused about matters sought concerning their Law, but having accusation of nothing worthy of death or bonds. 30 But a plot having been disclosed to me to be carried out against the man, I sent to thee forthwith, having sent word also to the prosecutors to be speaking against him before thee."

31 Therefore the soldiers according to that having been ordered to them, having taken up Paul they brought him through the night into Antipatris. 32 But on the morrow having allowed the horsemen to be going on with him, they returned to the barracks; 33 who having entered into Caesarea and having given over the letter to the governor, they stood by Paul to him. 34 But having read and having asked upon what sort of province he is, and having inquired that from Cilicia, 35 "I will fully hear of thee," he said, "whenever also thy prosecutors may come to be along;" having commanded him to be guarded in the praetorium of Herod.

Chapter 24

But after five days, Ananias the chief priest came down with some elders and a certain hired orator Tertullus, who informed to the governor against Paul. 2 But having been called, Tertullus started to accuse him saying: "Much peace having been attained through thee and of reforms occurring to the nation, this through thy forethought, 3 in every way and also everywhere we are accepting Excellency Felix, with all thanks.

4 "But so that I may not more hinder thee, I beg thee to hear us briefly in thy reasonableness. 5 For having found this man, a pestilence, also moving treasons among all the Jews, those throughout the inhabited earth, foremost also of the sect of the Nazarenes; 6 who also the temple attempted to desecrate, whom also we seized. 7** 8 From whom thou thyself will be able having investigated to fully know about all these things of which we are accusing him." 9 And the Jews also joined in the attack, affirming these to be held thus.

10 The governor having nodded to him to be speaking, Paul answered: "Thou being judge of this nation out of many years, of this being

Felix, Salutations. 27 I found this man being set upon by Jews who had nearly killed him, when I came upon them with a company of soldiers. When I discovered he was a Roman I rescued him. 28 Wanting to find out the reason for their accusations, I brought him to their Sanhedrin 29 but there I found him being accused of differences over matters of their law, but nothing worthy of death or imprisonment. 30 However, a plot that had been hatched against him was disclosed to me, so I sent him to you forthwith. I have also sent word to his accusers to bring their charges against him before you."

31 The soldiers carried out their orders and conveyed Paul through the night to Antipatris. 32 The next day they returned to barracks letting the cavalry escort Paul the rest of the journey. 33 Arriving at Caesarea they delivered the letter to the governor and presented Paul to him. 34 He read it, then asked what province he was from. After ascertaining that he was from Cilicia, he said: 35 "I will hear you fully when your accusers arrive." Then he commanded that he be put under guard at Herod's Justice Hall.

Chapter 24

Five days elapsed, then Ananias the high priest arrived with some elders and a professional advocate named Tertulus, all of whom made allegations to the governor against Paul. 2 When he was called upon, Tertullus commenced his accusation. "We have enjoyed a long period of peace because of you, and the nation has experienced improvements everywhere and in every way due to your foresight," he began. 3 "We accept all this, your Excellency Felix, with the greatest of thanks

4 "So that I may not hinder you any further, I beg you to give us a brief but reasonable hearing. 5 We found this pestiferous fellow stirring up rebellion among Jews throughout the whole empire. He is also a ring-leader of the sect of the Nazarenes, 6 and was trying to desecrate the temple when we seized him. 8 When you investigate, you will be able to learn for yourself from him, the truth of our accusations." 9 At this all the Jews joined in the attack, asserting that what he said was so.

10 The governor then nodded to Paul to speak, which he then did. "Knowing that you have

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aware, I am making a defense with good spirits the things about myself. 11 Thou being able to understand that not more are to me twelve days from which I went up into Jerusalem to worship. 12 And neither in the temple they found me disputing with anyone or making a crowd collect, nor in the synagogues, nor throughout the city, 13 nor are they able to prove to thee about what now they are accusing me.

14 "But I confess this to thee, that according to the Way which they are saying is thus a sect, I am serving the paternal God believing in all the things according to the Law, and in the things having been written in the Prophets. 15 Having a hope into God which also they themselves accept, a resurrection to be soon will be of righteous and also of unrighteous. 16 In this also I myself am striving to be having an inviolable conscience toward God and men through all.

17 "But through more years I arrived, to make gifts of mercy to my nation and offerings; 18 in which they found me ceremonially cleansed in the temple, not with a crowd nor with a commotion, but some Jews from Asia, 19 whom it was necessary to be here before thee and to be accusing if they may be having anything against me, 20 or these themselves, let them say what unrighteousness they found having stood me before the Sanhedrin, 21 except about this one sound which I cried out having stood among them, that 'About a resurrection of the dead I myself am judged before you today'."

22 But Felix pushed them off, having more accurately been aware of the things about the Way, having said: "Whenever Lysias the commander may come down I will know fully the things against thee", 23 having arranged with the centurion to watch him, to have also a relaxation and to forbid no-one of his own to be serving him.

24 But after some days Felix was present with Drusilla his own wife, being a Jewess, he sent for Paul and he heard him about the belief in Christ Jesus. 25 But being discussed by him about righteousness, self-control and the judgement, Felix having become almost in fear, answered: "Having now be going, but having got due time I will call for thee." 26 At the same time also hoping that money will be given him by Paul, through which also more often sending for him, he was conversing with him. 27 But two years having been fulfilled, Felix received a successor, Porcius Festus, but wanting to lay down favour with the Jews, Felix left Paul having been bound.

administered justice to this nation for many years, I can confidently testify about myself in my defense. 11 You no doubt well know that not more than twelve days have elapsed since I went up to Jerusalem to worship. 12 But they did not find me arguing with anyone or making a crowd collect in the temple or in the synagogues, or anywhere else in the city. 13 They are totally unable to prove their accusations about me to you.

14 "What I do confess to you is this: according to the teachings of the Way, which they like to call a sect, I serve the God of our fathers; believing all the precepts of the Law and the things written in the Prophets. 15 My hope from God is just the same as theirs, that there will soon be a resurrection of virtuous people and wrongdoers. 16 This being so, I am trying to keep a clear conscience before God and men in everything.

17 "However, after many years I arrived at Jerusalem with charitable gifts for my people as well as offerings. 18 For this purpose they found me in the temple ceremonially clean, not with a crowd or creating a commotion, but with certain Jews from Asia. 19 They really should be here as witnesses to testify if they had anything against me. 20 Otherwise let these here say what wrong they found in me when I was before the Sanhedrin. 21 That is with the exception of one thing when I cried out among them that 'About the resurrection of the dead I am being judged before you this day'."

22 At this, Felix, who had quite an accurate knowledge of the Way, gave them the brush-off. "Whenever commander Lysias comes down, I will get to know more about the case against you," he said. 23 Then he arranged with an officer to guard him, but allow him a measure of freedom, also not to prevent any of his own people from attending him.

24 A few days later Felix brought along his wife Drusilla who was a Jewess, and sent for Paul to hear about the faith in Christ Jesus. 25 They discussed virtue, self-control and judgement, until Felix began to be quite fearful. "You had better be going now," he said, "but when I have the time I will call for you again." 26 Actually he was hoping that Paul would give him a bribe, which is why he often sent for him, and they had many a conversation. 27 After two years though, Felix was succeeded as governor by Porcius Festus; but as he wanted to curry favour with the Jews, he left Paul in prison.

Chapter 25

Festus, therefore having arrived at the province, after three days went up to Jerusalem from Caesarea. 2 The chief priests and the foremost of the Jews informed against Paul and were begging him, 3 asking a favour from him so that he should send for him into Jerusalem, making an ambush to take him up along the way. 4 Instead therefore, Festus answered for Paul to be kept in Caesarea, but himself to be about to be going out in haste. 5 "Therefore those powerful among you," he says, "having come down together, let them accuse him if anything is out of place in the man."

6 But having spent not more than eight or ten days among them, he went down into Caesarea, on the morrow having sat upon the judgement bench, he commanded Paul to be brought. 7 But the Jews having come down from Jerusalem came to be near him and stood around him, bearing many and weighty charges which they were not strong enough to show.

8 Paul saying in defence that "neither in the Law of the Jews, nor in the temple nor to Caesar I sinned in anything." 9 But Festus wanting to lay down favour with the Jews, having answered Paul said: "Are thou willing, having gone to Jerusalem, to be judged by me there about these things?" 10 But Paul said: "I am having stood at the judgement bench of Caesar where it is necessary for me to be judged. To the Jews I have done nothing unrighteous, as also thou know full well. 11 If therefore I am acting unrighteously and I have done anything worthy of death I am not objecting to die but if nothing is of which these are accusing me, no-one is able to give me as a favour to them. I am calling on Caesar." 12 Then Festus having conferred with the council answered: "Thou have called upon Caesar, before Caesar thou will go."

13 But some days having passed, Agrippa the King and Bernice went down into Caesarea having been welcomed by Festus. 14 But as they were spending more days there, Festus laid before the King the things about Paul saying: "A certain man is having been left in bonds by Felix 15 about whom, my having come to be into Jerusalem, the chief priests and the elders of the Jews made clear, asking an adverse judgement against him 16 toward whom I answered that it is not a custom for Romans to make a favour of any man before the one being accused may be having the accusers face to face, and he may receive opportunity of defence about the charge.

Chapter 25

So Festus duly arrived in the province, but after three days he left Caesarea to visit Jerusalem. 2 While he was there the chief priests and prominent Jews denounced Paul and asked 3 as a favour that he be brought to Jerusalem; intending to ambush him and kill him on the way. 4 But Festus refused, telling them that Paul would be kept at Caesarea as he was soon to return there himself. 5 "Let your representatives come down and accuse him there if the man has done anything amiss," he said.

6 After staying no more than eight or ten days with them he returned to Caesarea and on the next morning he sat on the judgement seat and had Paul brought in. 7 The Jews who came down from Jerusalem entered and gathered around him making many serious allegations. But they were unable to produce any evidence.

8 In his defence, Paul clearly stated: "Neither against the Jewish Law, nor the temple, nor against Caesar am I guilty." 9 Festus, who wanted to gain favour with the Jews then asked Paul: "Are you willing to come to Jerusalem to be judged by me there on these charges?" 10 "I am standing right here before the judgement seat of Caesar where I ought to be judged," Paul replied. "As you know full well I have done nothing wrong to the Jews. 11 But if I am doing wrong and have done something deserving of death, I am not afraid to die, but if I have done none of the things that they are accusing me, no-one can hand me over to them as a favour. I appeal to Caesar!" 12 At this Festus conferred with his counsellors, then said: "You have appealed to Caesar, to Caesar you shall go."

13 Some time later, King Agrippa and Bernice were invited down to Caesarea by Festus. 14 As they were spending quite a while there, Festus told the King all about Paul. "There is a man here who was left a prisoner by Felix," he began. 15 "When I went to Jerusalem the chief priests and Jewish elders began denouncing him and asking me to condemn him. 16 I told them that we Romans don't do things like that; we don't condemn a man as a favour to others unless he meets his accusers face to face and has a chance to defend himself against the charge.

Acts 25-26

17 "Therefore having come together here having made no delay, next, having sat on the judgement bench, I commanded the man to be brought, 18 about whom having stood, the accusers were bringing not any cause of which I was supposing wicked, 19 but some questions about their own [religion] [fear of demons] they were having to him, and about some Jesus having died whom Paul was alleging to be living.

20 "But being in doubt I was questioning about these matters, I was saying if he would like to be going to Jerusalem, and there to be judged about them. 21 But Paul having called upon for him to be kept into the decision of Augustus, I commanded him to be kept until which I may send him to Caesar."

22 Agrippa to Festus: "I was wishing also myself to hear the man." "Tomorrow," he says, "thou will hear him. 23 Therefore on the morrow Agrippa and Bernice having come with much show and having entered into the audience room with the commanders and prominent men of the city, and Festus having commanded, Paul was brought in.

24 And Festus says: "King Agrippa and all the men present together with us. You are beholding the one about whom all the multitude of the Jews importuned me in Jerusalem and in here shouting: 'Not to be necessary for him to be living any longer.' 25 But I perceived him to have done nothing worthy of death, but his having called on Augustus, I decided to be sending him. 26 About whom I am not having anything certain to write to the lord, through which I brought him before you and especially before thee King Agrippa so that the examination having taken place, I may have what I will write. 27 For it seems to me unreasonable sending a prisoner and not to signify the causes against him."

Chapter 26

But Agrippa said to Paul: "It is allowable for thee to be saying about thyself." Then Paul having stretched out the hand was making his defence.

2 "About all of which I am being charged by Jews, King Agrippa, I have considered myself supremely happy being about to be making a defence today before thee. 3 Most of all thee being a knower of all the customs about the Jews, and also questions through which I beg patiently to hear me.

17 "Well they lost no time getting here, so I took my place on the judgement seat and ordered the man to be brought in. 18 When the accusers presented their case it was not as I thought over some wicked deed 19 but they kept putting questions of their religion to him; and arguing over a certain Jesus who died but whom Paul kept asserting was alive.

20 "All this left me in some doubt, so I questioned them about their allegations, then asked him if he would rather to go to Jerusalem to be judged about them. 21 But Paul then appealed for his case to be decided by Augustus. So I have kept him in custody until I am able send him to Caesar."

22 "I would like to hear the man myself," remarked Agrippa. "Then tomorrow you shall," Festus assured him. 23 The next day Agrippa and Bernice arrived with much pomp and ceremony and took their place in the auditorium with the commanders and prominent citizens of the city. At a command from Festus, Paul was brought in.

24 "King Agrippa, gentlemen, and all who are here present," Festus began, "you see before you one about whom a whole crowd of Jews approached me in Jerusalem as well as here, clamouring that he ought not to live any longer. 25 I could see he had done nothing deserving of death, but as he had appealed to Augustus, I decided to send him. 26 However, I have nothing to write about him. So I have brought him before you all, and especially you King Agrippa, so that after you have examined him I will have something to write. 27 It seems to me quite unreasonable to send a prisoner without listing the charges against him."

Chapter 26

Agrippa then turned to Paul: "You are permitted to speak for yourself," he said. So Paul gestured with his hand and began his defence.

2 "Concerning all the charges brought against me by the Jews, King Agrippa, I consider myself very fortunate to be able to make my defence this day before you. 3 Especially as you are an expert on Jewish customs and the matters about which I beg you to hear me patiently.

Acts 26

4 "Certainly therefore, my way of life out of youth from the beginning having taken place in my nation and in Jerusalem, all Jews are aware. 5 Knowing me before from the first, if ever they may wish to be testifying, that according to the strictest sect of our religion I lived a Pharisee. 6 And now upon hope of the promise to our fathers having taken place by God, I have stood being judged 7 into which our twelve tribes performing service in earnestness night and day is hoping to attain, about which hope I am being charged by Jews O King.

8 "Why is it being judged unbelievable by you if God is raising up the dead? 9 I certainly then thought to myself regarding the name of Jesus the Nazarene, to be necessary to perform much against it. 10 Which also I did in Jerusalem, and many also of the holy ones I shut away in prisons, having received authority from the chief priests, and of them being taken up, I put down a vote. 11 And throughout all the synagogues often punishing them I was compelling to be slandering, and being exceedingly furious with them I was pursuing them also to the cities outside.

12 "In which travelling to Damascus with authority and a commission from the chief priests, 13 at midday along the way, I saw, O King, from heaven above the brilliance of the sun, a light having shone around me and those travelling with me. 14 And of all of us having fallen down to the earth, I heard a voice saying to me in the Hebrew language: 'Saul, Saul, why are are thou pursuing me? it is hard for thee to be heel kicking to the goads.'

15 "But I said: 'Who are thou Lord?' And the Lord said: 'I am Jesus who thou are pursuing; 16 but stand up and stand on thy feet, for to this I became seen to thee, to take thee in hand a subordinate and witness of which thou saw me and of which I will become seen of thee, 17 taking thee out of the people and out of the nations into whom I am sending thee 18 to open their eyes to turn back from darkness into light and from the authority of Satan onto God for them to receive a releasing of sins and a lot among those having been sanctified in faith in me.'

19 "From which King Agrippa, I did not become disobedient to the heavenly [sight] [vision] 20 but to those in Damascus first, and also Jerusalem and all the region of Judea and to the nations I was announcing to be reforming* and to be turning onto God to practise works worthy of the reformation*.

4 "All the Jews are aware of my way of life from the start of my youth onward, both in the nation and in Jerusalem. 5 They know very well, if they would only admit it, that I lived according to the strictest sect of our religion, as a Pharisee. 6 But I am now being judged concerning hope of the promise that God made to our forefathers. 7 This hope our twelve tribes are earnestly hoping to realize by acts of worship day and night, yet that very hope, your Majesty, is the one of which I am now charged by the Jews.

8 "Why do you all consider it unbelievable that God raises the dead? 9 I myself once thought it a duty to oppose the name of Jesus the Nazarene to the greatest extent possible. 10 This I actually did in Jerusalem; having received authority from the chief priests. I locked many of the holy ones up in prison, and when they were being put forward for execution I voted against them. 11 In all the synagogues I punished them to make them recant, and I was so furious with them that I even hunted them down in other cities.

12 "It was for this very purpose that I was travelling to Damascus armed with authority and a commission from the chief priests. 13 While on the way, at midday, your Majesty, there suddenly shone out of the sky a brilliant light, far brighter than the sun. It enveloped me and my companions 14 and we all fell to the ground. Then I heard the voice. In Hebrew it said: "Saul, Saul, why are you persecuting me? You only hurt yourself by kicking back against the goad.

15 "Who are you Lord?' I said. 'I am Jesus whom you are persecuting,' the Lord said. 16 'Now, get up and stand on your feet; I have appeared to you to appoint you as an assistant, and a witness of what you have seen of me and what you will yet see. 17 This will make you stand out from all the people and nations to whom I shall send you. 18 For you will open their eyes to turn them from darkness to light, and from the authority of Satan to God. By their faith in me they will obtain forgiveness of their misdeeds and a place among the sanctified ones.'

19 "So, King Agrippa, I did not disobey that heavenly vision, 20 but first to those in Damascus, then in Jerusalem and in all Judea, and finally to the nations, I exhorted them to change their lives, turn to God and act in accord with their change.

Acts 26-27

21 "On account of these, Jews having seized me in the temple were trying to lay violent hands. 22 Therefore having obtained aid from God until this day I have stood testifying to small and great saying nothing outside of which the prophets and Moses spoke being about to occur, 23 if Christ is to suffer, if first out of a resurrection of the dead, light is about to be proclaimed to both people and to nations."

24 But of him thus making a defence, Festus says in a loud voice: "Thou art mad Paul, the many writings are turning thee into madness." 25 But Paul says: "I am not mad, Excellency Festus, but sayings of truth and good sense I am expressing with dignified speech. 26 For about these things the King to whom being outspoken I am speaking, is acquainted, for him to be unaware of these things I am certainly not persuaded, for this is not having been performed in a corner. 27 Are thou believing in the prophets King Agrippa? I am aware that thou art believing."

28 But Agrippa to Paul: "In a little, thou art persuading to make me a Christian!" 29 But Paul: "I pray to God if in little and in great not only thou but also all those hearing me today to become such as I am, with the exception of these bonds."

30 So the King stood up and the governor, and Bernice and those sitting with them, 31 and having withdrawn they were speaking to one another saying that: "This man is practising nothing worthy of death or bonds." 32 But Agrippa said to Festus: "This man was able to have been released if he had not called upon Caesar."

Chapter 27

But as it was judged for us to set sail to Italy, they were giving over Paul also some different prisoners to a centurion by name Julius of the cohort of Augustus. 2 But Aristarchus a Macedonian of Thessalonica being with us, having embarked on the boat from Adramyttium being about to sail into places along Asia, we were brought up, 3 and on the other we were brought down into Sidon. Julian used Paul with human kindness, he allowed him having gone to friends, to obtain care.

4 And from there having been brought up we sailed under Cyprus through the winds to be contrary, 5 and having sailed though the open sea along Cilicia and Pamphylia we came down into Myra of Lycia.

21 "This was the only reason why the Jews seized me in the temple and were about to assault me. 22 It is only by God's help that up to this day I have stood testifying to small and great. Yet I have said nothing beyond what Moses and the prophets said would happen; 23 that if Christ suffered and was the first raised from the dead, then enlightenment would soon spread to both Jews and nations alike."

24 As he was making his defence Festus exclaimed in a loud voice: "You are mad Paul, your many books are turning your brain." 25 "I am not mad, Excellency Festus," Paul replied, "I am trying to express common-sense truth in a dignified manner. 26 The King to whom I now speak frankly, is fully acquainted about these things; I cannot believe he is unaware of them, for they have not been carried out in a corner. 27 Do you believe the prophets King Agrippa? I am quite aware that you do!"

28 "With your persuading, you would very soon make me a Christian!" retorted Agrippa. 29 "I pray to God that sooner or later, not only you but all hearing me today would become just as I am, with the exception of these bonds," Paul answered.

30 With that the King stood up together with the governor, Bernice and all sitting with him, 31 and withdrew. As they left they were saying to each other: "This man has done nothing deserving of death or imprisonment." 32 As Agrippa said to Festus: "This man could have been released if only he hadn't appealed to Caesar."

Chapter 27

It was then decided that we should sail for Italy, so Paul together with some other prisoners were put in the charge of a centurion named Julius, of the cohort of Augustus. 2 We boarded a boat from Adramyttium that was due to call at ports along the coast of Asia, and we set sail. Aristarchus, a Macedonian from Thessalonica accompanied us on the voyage. 3 The next day we arrived at Sidon, and Julius showed Paul great consideration for he allowed him to visit friends who cared for him there.

4 On departing, we sailed under the lee of Cyprus due to the contrary winds. 5 But having passed it we then sailed the open sea along the coast of Cilicia and Pamphylia, until we eventually entered the port of Myra in Lycia.

6 There the centurion having found an Alexandrian boat sailing to Italy he led us into it. 7 But in sufficient days sailing slowly and with difficulty, having come to be against Cnidus, the wind not permitting us to approach, we sailed under Crete along Salmone with difficulty 8 and laying beside it, we came into some place called Fair Havens, near to which was a city, Lasea.

9 But sufficient time having come to be through, and being already risky for sailing, because also the fast to have come by, Paul 10 saying to them: "Men, I am beholding that to be soon sailing, to be about with injury and much damage, not only of the cargo and the boat but also of our souls." 11 But the centurion convinced himself by the helmsman and by the shipowner rather than the things being said by Paul. 12 But the harbour being inconvenient for wintering the majority laid counsel to be brought up from there, if somehow they would be able to winter having reached Phoenix, a harbour of Crete looking against south west and against north west.

13 But a south wind having blown under, they having imagined the plan to have held fast, having raised, they were laying their course close to Crete. 14 But after not much, a typhonic wind being called [Euroaquilo] [North-easter] threw against it, 15 and the boat having been violently seized and not being able to look against the wind, having given over we were being carried 16 but having run under some small island called Cauda, we had strength with difficulty to become controllers of the skiff 17 which having raised, they were using aids undergirding the boat, fearing that onto the [Syrtis] [sand banks] they may not fall out; having lowered the sail, thus they were being carried.

18 But our being violently storm tossed the next day, they were making a throwing out, 19 and on the third, they threw with their own hands the boat's tackle.

20 But neither sun nor stars appearing on more days of storm and not a little pressing upon, all remaining hope of us to be saved was being taken away. 21 There was much abstaining from food, then Paul having stood in the midst of them said: "It was certainly necessary O men, having obeyed me not to be brought from Crete, to spare this injury and damage. 22 And so now I advise you to be of good spirit, for not one out of you will be losing soul, except the boat. 23 For this night an angel of the God whose I am and whom I am serving, stood beside me 24 saying: 'Do not fear Paul; it is necessary for thee to

6 Here the centurion found a grainboat from Alexandria that was sailing to Italy, and he escorted us aboard. 7/8 The sailing was slow and difficult, and many days passed. Although the harbour at Cnidus hove into view, the wind prevented our getting anywhere near it, so we set a course seaward toward the island of Crete. Here, we sailed with difficulty along the leeward side of the cape of Salmone, hugging the coast all the way. We managed eventually to dock at a place called Fair Havens near the city of Lasea.

9 As much time had been lost, and the autumn day of fasting had already passed, conditions for sailing were worsening. So Paul spoke up: 10 "Gentlemen," he said, "I can see that if we sail now it will be at great risk of damage and loss not only to the cargo and the boat, but also to our lives." 11 However the centurion was convinced more by the captain and the shipowner than by the advice of Paul, 12 and in addition, the harbour was not really suitable for wintering. So the majority decided they should spend the winter further along the coast at Phoenix, if they could possibly make it, as the harbour there, facing south west and north west, was the most sheltered one in Crete.

13 When a favourable south wind sprang up, they thought they were as good as there, so they raised anchor and followed a course close to the coast of Crete. 14 But after a little while a gale force north-easterly swept down 15 and violently buffeted the vessel so that it was not able to hold its course. We just had to let it run before the wind. 16 We ran in the lee of a small island called Cauda and there managed with difficulty to get control of the outboard skiff, 17 which was hauled aboard. Then using the stout ropes carried for the purpose, they began undergirding the boat to strengthen it. Fearing we may run aground on the dreaded Syrtis sandbanks, they lowered the mainsail but still the wind carried us along.

18 The next day we continued being violently tossed by the storm so they threw some of the cargo overboard. 19 On the third day they threw the ship's tackle overboard with their own hands.

20 As day followed day, the storm continued unabated, and neither sun nor stars became visible. All hope of surviving gradually ebbed, 21 and many were not even bothering to eat. Paul then stood up in their midst. "You should have listened to me, gentlemen, and not sailed from Crete," he said, "then you would have been

stand before Caesar, and look, God has given as a favour to thee all those sailing with thee.' 25 Through which, be of good spirit men, for I believe God that thus it will be according to which manner it had been spoken to me. 26 But into some island it is necessary for us to fall."

27 But as the fourteenth night occurred, our being carried through the Adria, about the the middle of the night the sailors were suspecting some land to be bringing toward them. 28 having thrown the lead they found twenty fathoms, but having briefly stood though and again having thrown the lead they found fifteen fathoms. 29 So fearing lest we may fall out against some rough places, having thrown four anchors were praying for day to occur.

30 But the sailors seeking to flee out of the boat having lowered the skiff into the sea for an excuse as being about to be extending anchors out of the prow. 31 Paul said to the centurion and to the soldiers: "If ever these should not stay in the boat, you are not able to be saved." 32 Then the soldiers cut off the ropes of the skiff and let it fall out.

33 But until which day was about to happening, Paul was exhorting all to partake of nourishment saying: "The fourteenth day today watching without food you are completing, having taken nothing for yourselves; 34 through which I am exhorting you to partake of nourishment, for this is toward your salvation, for of no-one of you a hair from the head will perish." 35 And having said these and having taken bread he gave thanks to God in sight of all and having broken he started to be eating. 36 And all having become good spirited, they also received nourishment, 37 but all the souls in the boat were two hundred and seventy six. 38 And having been satisfied with nourishment they were lightening the boat, throwing out the grain into the sea.

39 But when day occurred, they were not recognizing the land, but were observing a certain bay having a beach into which they intended, if they would be able, to propel the boat. 40 And having cast off the anchors they were letting them into the sea, at the same time having slackened the bands of the twin rudders and having raised up the foresail to the wind, they were bearing down into the beach. 41 But having fallen around into a place of two seas the ship ran ashore, and although the prow having stuck fast remained immovable, the stern was being loosened by the force.

spared this damage and loss. 22 But now I urge you: be of good cheer, for not one of you will lose his life, only the boat will be lost. 23 This night an angel of my God whom I serve came to me. 24 'Do not fear Paul,' he said, 'for you must stand before Caesar. But as a favour, see! God has given you all who are sailing with you.' 25 So cheer up gentlemen! for I believe in God; things will turn out just as I was told, 26 but we will have to run aground on some island."

27 It was about midnight on the fourteenth night of our being tossed to and fro on the Sea of Adria that the sailors suspected that land lay ahead. 28 They had cast out the sounding line and measured twenty fathoms; then after a brief interval they cast it again and found fifteen fathoms. 29 Fearing that we may be soon be wrecked on rocks they dropped four anchors from the stern and prayed for daylight to come.

30 It was then the sailors decided to abandon ship, and started to lower the skiff to make their escape. For an excuse they said they were going to put out anchors from the prow. 31 "If they don't stay on board, there's no chance of you surviving," declared Paul to the centurion. 32 So swiftly, the soldiers hacked off the ropes of the skiff and let it fall away into the sea.

33 As dawn was breaking Paul exhorted everyone to have something to eat. "For fourteen whole days you have been on the watch without food," he said, "up to today you have consumed nothing. 34 So I urge you for the sake of your own survival to have something to eat, then not one of you will have so much as a hair of his head perish." 35 Having said that he took some bread, gave thanks to God in the sight of them all, and started to eat. 36 This cheered everyone up immensely and they began to eat too, 37 all two hundred and seventy six that were on board. 38 When they were fully satisfied, they proceeded to lighten the vessel by throwing the rest of the grain cargo overboard.

39 When it became light, they were unable to identify the land, but they noticed a certain bay that had a beach onto which, if at all possible, they intended to run the vessel. 40 So they cast off the anchors and left them in the sea, and then unlashed the ropes securing the twin rudders. Hoisting the foresail to the wind, they bore down toward the beach, 41 but they struck a shoal where the tides met around a small island, and there ran aground. The prow was stuck fast and was immovable, but the stern exposed to the pounding waves, began to break up.

Acts 27-28

42 But of the soldiers, it became an intention so that they should kill the prisoners, so not anyone having swum out may escape. 43 But the centurion, intending to certainly save Paul, prevented them of the intention. So he commanded those being able to swim, having thrown themselves off first, to be going out upon the land, 44 and the rest, of whom certain upon planks but whom some upon the things from the boat, it thus it happened all to be completely saved upon the land.

Chapter 28

And having been fully saved, then we understood that the island is being called Melita. 2 And those speaking a strange language were offering not the usual human kindness to us, for having kindled a fire they kindly received us all through the rain having come upon and through the cold.

3 But Paul having gathered some quantity of dry sticks and having laid upon the fire, a viper having come out from the heat fastened on his hand. 4 But as the strange language speakers saw the little beast hanging out of his hand, they were saying to one another: "This man is surely a murderer whom having been fully saved out of the sea, justice did not permit to live." 5 Therefore while having shaken off the little beast into the fire, he suffered nothing bad. 6 But those were expecting him to be about to be swelling or suddenly to be falling down dead. But upon many of them expecting and beholding, nothing out of place happening to him, having turned around they were saying him to be a god.

7 But in around that place were estates of the foremost of the island by name Publius, who having took us in entertained us in a friendly manner three days as guests. 8 But the father of Publius happened to be lying being confined with fever and with dysentery, whom Paul having gone in and having prayed, having laid the hands on him, healed him. 9 But after this having happened, those also remaining in the island having infirmities were coming forward and were being healed, 10 who with many honours honoured us and being brought up they laid on the things toward the needs.

11 But after three months we were brought up in an Alexandrian boat with an insignia Dioscuri, having wintered at the island. 12 And having been brought down into Syracuse we stayed over three days 13 from where having cast off, we arrived at Rhegium. And after one day a south wind having followed we came into Puteoli the

42 At this the soldiers were about to kill all the prisoners to stop any swimming ashore and escaping; 43 but the centurion, being determined to save Paul, prevented them. He commanded that first, all who could swim should jump off the vessel and make for the shore. 44 The rest should then try to reach it on planks or anything else they could get from the ship. So it was that every single one reached the shore and survived.

Chapter 28

When all had been accounted for we then learned that the island was called Malta. 2 The inhabitants who spoke a foreign tongue, treated us with outstanding kindness. As it was raining and cold, they built a fire for us and received us cordially.

3 Paul had gathered a quantity of dry sticks to put on the fire, but a viper driven out by the heat emerged and fastened itself on his hand. 4 When the local people saw this creature dangling from his hand they said to each other: "This man must surely be a murderer, justice has caught up with him in spite of him escaping from the sea." 5 But he just shook the creature off into the fire without any ill effect. 6 They all expected him to swell up or suddenly drop down dead. But when they had been watching and waiting for a while and nothing happened, they changed their minds and decided he was a god!

7 There were in that area estates of the principal man of the island who was named Publius. He took us in as guests and entertained us most hospitably for three days. 8 His father happened to be confined to his bed with fever and dysentery. So Paul went in to him, prayed, laid his hands upon him, and cured him. 9 After this, all the rest of the island who were ill came to him, and were healed too. 10 Well, they absolutely showered us with gifts, and when we eventually set sail they provided all we needed for the journey.

11 It was actually three months later that we sailed in a boat from Alexandria that bore the insignia "Sons of Zeus" and had spent the winter at the island.

12 Our first port of call was Syracuse on the island of Sicily where we stayed for three days. 13 After casting off from there we arrived at Rhegium

second, 14 where having found brothers we were invited by them to stay seven days; and thus into Rome we came.

15 And from there the brothers having heard the things about us came to meeting us until Appii Forum and Three Taverns whom having seen, Paul having given thanks to God took courage. 16 But when we entered into Rome it was permitted to Paul to stay by himself with the soldier guarding him.

17 But after three days he happened to be calling together to him those being foremost of the Jews; but their having gathered he was saying to them: "I, men, brothers, having done nothing contrary to the people or to the customs of the fathers, I was given over a prisoner out of Jerusalem into the hands of the Romans 18 who having judged me were wanting to release me, through not one reason for death to be existing in me. 19 But with the Jews speaking against I was compelled to call upon Caesar, not as my nation is having anything to be accusing. 20 Through this therefore the reason I called you to see and to speak to, for on account of the hope of Israel this chain I am encompassed."

21 But those said to him: "We received neither writings about thee from Judea nor having met anyone of the brothers, did he bring tidings or spoke anything wicked about thee. 22 But we think it worthy by thee to hear what things thou are thinking, for certainly this sect it is known to us that everywhere it is being spoken against."

23 But having arranged with him a day, more came to him into the lodging, to whom he was laying out fully testifying to the Kingdom of God, persuading also them about Jesus from the Law of Moses and of the prophets from morning until evening.

24 And while those were being persuaded by the things being said, yet those were disbelieving; 25 but being not harmonious toward one another they were releasing themselves. Paul made one saying that: "Well spoke the holy spirit through Isaiah the prophet to your fathers 26 saying: 'Go to this people and say: "Hearing you will hear but certainly not understand, and looking you will look but positively not see; 27 for the heart of this people was thickened, and they heard heavily with the ears and their eyes they closed, so that not at any time they might see with the eyes and with the ears they might hear and with the heart they might understand and might turn back and I should heal them.'" 28 Therefore let

on the toe of Italy. A day later when a favourable south wind sprang up we sailed on to reach Puteoli on the second day. 14 There we found some brothers who invited us to stay for seven days. After that, we journeyed on to Rome.

15 When the brothers there heard about us they came out as far as the Appii Forum and the Three Taverns to meet us. On seeing them Paul was greatly encouraged and thanked God. 16 When we got to Rome Paul was allowed to stay by himself, with a soldier to guard him.

17 After three days he called together the top ranking Jews to visit him. When they arrived he said: "Gentlemen, brothers, although I did nothing detrimental to our people nor the customs of our forefathers, I was arrested in Jerusalem and handed over to the Romans. 18 After judging me and not finding a single reason for imposing death, they wanted to release me. 19 But as the Jews kept opposing this I was forced to appeal to Caesar, although I had no accusation to bring against my nation. 20 The reason why I called you was to see you and explain matters. So this chain I am bearing is for no other reason than the hope of Israel."

21 "We have received no letters about you from Judea," they replied, "nor have we met any of our people who has brought any news or said anything bad about you. 22 But we think it only fair to hear your views, for we know for a fact that this sect is everywhere spoken against."

23 So a day was arranged and many more came along to his lodging than at first. He testified about the Kingdom of God to them fully explaining the details, and persuading them about Jesus from the Law of Moses and the prophets. This he continued to do from morning until evening.

24 While some were persuaded by the things he said, others refused to believe. 25 So as they were leaving there was a dissention among them. Paul then addressed one last comment to them: "Well did the holy spirit say to your fathers through the prophet Isaiah: 26 'Go to this people and say: "Although you hear you will certainly not understand and although you look you will not really see, 27 for the motivation of this people is poor because they hear but take no notice. They shut their eyes so that they will never actually see with their eyes and really hear with their ears, and be moved to understand and change their lives, so that I might restore them.'" 28 So let it be known to you all, that salvation from God has been sent

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it be known to you that to the nations was sent this salvation of God, and they themselves will hear." 29**

30 And he stayed a whole two year period in his own rented lodging, and was receiving all those going in to him 31 preaching the Kingdom of God and teaching the things about the Lord Jesus Christ with all outspokenness without hindrance.

to the nations, and they are the ones that will listen."

30 So he stayed for two whole years in his own rented accomodation welcoming every visitor, 31 preaching God's Kingdom and teaching about the Lord Jesus Christ. This he did outspokenly, and without any hindrance.

Romans 1

Chapter 1

Paul, a slave of Jesus Christ, called as an apostle, having been marked off into God's Good News 2 which he promised before through his prophets in holy scriptures 3 about his Son, the one having come to be out of a seed of David according to flesh; 4 the one having been marked a Son of God in power according to a spirit of holiness out of a resurrection of the dead; of Jesus Christ our Lord, 5 through whom we received gracious favour and apostleship into attentive listening of the faith in all the nations over his name, 6 in which you yourselves are also called ones of Jesus Christ.

7 To all those being in Rome, to God's beloved, to those called holy; gracious favour to you and peace from God our Father and Lord Jesus Christ.

8 First, I am truly thanking my God through Jesus Christ about all of you, because your faith is being commended in the whole world. 9 For God is my witness to whom I am serving in my spirit, in the Good News of his Son, as I am unceasingly making remembrance of you always in my prayers, 10 begging now if how sometime I shall have a good way in the will of God to come to you. 11 For I am earnestly desiring to see you so that I may [share] [impart] [with] [to] you spiritual gracious favour to be set firm in you. 12 But this is to be helping together with you through the faith in one another of you and also of me.

13 But I am not wanting you to be unaware brothers, that many times I planned to come to you, but I was hindered until the present, so that I may have some fruit also in you just as also in the remaining nations. 14 To Greeks and also to foreign speakers, to wise and also foolish I am under obligation. 15 Thus I am eager also to announce Good News also to you in Rome.

16 For I am not ashamed of the Good News, for God's power into salvation to everyone believing, to Jew first, and to Greek, 17 for God's righteousness is being revealed out of faith into faith just as it has been written: "But the righteous will live out of faith."

18 For God's displeasure is being revealed from heaven upon all impiety and unrighteousness of men, those holding down the truth in unrighteousness, 19 because of which the known thing of God is manifest in them, for God to them was manifest. 20 For his invisible things

Chapter 1

From Paul, a slave of Jesus Christ who was called to be an apostle assigned to the Good News from God 2/3 about his Son. This he promised in advance in the holy scriptures by means of the prophets. While his fleshly descent was from David, 4 he was identified as God's Son by the power of the holy spirit, which resurrected him from the dead. He is Jesus Christ our Lord. 5 Through him we received the gracious favour of an apostleship, so that all nations would listen favourably to the faith by means of his name. 6 As a result you yourselves are among those called by Jesus Christ.

7 May all of you at Rome who are God's beloved and are called holy, have gracious favour and peace from God our Father, and our Lord Jesus Christ.

8 First of all, I truly thank God through Jesus Christ for all of you, because your faith is being commended throughout the world. 9 For God whom I earnestly serve through the Good News of his Son, is my witness, that I am continually remembering you always in my prayers; 10 begging that if it is God's will, the way will somehow be opened up for me to visit you. 11 I am really eager to see you so that I may share some gracious spiritual gift with you to strengthen you. 12 This will be for my benefit as well as yours because of our common faith, yours and mine.

13 I don't want you to be unaware brothers, of how I planned to come to you on many occasions, so that I may make disciples among you just as I have elsewhere; but up till now circumstances have prevented me. 14 I am under obligation to Greeks and foreigners, to wise and foolish, 15 so you can see why I am anxious to preach the Good News among you also in Rome.

16 I am certainly not ashamed of the Good News, for it is God's power for salvation for all believers, first to the Jew and then to the non-Jew. 17 By one having faith in it, God's virtue becomes apparent, thereby increasing that faith. It is just as it was written: "The virtuous will live by having faith."

18 As for the ungodly and evil men who wickedly hinder the truth, God's displeasure is revealed upon them from heaven; 19 for all that we know about God has been made plain to them too, because God made it plain. 20 From the creation

Romans 1-2

from creation of a world are discerned, being understood by the things made, and his eternal power and Godship, leaving them to be without excuse, 21 because of which having known, they did not glorify nor thank God as God, but became [futile] [wandering] in their deliberations, and their senseless heart was darkened. 22 Professing to be wise they became morons, 23 and they changed the glory of the imperishable God into the resemblance of an icon of perishable man, and of winged, and of four footed, and of creeping things.

24 Because of which God gave them over in the craving of their hearts into uncleanness, their bodies to be dishonoured among them, 25 who exchanged the truth of God for the lie, and they venerated and served the creation beside the One having created, who is praiseworthy to the ages, Amen.

26 Because of this God gave them over into passionate desires of dishonour; for their females exchanged the natural use into one beside nature. 27 Likewise also the males having let go the natural use of the female, were burned out in their desire into one another, males in males, working out obscenity and the repayment which it was necessary of their going astray duly receiving in them.

28 And just as they did not try to be having God in higher knowledge, God gave them over into an untried mind to be doing the things not becoming, 29 having been filled with all unrighteousness, wickedness, avarice, badness; full of envy, of murder, of contention, of deceit, of malicious inclination, disparaging whisperers, 30 evil speakers, haters of God, aggressive, seemingly superior, [imposters] [boasters], devisers of evil, disobedient to parents, 31 ignorant, agreement breakers, lacking family affection, merciless; 32 who having well known God's righteous decree that those practising such are worthy of death, not only are doing them but also approve with those practising.

Chapter 2

Because of which thou are without defense O man everyone judging, for in what thou are judging a different one, thou thyself are condemned, for thou the one judging, is practising the same. 2 But we are aware that the judgement of God is according to truth upon those practising such. 3 But are thou reckoning this O man, the one judging those practising such and the one doing them, that thou will flee

of the world, God's invisible qualities, his eternal power and Godship, has been clearly seen by the evidence of the things he has made. So they are left without any excuse, 21 because although they knew these things, they did not praise or even thank God as being God. Instead they wandered from one futile theory to another; and being unmoved by reason they remained unenlightened. 22 They professed to be wise but they only made fools of themselves 23 as they tried to compare the glory of the immortal God with that of images of mortal men, birds, animals and reptiles.

24 That is why God abandoned them to their unclean secret cravings, as they defiled their own bodies among themselves. 25 For they preferred a lie instead of God's truth and they served and venerated the creation rather than the One who created it, who alone is worthy of praise for all time to come; may that indeed be so.

26 So God let them get on with their disgraceful lusts, for their females perverted their natural function to one that was unnatural. 27 Likewise the males abandoned the natural function of the female in their inflamed passion for each other, males with males, carrying on their disgusting practices, and reaping the inevitable result of their misdeeds.

28 Because they did not prove God's lofty counsel for themselves, God let them proceed in mental ignorance, doing all the things they ought not. 29 They become involved in all manner of evildoing, wickedness, avarice and badness. They are overwhelmed with envy, murder, contention and deceit; and having a malicious nature they become scandal-mongers 30 and slanderers. Being haters of God, they are aggressive, arrogant and loud-mouthed rogues who plot villainy, are disobedient to parents, 31 and ignorant; they break agreements, have no regard for their families, and are totally without mercy. 32 Although they know very well that God condemns such things as worthy of death, they not only do them themselves but fully approve of others who practise them.

Chapter 2

Even so, any man of you who judges another has no defense, because the standard you use for judging others condemns you too, since you, the judge, practise the very same things. 2 Now we are aware that God's judgement is truly upon those who practise these; 3 so can any man of you who judges those practising them, presume to escape God's judgement if you do the same? 4 Are you not despising the extent of God's

Romans 2

out of the judgement of God? 4 Or of the wealth of his beneficence, and of the holding back, and of the long temper, are thou despising, not knowing that the beneficent God is bringing thee into reformation*?

5 But according to thy hardness and unreformed heart thou art treasuring to thyself displeasure in a day of displeasure and of revelation of God's righteous judgement, 6 who will give over to each one according to his works; 7 to those on the one hand seeking an everlasting life according to tenacious endurance in good work, glory and honour and immortality. 8 But to those out promoting self, and not complying with the truth but complying with unrighteousness, resentment and hot anger, 9 pressure and distress upon every soul of man of those committing bad, of the Jew first and of the Greek; 10 but glory and honour and peace to everyone working good, to the Jew first and to the Greek, 11 for there is no preferring of face with God.

12 For as many as sinned without Law, they will be destroying themselves without Law, and as many as sinned in Law by Law they will be judged. 13 For the hearers of the Law are not righteous with God, but the doers of Law will be exonerated.

14 For whenever those nations not having Law, by nature may be doing the things of the Law, not having Law they are a law to themselves 15 who give evidence of the work of the Law written in their hearts, their conscience adding testimony, and between one another of the reckonings, accusing or also defending themselves, 16 in which day God is judging the hidden things of men according to my Good News through Christ Jesus.

17 But if thou art named a Jew and thou art fully resting on Law and art boasting in God 18 and thou art knowing the Will and art testing the [excelling] [differing] things being orally taught out of the Law, 19 having persuaded thyself to be a guide of the blind, a light of those in darkness, 20 a [trainer] [discipliner] of the foolish, a teacher of babes, having the form of knowledge and of the truth in the Law, 21 therefore the one teaching a different one, art thou not teaching thyself? The one preaching not to be stealing, art thou stealing? 22 The one saying not to commit adultery, art thou committing adultery? The one treating idols as a foul smell, art thou robbing temples? 23 Thou who in Law art boasting, art thou dishonouring God by side-stepping the Law? 24 for the name

kindness, forbearance, and patience, when you seem unaware that God's kindness was expressed to encourage you to reform?

5 Really by your stubbornness and unchanged motives you are storing up trouble for yourself for the day of displeasure, when God's just judgement is to be revealed. 6 Then he will recompense each one according to his deeds. 7 For those seeking everlasting life by continuing good work, there will be glory, honour, and immortality. 8 But for those interested only in themselves, who reject the truth and go along with all that is bad, there will be displeasure and hot anger.

9 So then, pressure and distress will come in the lives of all those that do wrong, primarily to the Jews but also to the non-Jews 10 but credit, honour, and peace will be to all that do good, firstly to the Jews but then also to the non-Jews, 11 for God does not have favourites.

12 Those not under the Law will bring destruction upon themselves by their shortcomings, whereas the failings of those who have the Law, will be judged according to it. 13 For it is not those who merely hear the Law that God considers upright, he acquits those who practise it.

14 Now when those nations who do not have the Law instinctively practise its principles, they are in effect their own law, not having God's Law. 15 So they evidently have its principles working within them, to which is added the testimony of their conscience. Between the two, their thoughts either accuse or excuse them. 16 However, according to the Good News that I preach through Christ Jesus, God in that day will judge the things men try to hide.

17 If then you are a Jew with full confidence in the Law, boasting in a knowledge of God 18 and his will, proving the theories taught from the Law; 19 if you consider yourself a guide to the blind, enlightening those in darkness, 20 disciplining the foolish and teaching the novices; if you think you have a rounded-out knowledge of the truth contained in the Law; 21 do you who teach others, not teach yourself? You who preach to others not to steal, do you yourself steal? 22 You who tell others not to commit adultery, do you commit adultery? You who say that idols stink, do you go and rob their temples? 23 You who boast about keeping the Law, do you bring reproach on God by side-stepping it? 24 Indeed, Jehovah's name is being reproached among the nations because of you all, just as it was written.

Romans 2-3

of God is being slandered among the nations because of you all, just as it has been written.

25 For circumcision certainly does benefit if ever thou may be practising Law, but if ever thou may be a side-stepper of Law thy circumcision has become uncircumcision. 26 Therefore if ever uncircumcision the righteous decrees may be keeping, will not his uncircumcision be reckoned into circumcision? 27 And uncircumcision out of nature fulfilling the Law, will judge thee, through a writing and circumcision, a side-stepper of Law. 28 For one is not a Jew in appearance, neither circumcision in flesh in appearance, 29 but one is a Jew in secret, and circumcision is of the heart in spirit, not in writing, of whom the high praise is not out of men but out of God.

Chapter 3

What therefore is the great advantage of the Jew, or what is the benefit of the circumcision? 2 Much according to every turn. For first, because they were entrusted with the brief words of God. 3 For what if some disbelieved? will their disbelief invalidate the faith of God? 4 May that never happen! but hold God to be true but everyman a liar just as it has been written: "So that likely thou may be exonerated in thy words, and to thee being judged, as thou will gain the victory."

5 But if our unrighteousness is establishing God's righteousness, what shall we say? Is God unrighteous bringing displeasure upon one? I am talking just as a man. 6 May that never happen! since how will God judge the world?

7 But if the truth of God excelled to his glory in my lie, why also am I still being judged a sinner? 8 And not just as we are being slandered, and just as they allege some of us to be saying, that "Let us do the bad so that the good may come." Of whom the judgement is just.

9 What then? Do we have an advantage? Not at all, for we before charged Jew and also Greeks to be all under sin, 10 just as it has been written* that "None is righteous, not but one; 11 not one is understanding, not one is seeking out God; 12 all bent out of line, together they became good for nothing, not one is doing kindness, not even one. 13 Their throat is a grave having been opened, they deceived with their tongues. Poison of asps is under their lips, 14 of whom the mouth is full of cursing and bitterness. 15 Their feet are swift to pour out blood, 16 [breaking together] [wearing away] and enduring hardship are in their ways,

25 Circumcision is indeed beneficial if you are keeping the Law, but if you evade it you might as well be uncircumcised. 26 Yet if an uncircumcised man follows the Law's just decrees, will he not be considered as good as circumcised? 27 Really any uncircumcised man who abides by the principles of the Law, shows you up to be an evader, in spite of your circumcision and having the Law in writing. 28 A real Jew is not one who looks like one, nor who is circumcised in his flesh; 29 a real Jew is one on the inside, who is circumcised in his principles, not in written words. His commendation is not from men, but from God.

Chapter 3

What then is the great advantage of being a Jew? and what is the benefit of circumcision? 2 A great deal in every way. First, they were entrusted with God's specific commands. 3 If some disbelieved, what of it? will their disbelief make faith in God a waste of time? 4 That could never be! Accept what God says as true even if it proves every man a liar, just as it was written: "When called into question your words will prove true, and when you are misjudged you will win out."

5 Looking at it from a human viewpoint, what can we say if God's virtue is highlighted when we do wrong? Is God then wrong to punish us? 6 That could never be, since how then could he judge the world?

7 Even so, if by comparison the truth of God is magnified to his credit when I tell a lie, why should I still be considered at fault? 8 It is not, as we are often misrepresented as saying: "Let us do evil so that good may result," in fact those that spread such lies will get their just deserts.

9 Is the answer then that we get special treatment as Christians? By no means, for we have already stated that Jews and non-Jews are all subject to failure. 10 It is just as it was written: "There is nobody virtuous, not even one; 11 for no one is understanding or looking for God. 12 All have got out of line and the lot of them are good for nothing; not a single one of them will do a kind act, not one. 13 Their throats are as putrid as an opened grave; their tongues deceive, their lips spew out venom, 14 and their mouths are full of cursing and bitterness. 15 Their feet run quickly to shed blood and they wear down their victims to a state of exhaustion 16 and spread misery

Romans 3-4

17 and they knew not a way of peace. 18 Fear of God is not from in the sight of their eyes."

19 But we are aware that while the Law is speaking to those in the Law, it is speaking so that every mouth may be fenced in and all the world may become under sentence from God, 20 by which out of works of Law all flesh will not be exonerated in his sight, for through Law is full knowledge of sin.

21 But now without law, God's righteousness has been manifested, being testified to by the Law and the prophets, 22 but God's righteousness is through faith in Jesus Christ to all those believing. For there is not a distinction, 23 for all sinned and are falling behind of God's glory. 24 Being exonerated, is a gift by his gracious favour through the release by ransom in Christ Jesus; 25 whom God placed before a conciliation through faith in his blood into a display of his righteousness, because of the disregarding of sins having before occurred 26 in God's forbearance, toward the display of his righteousness in the now due time, into exonerating him to be righteous out of faith in Jesus.

27 Where therefore the boasting? It was shut out. Because of what kind of law? Of works? No, but through a law of faith. 28 For we are reckoning a man to be exonerated by faith, apart from works of Law. 29 Or is God only of the Jews? Is he not also of nations? Yes also of nations, 30 If indeed God is one who will exonerate circumcision out of faith and uncircumcision through the faith, 31 are we therefore making the Law inoperative through the faith? May that never happen! but we are making Law stand.

Chapter 4

What therefore shall we say about Abraham our forefather according to flesh? 2 For if Abraham was exonerated out of works, he is having reason for boasting, but not toward God. 3 For what is the scripture saying? "But Abraham believed in [YHVH]* [God] and it was reckoned to him into righteousness." 4 But to the one working the wage is not being reckoned according to gracious favour but according to a debt; 5 but to the one not working but believing upon the one exonerating the impious, his faith is being reckoned into righteousness.

6 Just as also David is telling of the sublime happiness of the man to whom God is counting

wherever they go. 17 They just do not know how to live in peace, 18 and they see no point at all in fearing God."

19 Now while we are aware that the Law applies to those who are under it, its principles silences everyone boasting of their virtue; thereby the whole world has come under God's sentence. 20 So nobody can be viewed by God as virtuous by their trying to keep the Law, because the Law makes people more aware of their failings.

21 The virtue God approves is demonstrated, not by keeping the Law, just as the Law itself and the prophets testify, 22 but rather, is a result of faith in Jesus Christ by all who believe him. Favouritism does not enter into it, 23 because everyone has failed and fallen short of God's high standards. 24 Being considered blameless then, is a gift due to his gracious favour, by being freed from blame through the ransom paid by Jesus Christ. 25 So, through faith in his blood, God arranged for a reconciliation, thereby displaying his own justice. 26 In his forbearance, God ignored bygone shortcomings so as to demonstrate his justice now, by regarding those having faith in Jesus as blameless.

27 So what cause do we have for boasting? It is cut out. But on what basis? -is it because of what we do? No, but on the basis of faith, 28 for we count a man to be blameless by his faith quite apart from observing the Law. 29 Otherwise God is only a God of the Jews, yet is he not also a God of the nations? Of course, he is a God of the nations also. 30 Yet if God counts both circumcised and uncircumcised blameless because of their faith, 31 are we saying that faith has made the Law redundant? That could never be, for we are supporting the Law.

Chapter 4

What then can we say about our natural forefather Abraham? 2 If Abraham was counted as blameless because of what he did, he would have good reason to boast, though not before God. 3 For what does the scripture say? "Abraham relied on Jehovah and it was counted to him as virtue." 4 Wages are not given to one who works as a favour, they are a debt. 5 But one who does not depend on his own efforts but relies on him who considers even ungodly ones blameless, his faith is counted as virtue.

6 This is what David speaks of in describing the great happiness of a man whom God considers

Romans 4

righteousness apart from works: 7 "Sublimely happy of whom the lawlessness was released and of whom the sins were covered over; 8 sublimely happy a man of whom [the Lord] [YHVH*] may certainly not reckon sin.

9 Therefore, this sublime happiness, is it upon the circumcision or also upon the uncircumcision? for we are saying the faith was reckoned to Abraham into righteousness. 10 How therefore was it reckoned, with being in circumcision or in uncircumcision? 11 But he received a sign of circumcision, a seal of the righteousness of the faith, in uncircumcision, to be in him the father of all those believing through uncircumcision to be reckoned to them as righteousness, 12 and father of circumcision to those not only out of circumcision but also to those proceeding in line in the footsteps of faith, in uncircumcision of our father Abraham.

13 For not through Law, the promise to Abraham or to his seed, to be the allotment of a world, but through righteousness of faith, 14 for if these are inheritors out of Law, faith has been in vain and the promise has been made useless. 15 For the Law works out displeasure, but where there is no law, neither is there side stepping. 16 Because of this, according to gracious favour, so that out of faith, the promise to be established to all the seed, not only to those out of the Law, but also to those out of the faith of Abraham, who is father to all of us.

17 Just as it has been written that: "A father of many nations I have laid thee," down before whom he believed God, the one making alive the dead and calling the things not existing as existing; 18 who beside hope upon hope, he believed him to become father of many nations according to that having been said: "Thus will be thy seed."

19 And not having weakened in the faith he fully considered his own body, already having been deadened, existing thereabout a hundred years, and the deadness of Sarah's womb. 20 But into the promise of God he was not separated in unbelief, but he was empowered in the faith having given glory to God 21 and having been convinced that what he has promised he is powerful also to do. 22 Because of which it was reckoned to him into righteousness.

23 But it was not written because of him only that it was reckoned to him, 24 but also because of us to whom it is about to be reckoned, to those believing upon the one having raised up

virtuous without reference to his accomplishments. 7 "Happy indeed are those acquitted of their guilt, whose fault has been concealed. 8 And really happy is the man whose shortcomings Jehovah never takes into account."

9 Now then, this great happiness, is it only for those who are circumcised or is it also for those who are not? Well, we say that Abraham's faith was counted to him as virtue; 10 but when was it counted, was it after he was circumcised or when he was still uncircumcised? 11 Actually, the circumcision he received was a token, it served as a guarantee that virtue had been credited to him for his faith while he was uncircumcised. Thus he became father to all those uncircumcised who believe and so are counted as virtuous, 12 as well as father to the circumcised. These are those who are not just circumcised, but who also follow in the faithful footsteps of our father Abraham when he was uncircumcised.

13 The promise to inherit the world was not given to Abraham or his offspring as a result of the Law, but because of their virtue acquired through faith. 14 Had these inherited it by means of the Law, there would be no point in having faith, and the promise would be an empty one. 15 The Law gives rise to penalties, but where there is no law it cannot be evaded. 16 So then, according to God's gracious favour it is faith that confirms the promise to all Abraham's offspring, not only to Jews under the Law, but to everyone having the faith of Abraham, who thereby becomes father of us all.

17 This is just as it was written: "I have appointed you a father of many nations." That is what he believed in the sight of God, the one who makes the dead alive, and who invites future generations as though they already existed. 18 With unshakeable hope he believed he would become the father of many nations, because it was said: "That is how your offspring will be."

19 Being around a hundred years old he was fully aware of his defunct reproductive powers, and also Sarah's barren womb, yet his faith did not weaken. 20 He did not reject God's promise in disbelief, but his powers were restored when in faith he gave credit to God, 21 being fully convinced that what he promises he has the power to accomplish. 22 This, is what was counted to him as being faultless.

23 But the expression: "it was counted" was not written about him only, 24 but also about us to whom it is about to be counted. For we have faith in the one who raised our Lord Jesus from the

Romans 4-5

Jesus our Lord out of the dead, 25 who was given over because of our falling away, and he was raised up because of our exoneration.

Chapter 5

Therefore having been exonerated out of faith, may we be having peace toward God through our Lord Jesus Christ, 2 through whom also we have had a leading to the faith into this gracious favour in which we have been standing and may boast upon hope of the glory of God; 3 but not only that but also we may boast in the pressures, being aware that in pressure, tenacious endurance* is working out, 4 and tenacious endurance, tested approval, and tested approval, hope. 5 But the hope is not shamed, because the love of God has been poured out in our hearts through holy spirit having been given to us.

6 Although we indeed being without strength, yet Christ, according to the due time, died for the impious. 7 For hardly over a righteous one anyone will die, also for over the good anyone readily is daring to die. 8 but God is establishing his own love to us because we being yet sinners, Christ died over us. 9 Therefore much more having been exonerated now in his blood, we will be saved through him from the displeasure. 10 For if being enemies we were reconciled to God through the death of his Son, having been reconciled, much more we will be saved by his life. 11 But not only that, but boasting in God through our Lord Jesus Christ, through whom now we received the reconciliation.

12 Because of this, just as through one man the sin* entered into the world and the death* through the sin, and thus the death went through into all men on which all sinned. 13 For until Law, sin was in the world, but sin is not being reckoned there not being Law. 14 But death reigned from Adam until Moses also upon those not having sinned upon the likeness of Adam's side-stepping, who is a type of the one about to come.

15 But not as the falling away so also the gracious gift, for if by the one falling away the many died, much more the gracious favour of God and the gracious favour of the one man Jesus Christ abounded into the many. 16 And not as through one having sinned, the gift; for while judgement was out of one into condemnation, yet the gracious gift out of many fallings away, into exoneration. 17 For if by the falling away of one the death reigned through the one, much more those receiving the abundance of gracious favour

dead, 25 who was executed for our misdeeds but raised that we may be considered blameless.

Chapter 5

So now we are considered blameless, we can be at peace with God by means of our Lord Jesus Christ 2 who led us to the faith by which we now enjoy gracious favour. By this we can take pride in our hope of sharing in the honour ordained for us by God. 3 Not only that, but we can be really elated when under pressure, for we realise that pressure gives rise to endurance, 4 endurance brings approval, and approval produces hope. 5 That hope has proved no cause for shame, because God's love has already been poured into our hearts by means of the holy spirit which has been given us.

6 Although we were totally lacking in merit, Christ died at the due time for us ungodly ones. 7 Anyone would be reluctant to die for a virtuous man, and would not readily die even for a faultless one. 8 Yet God demonstrated his love for us because Christ died for us while we were still without merit. 9 Seeing then that the merit of his blood is responsible for our blameless standing, we are even more certain to be saved from retribution. 10 When we were in conflict with God we were reconciled by the death of his Son, so now we are reconciled, his being alive will put us in an even better position. 11 And to add to all that, we can be proud of our relationship with God through our Lord Jesus Christ who made our reconciliation possible.

12 So then, due to one man, inherited failings appeared in the world which incurred the penalty of death. So the death penalty was passed on all men because all inherited the tendency to fall short. 13 Thus delinquency was in the world long before the Law arrived, and although it is not considered to be wrong if there is no law against it, 14 yet death dominated from Adam down to Moses who gave the Law, even over those who did not deviate in the way Adam did.

While Adam resembled the one who was to come, 15 there was no comparison between the defection and the gracious gift. The action of the man who defected brought death to many, but then God's gracious favour and that of the man Jesus Christ, overflowed to many. 16 Furthermore, the effect caused by the one who deviated is nothing like the effect of the gift; for the verdict resulting from that one act was condemnation, but the gracious gift following many transgressions produced an acquittal. 17 So if death dominated because of the one who transgressed, then how much more will

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and the gift of righteousness will reign in life through the one Jesus Christ.

18 Consequently therefore as through one falling away, all men came into condemnation, thus also through one righteous act, all men came into exoneration for life. 19 For as through the not listening of the one man many were rendered sinners, thus also through the attentive listening of one, many will be rendered righteous.

20 But Law entered as well so that the falling away may increase; but where the sin increased, the gracious favour overabounded 21 so that just as the sin* reigned by the death*, thus also the gracious favour may reign through righteousness into age-lasting life through Jesus Christ our Lord.

Chapter 6

What therefore shall we say? shall we continue in the sin so that the gracious favour may abound? 2 May that never happen! we who died to the sin, how yet may we live in it?

3 Or do you not know that as many as were baptized into Christ Jesus, were baptized into his death? 4 We therefore were buried together with him through the baptism into the death so that just as Christ was raised out of the dead through the glory of the Father, thus also we ourselves may walk in newness of life. 5 For if we have become planted together in the likeness of his death then we shall be also in the resurrection.

6 Knowing this that our old man was put on the stake* together, so that the sinful body may be ineffective, for us no more to be slaving for the sin*, 7 for the one having died has been exonerated from the sin*.

8 But if we died with Christ, we believe that we will also live with him; 9 being aware that Christ having been raised out of the dead no more is dying, death no more is lording it over him, 10 for which he died for the sin*, he died once for all, but which he is living, he is living to God. 11 Thus also you, reckon yourselves to be dead indeed to sin, but living to God by Christ Jesus.

12 Do not therefore let reign the sin* in your mortal body to be listening to its intense desires, 13 neither keep presenting your members as instruments of unrighteousness for the sin*, but present yourselves to God living as if out of the dead, and your members as instruments of

those who receive abundant gracious favour along with the gift of virtue, reign with life through the one Jesus Christ?

18 Consequently then, just as by one wrong act condemnation was brought upon all men, so by one virtuous act all men were acquitted for life. 19 And just as many were rendered guilty because one man did not listen, so many will be made blameless because one took heed.

20 The Law actually proved to be an addition that only served to increase lawlessness, but as violations increased, gracious favour also became more abundant. 21 So just as inherited shortcomings have dominated by means of the death penalty, may gracious favour rightly prevail for life everlasting through Jesus Christ our Lord.

Chapter 6

So to what conclusion can we come? Should we allow our inherited shortcomings to persist so that gracious favour may the more be manifest? 2 That should never be, for if we died respecting our shortcomings how can we go on practising them in our lives?

3 Are you not aware that all who were baptized into Christ Jesus were thereby baptized into his death? 4 So by that baptism into the penalty of death we were as good as buried with him; therefore just as Christ was raised from the dead to the honour of his Father, so we also may walk in a completely new life. 5 For if we have been united in a similar death to his, our resurrection will be likewise.

6 However, we know that our old personality was executed along with him so that our physical failings would be suppressed. Therefore we should no longer be slaves to our delinquent tendencies, 7 for one who has died is relieved from the penalty of his inborn faults.

8 So then, if we died as Christ did, we believe that we shall live as he does. 9 For we are aware that now Christ has been raised from the dead, he will never die again, for death has no further control over him. 10 That for which he died, mankind's inherited failings, he died once for all time, but that for which he is living, he is living for God's service. 11 So you also consider yourselves dead to your failings, but living for God's service by Christ Jesus.

12 Do not then allow your inherited faults to control your physical body, so that you heed its cravings; 13 nor surrender your body members for an evil purpose in pursuit of those harmful tendencies. 14

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righteousness to God, 14 for sin will not lord it over you, for you are not under Law but under gracious favour.

15 What therefore? may we sin because we are not under Law but under gracious favour? May that never happen! 16 Are you not aware that to whom you are offering yourselves slaves to listen, you are slaves to whom you are listening, either of sin into death, or of listening to righteousness?

17 But thank God that you were slaves of the sin, but you listened from the heart to the sort of teaching to which you were given over. 18 But having been set free from the sin, you were enslaved to righteousness. 19 I am speaking of the human aspect because of the weakness of your flesh, for just as you offered your members slaves to uncleanness and to the lawlessness into the lawlessness, thus now you offer your members as slaves to righteousness into holiness.

20 For when you were slaves of the sin you were free to righteousness, 21 therefore, what fruit were you having then, over which now you are ashamed? for the end of those is death; 22 but now having been freed from the sin, but having been enslaved to God, you are having your fruit to holiness, and the end, life everlasting, 23 for the part recompense of the sin is death but God's gracious gift is life everlasting by Christ Jesus our Lord.

Chapter 7

Or, are you not knowing brothers, for to those knowing Law I am speaking, that the Law is lording over the man as much time he is living? 2 For the woman subject to a man has been bound by Law to the living husband. But if ever the husband should die, she has been relieved from the law of the husband. 3 Really then, of the husband living, she will be divinely called an adulteress if ever she may become to the different man. But if ever the husband should die, she is free from the Law, her not to be an adulteress having become to a different man.

4 Therefore my brothers, you also were made dead to the Law through the body of the Christ, in order for you to become to a different one, to the one having been raised out from the dead so that we may bear fruit to God. 5 For when we were in the flesh, the passions of the sins, those through the Law, were working within, in our members to bear fruit to death; 6 but now we

In that case they will not get the better of you, because you are not controlled by Law but by gracious favour.

15 Does this mean then that because we are not controlled by Law but gracious favour, we are quite free to indulge our failings? That could never be, 16 for are you not aware that to whomever you offer yourself to obey as a slave, his slave you are, whether to your failings resulting in death, or to obedience to what is right?

17 Thank God that though you were once slaves to your delinquent inclinations, you willingly listened to the sort of teaching to which you eventually responded. 18 So, having been set free from your bad inborn tendencies you became slaves for what is right. 19 I am speaking in human terms because of your human weakness, for just as you once surrendered your body members to be slaves of uncleanness, going from one lawless deed to another, so now you have given them over for what is right, thereby making yourselves holy.

20 When you were slaves to your inherited shortcomings, you felt no obligation to do what is right. 21 And what did you have to show for it? things that now you are ashamed of, things that would end in death. 22 But now you have been freed from these faults and become slaves of God, you have the benefit of holiness, and the outcome, everlasting life. 23 The failures we inherit pay out death among other things, but God's gracious gift is everlasting life through Christ Jesus our Lord.

Chapter 7

To those of you who know the Law I say this: you know very well that the Law controls a man for as long as he lives. 2 To illustrate: a married woman is bound by the Law to her husband while he is alive, but when he dies she is free from his law. 3 However, she would be considered by God an adulteress if she married another while her husband was still alive. But if her husband dies the Law frees her, and she is not an adulteress if she marries another.

4 So then brothers, you likewise became dead respecting the Law by means of the body of Christ so that you could belong to another, the one who was raised from the dead. This enables us to bear fruit for God. 5 For as the Law showed, those fleshly passions which controlled us operated within us, inside our body members. They were bringing the fruit that results in death. 6 But having died respecting the Law which so restricted us, we have been relieved of it, so now we can slave for

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have been relieved from the Law, having died by which we were held down, in order for us to be slaving in newness of spirit and not to oldness of writing.

7 What therefore shall we say? Is the Law sin? May that never be! But the sin* I knew not if not through Law, for also the intense desire I had not known if not the Law was saying: "Thou shall not intensely desire". 8 But having received the [incentive] [opportunity] the sin* through the commandment worked out in me every intense desire, for apart from Law, sin was dead.

9 But I was once living apart from Law, but the commandment having come, sin lived again, but I died. 10 And the commandment into life was found by me, this was into death, 11 for the sin* having received [incentive] [opportunity] through the commandment, [deceived] [beguiled] me and through it, it killed me. 12 However, the Law is indeed holy and the commandment is holy, righteous and good.

13 Did the good thing therefore become death to me? Never could that be, but the sin*, so that it may appear sin through the good, is working out death to me, so that the sin may accordingly become exceedingly sinful through the commandment.

14 For we are aware that the Law is spiritual, but I myself am fleshly, having been sold under the sin*. 15 For which I am working out I am not knowing, for not which I wish, this I am practising, but what I hate, this I am doing. 16 But if what I am not willing, this I am doing I agree that the Law is fine.

17 But now, no longer I am working it out, but the sin* dwelling in me. 18 For I am aware that good is not dwelling in me -that is in my flesh, for to be willing is present in me, but to be working out what is fine is not. 19 For the good which I am willing I am not doing, but the bad which I am not willing, this I keep practising. 20 But if that which I am not willing, this I am doing, I am no longer working it out but the sin* dwelling in me.

21 So for me I am finding the law, that for me willing to be doing fine, the bad is present. 22 For I delight within me in the Law of God according to the man within, 23 but I am looking at a different law in my members warring against the law of my mind and leading me captive in the law of the sin*, that being in my members.

God with a new outlook, no longer being tied to the old writings.

7 What then can we conclude, that the Law encourages shortcomings? That could never be; yet I would not have been aware of my predisposition to fail had it not been for the Law. For example: I would not have known that it was wrong to covet if the Law had not said: "You shall not covet". 8 So my delinquent inclinations produced all sorts of cravings once they were identified by the commandments, because for me, failings did not exist aside from the Law.

9 At one time I could live without reference to the Law, but when I was introduced to the commandments my delinquent nature was revealed, which made me as good as dead. 10 I found that the commandment intended to be lifegiving, was actually leading me to death. 11 Furthermore, my inborn delinquency was stimulated by the commandment, which made wrongdoing seem attractive; and that is how it virtually caused my death. 12 However, the Law itself is indeed holy, and the commandment is holy, virtuous and good.

13 So could this which is so good be death-dealing to me? That could never be, for it is my inherent failings exposed by the good for what they are, that is bringing me to death. So my failings are revealed by the commandment to be worse than I thought.

14 Now we are aware that the Law is spiritual, yet I am merely human, a slave to my inherited shortcomings. 15 I never really know why I do what I do, for I find myself practising what I do not want, even doing things that I hate. 16 Even so, in doing that which I would rather not, I am confirming the excellence of the Law.

17 Really then, I am no longer the one who is doing wrong, but my inborn delinquent disposition. 18 For I am all too well aware that there is nothing good in my physical make-up, because although I desire to do the right thing, I never actually do it. 19 So the good which I really want to do, I do not, yet the bad that I do not want to do, I find myself doing all the time. 20 So if I am doing the things I don't really want to, it is not I but the delinquent tendency within me that is really carrying it out.

21 In my case then, this seems to be the rule, when I want to do what is right, it is the bad that actually happens. 22 My innermost meditations delight in the Law of God according to the man I really am, 23 but I then find another law in my body members opposing the law of my mind, and my inborn delinquent tendency takes over.

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24 Hard-done-by man am I! who will draw me out of this body of death? 25 But thanks to God, through Jesus Christ our Lord. So then, I myself am certainly slaving in mind for the Law of God, but in the flesh to a law of sin.

Chapter 8

Therefore nothing now is condemnation to those in Christ Jesus; 2 for the law of the spirit of the life in Christ Jesus freed [thee] [me]* from the law of the sin* and of the death*.

3 For the powerlessness of the Law in which it was being weak through the flesh, God having sent his own Son in likeness of sinful flesh and about sin, he condemned the sin* in the flesh 4 so that the [righteous decree] [correction] of the Law may be fulfilled in us, those not walking according to flesh but according to spirit.

5 For those being according to flesh mind the things of the flesh, but those according to the spirit, the things of the spirit. 6 For the minding of the flesh is death, but the minding of the spirit, life and peace, 7 because of which the minding of the flesh is enmity to God, for it is not being put under the law of God, for it is not able, 8 but those being in flesh are not able to please God.

9 But you yourselves are not in flesh but in spirit if indeed God's spirit is dwelling in you. But if anyone is not having Christ's spirit this one is not of him. 10 But if Christ is in you, certainly the body is dead because of sin, but the spirit is life because of righteousness. 11 But if the spirit of the one having raised up Jesus out of the dead is dwelling in you, the one having raised up Christ Jesus out of the dead will make alive also your mortal bodies through his indwelling spirit in you.

12 Therefore then brothers, we are debtors not to the flesh, according to the flesh to be living. 13 for if you are living according to flesh you are about to be dying, but if by spirit the practices of the body you are putting to death, you will live. 14 For as many as are being led by God's spirit, these are sons of God. 15 For you did not receive a spirit of slavery again into fear, but you received a spirit of placing as a son in which we are crying out "Abba Father". 16 The spirit itself testifies with our spirit that we are children of God. 17 But if children, also heirs, heirs indeed of God but joint heirs with Christ, if indeed we are suffering together so that also we may be glorified together.

24 Hard-done-by man that I am! who will free me from the domination of this death-dealing nature inside me? 25 Thanks be to God, it is Jesus Christ our Lord who will! So although I am certainly slaving for God's Law in my mind, physically I am a victim of the law of my delinquent nature.

Chapter 8

So then there can be no condemnation of those who are united with Christ Jesus. 2 It was being governed by the spirit in a life conformed to that of Christ Jesus, that freed me from the effect of my inherited shortcomings and their penalty death.

3 The Law was powerless to eliminate sensual desire, but God sent his own Son in what appeared to be a human body prone to failings, to deal with failings; and so he nullified the inherited shortcomings which produce sensual desire. 4 Thus we are able to satisfy the proper requirements of the Law if we do not pander to sensual desire, but proceed in harmony with the spirit.

5 Those who yield to sensual desires become fully absorbed in them, but those who conform to the spirit are concerned with spiritual matters. 6 Meditating on sensual desire leads to death, but reflecting on spiritual things brings life and peace. 7 Really, concern for what is sensual means opposition to God, for it is not compatible with God's law, nor can it be. 8 Indeed, those who are given over to sensual gratification cannot please God.

9 However you are not sensual but spiritual if you have God's spirit dwelling in you. But if anyone does not have the spirit of Christ he does not belong to him. 10 If though you do have Christ's spirit in you, your physical desires arising from inborn failings are dead, but the influence of the spirit to do what is right means life. 11 If then the spirit of the one who raised Jesus Christ from the dead is dwelling in you, that same one will revitalize your physical bodies with his spirit.

12 So then brothers, we are not compelled by our sensual desires to live according to them. 13 If you did that you would very soon die, but if you allow the spirit to suppress these carnal habits you will live. 14 All those who are led by God's spirit are sons of God, 15 for you were granted the status of adopted sons, not a return to a slavish condition with its attendant fear; we can then address our Father in the most intimate terms. 16 His spirit interacts with our innermost feelings confirming that we are sons of God. 17 If then we are children we must be heirs, heirs of God and fellow heirs with

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18 For I am reckoning that the sufferings of the present due time are not worthy toward the glory being about to be revealed to us. 19 For the creation watching with outstretched head is assiduously waiting the revelation of the sons of God, 20 for to futility the creation was put under, not willing but upon hope, because of the one having put it under, 21 that also likewise the creation will be set free from the slavery of [decay] [depravity], into the freedom of the glory of the children of God.

22 For we are aware that all the creation is groaning together and is in childbirth* pains together until now. 23 But not only that, but also we ourselves having the firstfruits of the spirit we also ourselves are groaning in ourselves, patiently waiting the placing as sons, the release by ransom of our body. 24 For by the hope we were saved; but hope being looked at is not hope, for that which is looked at who is hoping for? 25 But if that which we are not looking at we are hoping for, we are patiently waiting through tenacious endurance*.

26 But in like manner also the spirit takes hold with us, of our weakness; for inasmuch as we are not aware of what is necessary for what we should pray, the spirit itself intercedes for unspoken groanings. 27 But the one searching the hearts is aware of what is the minding of the spirit that [comes down from] [by the favour of] God intercedes over holy ones.

28 But we are aware that to those loving God, God is working all things together into good to those being called according to purpose. 29 Because who he foreknew also he predetermined, into conformity to the image of his Son for him to be a firstborn among many brothers. 30 But who he predetermined, these also he called and who he called these also he exonerated, but who he exonerated these also he glorified.

31 What then shall we say to these? If God is for us, who is against us? 32 who even did not spare his own Son, but gave him over for us all, how not also will he graciously give to us all things together with him? 33 Who will call in against the chosen of God? God is the one exonerating, 34 who is the one condemning? Christ Jesus the one having died, but rather having been raised out of the dead, who is at the right hand of God, who also intercedes for us.

35 Who will sever us from the love of the Christ? pressure, or distress, or pursuit, or famine, or nakedness, or danger or a short sword? 36 Just

Christ, for we are suffering together so that we may also be exalted together.

18 I reckon that our present sufferings are absolutely nothing compared to the honour that will soon be revealed to us. 19 For the whole creation is watching, craning its neck as it eagerly awaits the revelation of the sons of God. 20 For it was frustrated, though not intentionally, because the one frustrating it gave hope 21 that in like manner it would be set free from slavery to ruination. Then it would experience the glorious freedom brought by the children of God.

22 Indeed we are aware that up to now the whole of creation is groaning in inescapable agony. 23 But more than that, even we who have the first fruits of the spirit, we also inwardly groan as we patiently await our adoption as sons, and the release from our body by ransom. 24 It was the hope of this that brought us to salvation.

Now hope that is actually observed is not hope at all, for who hopes for what can be seen? 25 So if we do not see it, we hope for it, waiting patiently with endurance. 26 And as for our weaknesses, the spirit comes to our help with them, for when we are at a loss to know what we should pray for, the spirit intervenes by expressing our unspoken inward longings for us. 27 For God who is aware of our innermost feelings is well aware how the spirit that he graciously sends, operates on behalf of the holy ones.

28 We are well aware that God manoeuvres all things according to his purpose, for the benefit of those who are called and who love him. 29 For he knew in advance those he intended to mould into the pattern of his Son, so that he may be first and foremost among many brothers. 30 So he called those whom he intended, considering them blameless, and those he considered blameless he endowed with honour.

31 What then can we say about all this? If God is for us who cares who is against us? 32 If he did not spare even his own Son but handed him over for us all, will he not also graciously give together with him, all the things that we need? 33 Who will bring a charge against God's chosen ones? If God is the one who frees from blame, 34 who will be the one who condemns? Christ Jesus the one who died, or rather, the one who was raised from the dead, he who now sits at the right hand of God, is the one who speaks in our behalf.

35 Who will sever us from Christ's love? Will pressures, distress or persecution? will famine,

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as it has been written that: "For thy sake we are being put to death the whole day we were reckoned as sheep of slaughter," 37 but in all these we are winning a decisive victory through the one having loved us. 38 For I have been persuaded that neither death nor life nor angels nor [authorities] [beginnings] nor things having stood, nor things about to come, nor powers, 39 nor height nor depth, nor any different creation will be able to sever us from the love of God in Christ Jesus our Lord.

Chapter 9

Truth I am telling in Christ, I am not lying, my conscience testifying with me in holy spirit 2 that grief to me is great and there is unceasing pain in my heart. 3 For I was wishing to be [a curse] [something laid aside] I myself from the Christ over my brothers, my kinsmen according to flesh 4 who are Israelites whose is the placing as a son and the glory and the covenants and the laying of Law and the service and the promises, 5 whose are the fathers and out of whom the Christ according to the flesh, being over all, God praiseworthy to the ages. Amen.

6 But not so as that the word of God has fallen, for not all those out of Israel are Israel, 7 neither because they are seed of Abraham are all children, but "In Isaac will be called to thee seed".

8 That is these children of God are not the children of flesh, but the children of the promise are being reckoned as seed. 9 For the word of promise is this: "According to this due time I shall come and there will be to Sarah a son". 10 Not only that but also Rebekkah is having bedded out of one, Isaac our father. 11 For not yet having practised anything good or bad so that God's purpose according to choosing may be remaining, not out of works but out of the one calling, 12 it was said to her that the greater will be slave to the lesser. 13 even as it has been written: "Jacob I loved but Esau I hated."

14 What therefore shall we say? There is not unrighteousness with God, that could never be; 15 for to Moses he is saying: "I will have mercy on whom possibly I may have mercy, and I will show compassion to whom possibly I may show compassion." 16 So then, not of the one willing, nor of the one [running] [hurrying] but of the one having mercy, of God. 17 For the scripture is saying to Pharoah that "Into this exactly I raised thee up so that I may display in thee my power and so that my name may be proclaimed in all

nakedness, danger, or violence? 36 It is just as it was written: "For your sake we are being killed all day long, and are treated like sheep for the slaughter." 37 Yet in all this we are winning a decisive victory through the one that loved us. 38 For I am fully convinced that neither death nor life, angels nor rulers, things present nor things to come, powers, 39 nor height nor depth, nor anything else, can possibly sever us from God's love through Jesus Christ our Lord.

Chapter 9

As a Christian I am telling the truth, and I am not lying when I say that my conscience, intensified by holy spirit, stirs a great sorrow in me, 2 and a grief that I always feel deeply. 3 For I wish that I myself could be rejected from Christ instead of my brothers, my natural relatives, 4 the Israelites. They were the ones in line for the adoption as God's sons and the honour that went with it. To them the covenants were made and the Law given; they were the ones entrusted with temple service and were given the promises. 5 It was from their forefathers that Christ who is over all, was born as a human, to God's everlasting praise; may it indeed be so.

6 But it is not as though God's word has failed, for not all of natural Israel are actually of Israel, 7 just as not all Abraham's descendants are considered his children, seeing it was stipulated that they would come through Isaac.

8 In the same way the children of God are not from the natural descent of Abraham, for these promised children are just counted as if they were his actual offspring. 9 The promise was this: "At the due time I shall come and Sarah will bear a son." 10 Following that Rebekah conceived by our father Isaac. 11/12 She was told then, before they had done anything good or bad, that the older twin would serve the younger. This was so that the basis for God's choice would remain with the one who does the calling, not according to a person's actions. 13 Hence it was written: "Jacob I loved, but Esau I hated."

14 Are we saying then that God is unjust? That could never be, 15 for he said to Moses: "I will have mercy on anyone I choose to have mercy, and show compassion to whomever I wish." 16 So then, mercy does not depend on the one who wants it, nor on the one striving for it, but the one who grants it, -God. 17 For the scripture says about Pharoah: "This was the very reason I raised you up so that I might display my power through

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the earth." 18 So then, whom he is willing he is showing mercy, but whom he is willing he is hardening.

19 You will say to me therefore: "Why still is he finding fault? for who has stood against his purpose?" 20 O man yes indeed, who are thou the one answering back to God? The thing moulded will not say to the one having moulded: "Why did thou make me thus?" 21 Or is not the potter having authority of the clay, out of the same kneading, which to make which into a vessel of honour, and which into dishonour?

22 But if God is willing to display displeasure to make known his power, in his much long temper he bore vessels of anger all set into destruction, 23 so that he may make known the riches of his glory upon vessels of mercy which he prepared beforehand into glory.

24 Whom also he called us not only out of Jews but also out of nations. 25 As also in Hosea he is saying: "I will call those not my people, 'my people', and her not having been loved, having been loved. 26 And it will be in the place where it was said: 'You are not my people', there they will be called 'sons of the living God'.

27 But Isaiah is crying out over Israel: "If ever the number of the sons of Israel may be as the sand of the sea, the remnant will be saved; 28 for a word concluding and cutting short [Lord] [YHVH]* will make upon the earth." 29 And just as Isaiah said previously: "If not [Lord] [YHVH]* [Sabaoth] [of armies] left behind to us a seed, possibly as Sodom we became, and possibly as Gomorrah we resembled.

30 What then shall we say? that nations, those not pursuing righteousness laid hold of righteousness, but righteousness the one out of faith. 31 But Israel pursuing a Law of righteousness, did not [precede] [arrive]. 32 Because of what? Because not out of faith but out of works they struck against the stone of striking, 33 just as it has been written: "Look I am laying in Zion a stone of striking and a bedrock of stumbling and the one believing on him will not be ashamed."

Chapter 10

Brothers, my heart's goodwill and petition toward God over them is into salvation, 2 for I am testifying about them that they are having

you, and my name may be made known throughout the whole earth." 18 So then he shows mercy to whomever he wishes, while letting whomever he wants remain unresponsive.

19 "In that case", you will say, "why does he keep finding fault, for who can go against his decision?" 20 Yes indeed puny man, who are you to answer back to God? Can the pot say to the one who moulded it "Why did you make me like this?" 21 Does not the potter have full control over the lump of clay that he has kneaded, as to which part he makes into a vessel for honourable use, and which part into one of dishonour?

22 While God is quite prepared to show his displeasure to demonstrate his power, in his patience he put up with those vessels incurring anger that were heading for destruction. 23 This, so that he may display the richness of his magnificence upon vessels meriting mercy, which he had already prepared for honour.

24 So he called us, and not only from the Jews, but also from among the nations. 25 It was just as he said through Hosea: "I will call them 'my people' who were once not my people, and 'my beloved' she who was once not loved. 26 And in the very place they were told 'You are not my people', they will be called 'sons of the living God'.

27 Isaiah cried out over Israel: "Even if the number of Israel was as the sands of the sea, only a remnant would be saved, 28 for the talking will finish and Jehovah will cut them off from the earth." 29 And as he said before that: "If Jehovah of armies had not left some descendants for us we could have become like Sodom, and might well have resembled Gomorrah."

30 So what can we conclude from this? Well, nations that had no concern for what is right actually achieved it, although it was the virtue that comes through faith. 31 Yet Israel that was following an upright Law had no precedence. 32 Why? because in their concern over keeping its details they neglected faith. So they kicked against the stone and tripped over it. 33 This was exactly what had been written: "Look I am placing in Zion a stone to kick against and a rock to fall over, but anyone who has faith in him will not suffer shame."

Chapter 10

And yet brothers, I feel well disposed to them, and pray earnestly to God for their salvation; 2 for I must say this for them, they do have zeal, but

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zeal but not according to superior knowledge. 3 For being ignorant of the righteousness of God, and seeking to make stand their own, they were not subjected to the righteousness of God. 4 For Christ is an end of Law into righteousness to everyone having faith.

5 For Moses is writing that the righteousness, that out of the Law, the man having done will live by it. 6 But the righteousness out of faith thus is saying: "Thou should not say in thy heart 'Who will ascend into the heaven?' this is to bring down Christ; 7 or, 'who will descend into the abyss?' this is to bring up Christ out of the dead." 8 But what is it saying? "Near thee the saying is, in thy mouth and in thy heart," this is the saying of faith which we are preaching, 9 that "if ever thou may profess the saying in thy mouth that Jesus is Lord, and thou may believe in thy heart that God raised him up out the dead, thou will be saved." 10 For with a heart into righteousness is being believed, but with a mouth it is being professed into salvation.

11 For the scripture is saying: "Every one beliving on him will not be ashamed." 12 For there is no separation of Jew and of Greek, for the same Lord of all being rich unto all those calling upon him. 13 "For everyone who possibly may call upon the name of [Lord] [YHVH]* will be saved." 14 How then may they call upon into whom they have not believed? and how may they believe of whom they have not heard? but how may they hear without preaching? 15 And how may they preach if they are not being sent? Even as it has been written: "As [timely] [beautiful] the feet of those announcing good news of good things."

16 But not all listened to the Good News; for Isaiah is saying: "Lord, who believed in the hearing of us?" 17 So faith out of hearing, but the hearing through a spoken saying of Christ. 18 But am I saying, they positively did not hear? rather indeed "into all the earth their voice went out and into the extremities of the inhabitation, their sayings." 19 But am I saying did Israel certainly not know?

First, Moses is saying: "I shall provoke you to jealousy over a no-nation, over a nation without understanding I shall provoke you to anger." 20 But Isaiah is very bold and he is saying: "I was found by those not seeking me, apparant I became to those not earnestly requesting me." 21 But toward Israel he is saying: "The whole day I stretched out my hands toward a people disbelieving and speaking against."

without true understanding. 3 For by trying to establish their own standards of right and wrong, they ignored God's virtuous standards, and so were not governed by them. 4 Indeed, to all having faith, Christ replaced the Law with inward virtue.

5 For Moses wrote that the man who derives his sense of right or wrong from the Law will live accordingly. 6 But our sense of virtue that arises from faith tells us this: "Do not say to yourself 'Who will go up to heaven?' so as to bring Christ down, 7 or 'who will go down to the grave?' so as to raise Christ from the dead." 8 So what does it say? it says: "The counsel you seek is already close to you, it is in your own mouth and inward being." It is in fact the message of faith that we are preaching, 9 that "if you openly declare that Jesus is Lord and really believe that God raised him from the dead, you will be saved." 10 For while faith springs from inward conviction of what is right, salvation comes from openly declaring it.

11 The scriptures tell us that "Everyone who has faith in him will not have reason for shame." 12 So there is no difference between Jew or non-Jew, the same Lord is over all and is generous to everyone calling to him. 13 "For everyone who calls on the name of Jehovah will be saved." 14 But how can they call upon someone they do not believe in? And how can they believe in someone they never heard of? And how can they hear about him without preaching? 15 How though can there be preaching if no-one is sent? It is just as was written: "How welcome are the feet of those bringing good news of good things!"

16 Yet, not all listened to the Good News, as Isaiah said: "Lord, who really believed what they heard from us?" 17 So faith is a result of hearing, and the hearing is of the spoken words of Christ. 18 So am I saying that they had no chance to hear? Hardly, for "the sound of their voices went out to the whole world, and their sayings to the limits of human habitation." 19 Am I then saying that Israel was completely unaware of it?

Well, first of all, Moses said: "I shall make you feel jealous over a nation that could hardly be called such, and will make you angry over a nation without any sense." 20 Then Isaiah told them straight: "It was those not looking for me that found me, and those not asking about me that discovered me." 21 Then to Israel he said: "It was a disobedient and contradicting people that I pleaded with all day long."

Chapter 11

I am saying therefore God did not thrust away his people, that could never be; for also I myself am an Israelite, out of seed of Abraham of tribe of Benjamin. 2 God did not thrust away his people whom he foreknew. Or are you not aware what the scripture is saying in Elijah, as he appealed to God against Israel? 3 "[Lord] [YHVH]*, thy prophets they killed, thy altars they dug under, and I was left remaining alone, and they are seeking my soul." 4 But what is the divine response saying to him? "I left remaining to myself seven thousand men who did not bend a knee to Baal." 5 Thus then also now in the due time a remnant came to be according to a choosing of gracious favour; 6 but if from gracious favour, no longer out of works, since the gracious favour no longer is becoming gracious favour.

7 What then? that which Israel is seeking after, this he did not light upon, but the choosing did light upon it, and the remnant were hardened 8 just as it has been written: "[God] [YHVH]* gave to them a spirit of stupor, eyes not to be looking and ears not to be hearing, until this day, today." 9 And David is saying: "Their table let become into a snare and into a trap and into a stumbling block and into a retribution. 10 Let their eyes be darkened not to be looking, and their back through all do thou continually bend down together."

11 I am saying therefore, did not they stagger so that they may fall? That could not be, but by their falling away is salvation to the nations, to provoke them to jealousy. 12 But if their falling away is the world's riches and their shortcoming the nation's riches, how much moreso their fulness?

13 But to you, to the nations I am speaking. Inasmuch as I am indeed therefore an apostle to nations, my ministry I glorify, 14 if somehow of my flesh I may provoke to jealousy and I may save some out of them. 15 For if the casting off of them is reconciliation of the world, what is the accepting if not life from the dead?

16 But if the firstfruits are holy, also is the lump, and if the root is holy, also are the branches. 17 But if some of the branches were broken off, but thou being a wild olive were grafted in among them and thou became a sharer of the fatness of the root of the olive.

18 Do not crow over the branches; if thou crow,

Chapter 11

Yet I tell you this, God did not push his people aside; that could never be, for I myself am an Israelite a descendant of Abraham of the tribe of Benjamin. 2 No, God did not reject the people that he had known for so long. Don't you remember what the record said in Elijah's case as he complained to God about Israel? 3 "They have killed your prophets, Jehovah, they have demolished your altars, I am the only one that is left, and they are now out looking for me, to kill me." 4 What response did he get from God? "I have preserved seven thousand men who did not bow down to Baal." 5 It is just the same now, in due time a minority were chosen by gracious favour. 6 Yet if by gracious favour, it was no longer by practices of the Law, since in that case the gracious favour would not be gracious favour.

7 So Israel did not find what he was looking for, but chosen ones of them did, while the others remained unresponsive. 8 It is just as it was written: "Jehovah brought on them a stupified state, so that to this very day they cannot see straight nor hear properly." 9 Furthermore David said: "Let their feasts became a snare and a trap so that they fall into wrongdoing and bring punishment on themselves. 10 Let their eyes be dimmed, and unable to see, and may you make them bend continually under their burdens."

11 So I ask: were they made to stagger purposely so that they should fall? That could never be, for the salvation made possible for the nations by their falling, was intended to make them jealous. 12 Really though if their falling away brought rich blessing to the world and their shortcomings so benefited the nations, how much more, should their full compliance do so?

13 Now I would like to say a few words to those of you of the nations, for I am indeed an apostle to the nations and am very proud of it. 14 If I could only make those of my own kin jealous, then I may be able to save some of them. 15 For if their rejection brought reconciliation for the world, what would their acceptance bring? nothing short of the conquest of death!

16 Now if the first loaf out of the oven is offered as a holy sacrifice, the rest is also sanctified; and if the root of an olive tree is sacred then so must be the branches. 17 Supposing some of the branches are broken off, and you, the branches of a wild olive, are grafted in their place. You thus share the nourishment supplied by the root.

Romans 11-12

thou are not bearing the root, but the root thou. 19 Thou will say therefore: "Branches were broken off so that I may be grafted in." 20 Fine, for disbelief they were broken off, but thou for belief have been standing. Be not high minded but be fearing, 21 for if God did not spare the branches according to nature, neither will he spare thee.

22 See therefore God's benevolence and cutting off, indeed upon those having fallen cutting off, but upon thee, God's benevolence if ever thou may remain upon the benevolence, otherwise thou will be cut off. 23 But if ever those do not remain in disbelief they will be grafted in, for God is powerful again to graft them in. 24 For if thou were cut out of the wild olive according to nature, and beside nature was grafted in to a fine olive tree, how much rather these according to nature will be grafted in to their own olive tree?

25 I am not willing for you to be ignorant brothers of this mystery. so that you may not be wise in yourselves, that hardness from part to Israel has occurred until the fullness of the nations may come in, 26 and thus all Israel will be saved. Just as it has been written: "Will come out of Zion one drawing to himself, he will turn away impiety from Jacob. 27 And this is a covenant with me to them, whenever I may take away their sins."

28 According to the Good News they are enemies because of you, but according to choosing, loved because of the fathers. 29 For [not to be regretted] [certain] are the gracious gifts and calling of God. 30 For just as you sometime disbelieved God, but now were shown mercy due to their disbelief, 31 thus also these now disbelieved to your mercy so that they themselves also now may be shown mercy. 32 For God enclosed all together into disbelief so that to all he may show mercy.

33 O the depth of God's riches and of wisdom and of knowledge, as unsearchable his judgements and untraceable his ways. 34 "For who knew the mind of [Lord] [YHWH]* or who became his counselor?" 35 Or "who first gave to him and it will be repaid to him?" 36 Because out of him and through him and into him are all things; to him the glory to the ages, Amen.

Chapter 12

I beg you then brothers through the compassion of God to present your bodies a living sacrifice,

18 But do not crow over the other branches, if you do, remember it is not you that supports the root but the root that supports you. 19 You may say: "Other branches were broken off so that I could be grafted in." 20 Fair enough, they were broken off for their lack of faith, whereas you, by having faith were established. Even so, do not think too highly of yourselves, but be in fear, 21 for if God did not spare the natural branches, neither would he spare you.

22 So be mindful both of God's benevolence and severity; severity upon those who fell away, but benevolence upon you, providing you continue to deserve it, otherwise you too will be cut off. 23 In that case, and if they did not remain faithless, they would be grafted back in, for God is quite capable of grafting them in again. 24 If you were cut out from the wild olive where you naturally grew, and were unnaturally grafted into a cultivated olive, how much more would the natural branches be grafted into their own olive tree.

25 Now brothers, I do not want you to be ignorant of this hidden truth, so that you will not become conceited. Part of Israel has remained unresponsive until the full number has been made up from the nations; 26 that is how all Israel will be saved. It is just as it was written: "A Deliverer will come out of Zion who will abolish godlessness out of Jacob. 27 And this will be my agreement with them when I remove the effect of their shortcomings."

28 Because you accepted the Good News they became your enemies, yet because they were the chosen ones, they are beloved for the sake of their forefathers. 29 For God's gracious gifts and his mission for them cannot be discounted. 30 Just as you once showed lack of faith in God, but were shown mercy due to their lack of faith, 31 so their present lack of faith resulting in mercy to you, enables mercy to be shown to them. 32 For God classes all disbelievers together so that he can show mercy to all.

33 How vast indeed is God's excellence, wisdom and knowledge; how unfathomable his judgements, and inexplicable his methods. 34 For "who knew the mind of Jehovah and became his adviser?" 35 Or "who first gave him a loan which must be paid back?" 36 For everything was created by him, is maintained by him, and exists for him. To him all credit is due for all the ages to come. May it indeed be so.

Chapter 12

So then brothers I beg you through God's tender mercies to offer your bodies a living sacrifice that

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holy to God, well-pleasing, your reasonable service. 2 And do not conform to this age, but be transformed by the renewing of the mind, for you to be testing out what is the good, well-pleasing and [complete] [perfect] will of God.

3 For I am saying through the gracious favour having been given to me to everyone who is among you, not to be thinking highly beside what is necessary to be thinking, but to be thinking toward being sound thinking, to each one as God apportioned a measure of faith. 4 For according to which in one body we are having many members, but not all members have the same practice. 5 Thus the many, one body we are in Christ, and throughout, members of one another.

6 But having gracious gifts according to gracious favour, different ones have been given: whether prophecy according to the proportion of faith, 7 or a ministry in the ministry, or one teaching in the teaching, 8 or one exhorting in the exhortation, one giving a part in simplicity, one standing before in diligence, one showing mercy in cheerfulness.

9 The love, un hypocritical; [detesting] [shrinking from] the wicked thing; adhering to the good thing. 10 In brotherly affection, have family love toward one another; honour one another, going before; 11 in diligence, not indolent; in the spirit, boiling; to the Lord, slaving; 12 to the hope, rejoicing; under pressure, enduring tenaciously*; in prayer, persisting; 13 having in common the needs of the holy ones, be pursuing affection for strangers.

14 Speak well to those pursuing, speak well and not be cursing. 15 To be rejoicing with those rejoicing; to be weeping with those weeping. 16 Be thinking the same toward one another, not high thinking but being led along with the lowly. Do not be wise by yourselves.

17 To no one be giving back bad against bad; plan in advance good in sight of all men; 18 if possible from you, be peaceable with all men. 19 Do not be avenging yourselves beloved, but give place to resentment, for it has been written: "Vengeance is to me, I shall recompense," the Lord is saying. 20 But "if thy enemy is hungry, feed him; if he is thirsty, make him drink; for doing this thou will heap coals of fire on his head." 21 Be thou not conquered by the bad, but be conquering the bad by the good.

is holy and well-pleasing to God, for this service is only reasonable. 2 Do not conform to the attractions of this world, but transform your lives by having a completely new mental outlook, then you will discover for yourselves that God's perfect will is good and beneficial.

3 And now due to the gracious favour given me, I can exhort every one of you not to think more of himself than he should do, but to keep a balanced view, according to the amount of faith that God has given him. 4 For just as in one body we find many members and not all have the same function, 5 so although being many, we are one body in Christ, and so also members of one another.

6 So by gracious favour, different ones have been given different gifts according to their degree of faith. Some, have the gift of prophecy, 7 others a share in the ministry; one may teach as an instructor, 8 while another may give fine counsel when required. One may simply do whatever is needed, while another may preside with due diligence. Yet another will show mercy in a kindly manner.

9 Love must be without hypocrisy, shrinking from what is wicked and clinging to what is good. 10 May your brotherly affection become full family love toward each other, as you honour and yield first place to one another. 11 As you work hard for the Lord be diligent and never indolent, bubbling over with the spirit. 12 Rejoice in the hope, and always stand firm under pressure while you pray continually. 13 Make the needs of the holy ones your common interest, and go out of your way to be hospitable to strangers.

14 Speak in a gentle manner to those who persecute, yes, gently, never abusively. 15 Rejoice with those who are rejoicing, but also weep with those who are weeping. 16 Esteem all alike, and do not think highly of yourself but class yourself among the lowly. Do not think you know it all.

17 Do not try to get your own back on those who do you harm, but let everyone see that you intend to do good. 18 If it is up to you, be peaceable with all men if at all possible. 19 So my friends, do not seek revenge but leave it in God's hands for it is written: "Vengeance belongs to me, I shall pay back," said the Lord; 20 and "if your enemy is hungry, feed him, and if he is thirsty, give him something to drink, for by doing this you will heap fiery coals of shame on his head. 21 So do not let yourself be overcome by bad things but rather overcome the bad with good.

Romans 13-14

Chapter 13

Every soul subject himself to authorities holding high office, for an authority is not, if not by God, but they are having been arranged by God. 2 Therefore the one arranging himself against the authority has taken a stand against an arrangement of God, and those having taken a stand against will receive judgement to themselves. 3 For fear of the rulers is not for the good work, but for the bad. Do thou want not to be fearing the authority? be doing good and thou will have approval from her, 4 for [she] [it] is a minister of God to thee to good. But if ever thou may be doing bad, be fearing, for not without reason is [she] [it] bearing the short sword, for [she] [it] is a minister of God, an avenger in displeasure to one practising the bad.

5 Wherefore is an obligation to be subjecting oneself, not only because of the anger, but also because of the conscience, 6 for because of this also you are paying property tax*, for they are public servants of God continually attending to this very thing. 7 Give back to all the dues, to whom the property tax*, the property tax, to whom the goods tax*, the goods tax, to whom the fear, the fear, to whom the honour, the honour.

8 Owe nothing to anyone, except to be loving one another, for the one loving a different one has fulfilled Law. 9 For: thou will not commit adultery, thou will not murder, thou will not steal, thou will not covet, and if any different commandment, this is being summed up in the word: thou will love thy neighbour as thyself. 10 Love is not working bad to the neighbour; fulfilment of the Law therefore is love.

11 And this, having been aware of the due time, that already the hour for you to be roused out of sleep, for now our salvation is nearer than when we believed. 12 The night has cut forward, and the day has drawn near, let us lay off the works of darkness, and let us put on the implements of light. 13 Let us walk well behaved as in the day, not in carousals and in drunkenness, not in beddings and in indecent conduct, not in contention and in jealousy. 14 But put on the Lord Jesus Christ and be making no forethought to cravings of the flesh.

Chapter 14

But the one being weak in the faith take to yourselves, not distinguishing deliberations. 2 The one is believing to eat all, but one being weak is eating vegetables. 3 The one eating, must

Chapter 13

Everybody must submit to the ruling authorities for none exists without God's permission and it is he who puts them in their place. 2 So anyone who opposes the authority is setting himself against God's arrangement, and those who do so will only bring punishment upon themselves. 3 People who do what is right have no reason to fear the law, only those who break it. So if you wish to avoid fear of authority, do what is right and instead you will be commended. 4 It is really serving God's purpose on your behalf, but if you do what is wrong, then you will have good cause to fear; not without reason does it wield the executioner's sword, for it is God's agent to administer retribution to the wrongdoer.

5 So we are under obligation to be in subjection, not just to avoid punishment, but because of our conscience. 6 That is why you pay your property tax, for they are God's public servants, constantly alert for that very purpose. 7 So pay to all what is due, the property tax to the tax collector, customs to the customs officer, and respect and honour to all whose positions call for it.

8 Never get in debt to anyone except the debt of love to each other. Whoever loves another has fulfilled the Law. 9 Just consider these principles: you must not commit adultery, you must not murder, you must not steal, or covet, or any of the other commandments. They are all summed up in one: you must love your fellow man as yourself. 10 Anyone showing love would not harm his fellow man in any way, so love fulfils the Law.

11 Now is the time to rouse yourself from your lethargy for you are fully aware that the due time is near, and our salvation is that much closer than when we first became believers. 12 The night is nearly over and the day is already dawning, so let us abandon dark deeds and take up those worthy of light. 13 Let us conduct ourselves decently as we would in the daytime, not carousing and getting drunk, not engaging in immoral indecent behaviour, and in strife and jealousy. 14 Rather become like our Lord Jesus Christ and do not scheme for the future gratification of your sensual cravings.

Chapter 14

Readily accept one who is weak in the faith, but do not make an issue of his opinions. 2 For example, one insists he can eat anything, while one with a sensitive conscience may feel he can only eat

Romans 14

not utterly despise the one not eating, but the one not eating must not judge the one eating, for God took him to him. 4 Who are thou the one judging another's house servant? To his own lord he is standing or he is falling; but he will stand for the Lord is able to make him stand.

5 For the one is judging a day beside a day, but another is judging every day. Each one in his own mind must be fully carried. 6 The one regarding the day for the Lord is regarding it, and the one eating for the Lord is so eating, for he is giving thanks to God. And the one not eating for the Lord is not eating, but he is giving thanks to God.

7 For no-one of us is living for himself, and no-one is dying for himself. 8 For if ever we may be living, we are living for the Lord, and if ever we may be dying, we are dying for the Lord. 9 For into this Christ died and he lived so that he may be Lord of the dead and living.

10 But thou, why are thou judging thy brother? Or thou also, why are thou utterly despising thy brother? For we all will stand before the judgement seat of God. 11 For it has been written: "As I am living", says [Lord] [YHVH] 'that to me every knee will bend, and every tongue will freely speak together about God'. 12 Really then each one of us will give a word about himself to God. 13 No longer therefore may we judge one another, but rather judge this, not to be putting a stumbling block for the brother or a trap.

14 I am aware and have been persuaded by the Lord Jesus that nothing is vulgar* through itself except to one reckoning anything to be vulgar*, to that one it is vulgar. 15 For if because of food thy brother is being grieved, no longer according to love are thou walking. Do not be destroying by thy food that one over whom Christ died. 16 Do not then allow your good to be slandered. 17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in holy spirit. 18 For the one in this slaving for the Christ, is well pleasing to God and approved by men.

19 Really therefore may we be pursuing the things of peace, and the upbuilding things into one another. 20 Do not thou break down the work of God on account of food. All things are actually clean, but bad to the man, to the one who is a stumbling block because of eating. 21 Well not to eat meat nor to drink wine nor in which thy brother is stumbling.

vegetables. 3 Now he who can eat anything should not despise the one who does not, nor should he who does not, criticise the one who does, for God accepted him too. 4 Who are you to be complaining about someone else's servant? His own master will decide whether or not he is suitable. But he will prove to be so because the Lord is able to make him so.

5 Take a further example: one considers a certain day better than others, while another treats every day alike. In such matters everyone must decide for himself; 6 if someone reserves one day for the Lord, let him do so, and if another eats what he thinks pleases the Lord, let him do that, for by so doing he gives thanks to God. Yet the one who is not so fastidious about food also gives thanks to God.

7 Our life does not involve only ourselves, nor does our death. 8 For if we go on living we live for the Lord, but if we die, then we die for him too. So whether we live or whether we die, we belong to the Lord. 9 This was the reason that Christ died and came alive, so that he may become Lord of the dead and the living.

10 Why then do you criticize your brother? and you, why do you despise your brother? for every one of us will have to appear before God's judgement seat. 11 It was written: "As I am living" says Jehovah, 'every knee will bend to me, and every tongue will freely speak out to God'. 12 So everyone will have to give an account of himself before God. 13 We should then stop investigating each other, and instead investigate this: avoid doing anything that would make your brother fall or prove a snare to him.

14 I am fully aware, having been convinced by the Lord Jesus, that no food is ritually unacceptable in itself; of course to anyone who considers it so then to him it is unacceptable. 15 But if your brother is being upset by contentions over food, you no longer have love among you. Never allow food to cause the downfall of one for whom Christ died. 16 Do not harm your good reputation, 17 for God's Kingdom is not concerned about eating and drinking, but doing what is right, peace and joy, along with the holy spirit. 18 The one working hard to achieve this for Christ's sake, pleases God and gains the approval of men.

19 So then, let us take up peaceful pursuits that build up one another. 20 You should never break down God's work for the sake of food, for all kinds are acceptable. Woe betide the man who causes others to fall because of what he eats. 21 It would be far better not to eat meat or drink wine at all if it could cause your brother's downfall.

Romans 14-15

22 Faith which thou thyself are having, have according to thyself in the sight of God. Sublimely happy* the one not judging himself by what he is approving after test. **23** But the one examining himself if he may eat has been condemned, because it is not out of faith; for everything not out of faith is sin.

Chapter 15

But we ourselves the powerful, are under obligation to be carrying the weaknesses of those not powerful and not to be pleasing ourselves. **2** Each of us, please the neighbour into the good, toward upbuilding. **3** For Christ did not please himself but just as it has been written: "The reproaches of those reproaching thee fell upon me."

4 For as much as was previously written, all was written into our teaching so that through the tenacious endurance and the encouragement of the scriptures we may have the hope. **5** But the God of tenacious endurance and of encouragement may he give to you the same to be thinking among one another, just as Christ Jesus, **6** so that unanimously by one mouth you may be glorifying the God and Father of our Lord Jesus Christ. **7** Because of which take to yourselves one another just as also Christ took us to himself into the glory of God.

8 For I am saying Christ to have become a minister of circumcision over the truth of God to establish the promises of the fathers, **9** but the nations to glorify God over mercy just as it has been written: "Because of this I shall speak out freely to thee among nations and in thy name I shall [play on an instrument] [sing]". **10** And again it is saying: "Rejoice you nations with his people." **11** And again: "Praise [the Lord] [YHVH] all you nations and greatly praise him all you peoples." **12** And again Isaiah is saying: "The root will be of Jesse, and the one rising up to be ruling nations, upon him nations will hope." **13** But the God of the hope, may he fill you with all joy and peace in to be believing, to be abounding into you in the hope by power of holy spirit.

14 But I have been persuaded my brothers, I myself about you, that you yourselves are full of goodness, having been filled with all the knowledge, being able also to be putting in mind one another. **15** But I wrote to you more confidently in part, as reminding you again because of the gracious favour, the one having been given to me from God, **16** for me to be a

22 So keep your personal scruples to yourself and to God, and happy indeed is anyone who is not himself condemned by his own standards. **23** Anyone who eats wondering whether it is right to do so, is actually in the wrong because he is not sure. Everything done without being certain, is a failing.

Chapter 15

Those of us who are strong are under obligation to put up with the weaknesses of those who are not, and not just to think of ourselves. **2** We should all, every one, show concern for others, to encourage them for their good. **3** For Christ was not concerned for himself, as it was written: "The insults they aimed at you fell upon me too."

4 All the scriptures written in the past were written for our benefit, so by standing firm with the support of the scriptures we may be confident of our hope. **5** May God who gives that support to stand firm, grant that you may all be united in thinking the way Christ Jesus thought, **6** so that in unison with one voice you may praise the God and Father of our Lord Jesus Christ. **7** For this reason receive each other with kindness, just as Christ kindly received us, to God's praise.

8 Now I tell you that Christ first ministered to the Jews with God's truth, so as to confirm the promises made to their forefathers, **9** then afterwards also to the nations so that they may praise God for his mercy. It is just as was written: "Because of this I shall testify freely about you to the nations and in your name I shall make music." **10** And it also says: "Rejoice you nations with his people." **11** Then again: "Praise Jehovah all you nations and praise him greatly all you people." **12** Furthermore, Isaiah said: "One will arise who will be the mainstay of the house of Jesse, and he will rule over many nations, and in him will the nations hope." **13** May the God who is the source of our hope fill you with the joy and peace that comes with faith, so that that hope will abound in you by the power of holy spirit.

14 I am quite convinced about you brothers, that having acquired a good knowledge, you are now well versed in the principles of uprightness and so are fully capable of counselling each other. Yet it has been necessary for me to write repeated reminders to you, **15** quite pointedly at times. This I have done by reason of my appointment through the gracious favour of God, **16** to be the agent of Christ Jesus to the nations. I am really serving as

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public servant of Christ Jesus to the nations, serving as priest the Good News of God, so that the offering of the nations may become acceptable, having been sanctified by holy spirit.

17 Therefore I am having boasting in Christ Jesus, the things toward God. 18 for I shall not with confidence to be speaking anything of which Christ did not work out through me to the listening of nations by word and by work, 19 in power of signs and omens, in power of spirit; so that from Jerusalem and in a circuit as far as Illyricum to have fulfilled by me, the Good News of Christ.

20 But thus being proud of the honour to be proclaiming the Good News where Christ was not named so that I might not build on another's foundation. 21 But just as it has been written: "They will see to whom it was not reported about him, and those who have not heard will have insight."

22 Because of which also I was being cut across the many, to come to you, 23 but now no longer having a place in these slopes*, and having a great desire to come to you for many years, 24 as likely I may be going to Spain; for while passing through I am hoping to see you, to be sent on there, if ever first I may be in part filled with you.

25 But now I am going to Jerusalem ministering to the holy ones, 26 For Macedonia and Achaia thought good to make some common contribution to the poor of the holy ones of those in Jerusalem, 27 for they thought it good, as they are their debtors. For if in their spiritual things the nations shared, they owe it also to publicly serve them in the fleshly things. 28 Then, having fully accomplished this and having sealed this fruit to them, I shall come away through you into Spain.

29 But I am aware that coming to you, I shall come in fulness of felicitation of Christ. 30 But I beg you brothers, through our Lord Jesus Christ and through the love of the spirit, to strive together with me in prayers over me to God, 31 so that I may be drawn away from those disbelieving in Judea, and my ministry in Jerusalem may become acceptable to the holy ones, 32 so that having come to you in joy through God's will, I may have a temporary rest with you. 33 But the God of peace be with all of you. Amen.

a priest of the Good News to make the offerings of the nations acceptable, sanctified by the holy spirit.

17 That is why I speak so highly of the things God approves which Christ Jesus taught. 18 For I would not presume to tell you anything other than the instruction that Christ accomplished through me for the nations. This was not only by word but by action, 19 by miracles and omens performed in the power of the spirit. This I did, advancing the Good News of Christ in a circuit from Jerusalem as far as Illyricum.

20 I am proud to have had the honour of proclaiming the Good News where Christ was not known before, thereby not building on another's foundation. 21 This is just as it was written: "They will see him who was unannounced, and will understand about him of whom they did not hear."

22 This is why I have tried to visit you on many occasions, but each time something has prevented me. 23 However I no longer have any reason to stay here, 24 and will likely be travelling to Spain; so having nursed this desire to see you for many years, I hope to stop off to visit you on the way there. Then after being satisfied with your company, -at least to some extent, you can escort me further on my way.

25 But now, I am off to Jerusalem to minister to the holy ones there. 26 Those in Macedonia and Achaia kindly decided to take up a collection for the poor among the holy ones in Jerusalem. 27 It was a kind thought but really they owe it to them. For if they first shared their spiritual things with people of the nations, they owe them some support with material things. 28 Well, when I have finished that task and distributed the funds to them, I shall leave there for Spain by way of yourselves.

29 I realise that in my coming to you I shall have the full support of Christ. 30 Even so I beg you brothers by our Lord Jesus Christ and by your love which is a gift of the spirit, to strenuously pray to God on my behalf, 31 that I be kept safe from the unbelievers in Judea, and that my ministry may be acceptable to the holy ones in Jerusalem. 32 Then by God's will, I will come to you with joy and will rest a while with you. 33 May the God who gives peace be with you all, may it indeed be so.

Romans 16

Chapter 16

But I place together* to you Phoebe our sister, being also a minister* of the congregation, the one in Cenchrae, 2 so that you may receive her worthily of the holy ones in the Lord, and you may stand beside her in what ever task she may need of you, for also she herself became a patroness of many, also of me myself.

3 Warmly embrace* Prisca and Aquilla my fellow workers in Christ Jesus 4 who laid their own neck over my soul to whom not I alone am thanking but also all the congregations of the nations, 5 and toward their house congregation. Warmly embrace* Epaenetus, one beloved by me, who is a firstfruit of Asia to Christ. 6 Warmly embrace* Mary who tired herself out greatly for you. 7 Warmly embrace* Andronicus and Junias, my kinsmen and fellow captives who are specially marked among the apostles, who also have become before me in Christ.

8 Warmly embrace* Ampliatus the one beloved of me in the Lord. 9 Warmly embrace* Urbanus our fellow worker in Christ, and Stachys, the one beloved of me. 10 Warmly embrace* Apelles, the one tested in Christ. Warmly embrace* those out of Aristobulus. 11 Warmly embrace* Herodian my kinsman. Warmly embrace* those out of Narcissus, the ones being in the Lord. 12 Warmly embrace* Tryphaena and Tryphosa the women tiring themselves for the Lord. Warmly embrace* Persis the beloved woman who tired herself out greatly for the Lord.

13 Warmly embrace* Rufus the chosen in the Lord and his mother and mine. 14 Warmly embrace* Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them. 15 Warmly embrace* Philogus and Julia, Nereus and his sister, and Olympas and those with them, all holy ones. 16 Warmly embrace* one another with a holy kiss; all the congregations of Christ are warmly embracing* you.

17 But I beg you brothers to watch out for those standing separate and making traps apart from the teaching which you yourselves were taught, and bend away from them. 18 For suchlike ones are not slaving to our Lord, to Christ, but to their own cavity, and through gracious speech and fine words they are [deceiving] [beguiling] the hearts of those not bad.

19 For your attentive listening has reached to all, therefore I rejoice over you. But I want you indeed to be wise to the good thing, but unmixed

Chapter 16

Now let me introduce our sister Phoebe, a zealous worker from the Cenchrae congregation. 2 Give her the sort of welcome for which the Lord's people are renowned. Help her with anything that she may need, for she herself has been a support to many including myself.

3 Give my warm greetings to Prisca and Aquila, my fellow workers in Christ Jesus. 4 They risked their necks for my life, for which not only I but all the congregations among the nations are grateful. 5 Greetings also to the congregation that meets in their home. My warm Christian love to Epaentetus who was one of the first to accept Christ in the whole of Asia, 6 and also to Mary who has worked so hard among you. 7 Kindly greet Andronicus and Junias, my relatives and fellow captives. They are highly regarded among the apostles, for they accepted Christ before I did.

8 My warm greetings to Ampliatus who is very dear to me in the Lord, 9 and Urbanus our fellow worker for Christ, and also my dear Stachys. 10 Give my love to Apelles who was well tested for his devotion to Christ, and also to the family of Aristobulus. 11 My kindest regards give also to Herodian who is my relative, and the family of Narcissus, -that is those of them who are in the Lord. 12 Warmest greetings to Tryphaena and Tryphosa, sisters who have tired themselves out for the Lord, and also to my dear Persis, for she too has exhausted herself in the Lord's service.

13 Kindly greet Rufus the chosen one in the Lord, as well as his mother, who has also proved a mother to me. 14 Give my warmest regards also to Asyncritus, Phlegon, Hermes, Patrobas, Hermas and those brothers who are with them. 15 Heartfelt greetings to Philologus and Julia, Nereus and his sister and Olympas and all the holy ones with them. 16 Indeed, warmly embrace each other with a chaste kiss, for all the Christian congregations send you their loving greetings.

17 But now brothers I beg you, watch out for those who disagree with the instruction that you have been taught, and try to ensnare you; distance yourselves from them. 18 People like that are not serving Christ our Lord, but only their own ego, and by means of flattering speech and clever arguments they play on the feelings of the naive.

19 Your reputation for compliance has reached afar, for which I am delighted. But I want you to be discerning as to what is good, while being

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to the bad thing. 20 But the God of peace will shatter Satan under your feet in speed. The gracious favour of our Lord Jesus be with you.

21 Timothy my fellow worker warmly embraces* you, and Lucius and Jason. and Sosipater, my kinsmen.

22 I am warmly embracing* you, I Tertius the one having written the letter in the Lord.

23 Gaius is warmly embracing* you, my host, and of the whole congregation. Erastus, the house manager of the city warmly embraces* you and Quartus the brother. 24**

25 And to the one being able to make you stand fast according to my Good News and the preaching of Jesus Christ according to a revelation of a mystery to times age-lasting having been silenced, 26 but now having been manifest through the prophetic scriptures according to the standing order of the age-lasting God into listening of faith, having been made known to all the nations. 27 To God alone wise through Jesus Christ to whom be the glory into the ages. Amen.

uncontaminated with what is bad. 20 Very soon now the God who gives peace will shatter Satan under your feet, so may the gracious favour of our Lord Jesus remain with you.

21 And now Timothy working alongside me here wants to send you his loving greetings, as well as do my relatives Lucius, Jason, and Sosipater.

22 And I too, Tertius who have written this letter, also wish to add my warm best wishes to all those in the Lord.

23 Gaius whom I am staying with, and in fact the whole congregation here all send you their Christian love, as does Erastus, the city treasurer and his brother Quartus.

25 So to the One who enables you to stand firm by revealing the hidden truth concealed for ages, as preached by Jesus Christ and now declared by me as Good News. 26 To the everlasting God, by whose orders it has been published to all nations, and fully made clear by prophetic scripture to those attentive to the faith. 27 To him, the only wise God, all credit is due through Jesus Christ. May it indeed be so.

1 Corinthians 1

Chapter 1

Paul, called an apostle of Jesus Christ through God's will, and Sosthenes the brother, 2 to the congregation of God, the one being in Corinth, having been separated in Christ Jesus, called holy, with all those calling upon the name of our Lord Jesus Christ in every place, of them and of us. 3 Gracious favour to you and peace from God our Father and Lord Jesus Christ.

4 I give thanks to God always about you upon the gracious favour of God having been given to you in Christ Jesus 5 that in everything you were enriched in him in all word and in all knowledge. 6 Just as the testimony of Christ was confirmed in you, 7 so that you would not to be wanting in not one gracious gift, eagerly expecting the revelation of our Lord Jesus Christ, 8 who also will establish you until the end, without accusation in the day of our Lord Jesus Christ. 9 Faithful is the God through whom you were called into communion with his Son Jesus Christ our Lord.

10 But I am exhorting you brothers, through the name of our Lord Jesus Christ so that you may be saying the same, and there may not be schisms among you, but you may be re-united in the same mind and the same opinion. 11 For it was made evident to me about you my brothers, by those of Chloe, that contentions are among you. 12 But I am saying that each one of you is saying: "I myself am certainly of Paul," "But I of Apollos," "But I of Cephas," "But I of Christ." 13 Has Christ been divided? Paul was not put on the execution stake* over you, or were you baptized in the name of Paul?

14 I give thanks that I baptized none of you, except Crispus and Gaius, 15 so that someone may not say that into my name you were baptized. 16 But I also baptized the house of Stephanus; the rest I am not aware if anyone other I baptized. 17 For Christ did not send me to be baptizing, but to be announcing Good News, not in wisdom of word so that the execution stake* of Christ may not be made void.

18 For the word about the execution stake to those being destroyed is certainly stupidity, but to those being saved, to us, it is the power of God. 19 For it has been written: "I will destroy the wisdom of the wise, and comprehension of the comprehending I will lay aside." 20 Where is a wise one? where is a scribe? where is a disputer of this age? Did not God make stupid the wisdom of the world? 21 For since in the

Chapter 1

From Paul who by God's will was called to be an apostle of Jesus Christ, and from brother Sosthenes. 2 To the congregation of God at Corinth which was set apart by Christ Jesus and called holy, along with all those everywhere who call on the name of their Lord and ours, Jesus Christ. 3 May you have gracious favour and peace from God our Father, and from our Lord Jesus Christ.

4 I always thank God on your behalf that he gave you his gracious favour through Christ Jesus; 5 he thereby enriched your whole life by a full knowledge of his complete word. 6 You have confirmed that testimony of Christ 7 by not lacking a single one of the gracious gifts, as you eagerly await the revelation of our Lord Jesus Christ. 8 Furthermore he will keep you without reproach in the day of our Lord Jesus Christ right to very end. 9 Be assured that the God who called you to be united with his Son Jesus Christ our Lord, will not let you down.

10 But now I exhort you brothers in the name of our Lord Jesus Christ that you all agree in what you say; that there be no divisions among you, but you regain the unity of mind and thought that you once had. 11 I have been informed by Chloe's family that there are contentions among you. 12 What I am telling you is this, that each of you is contending that "I was converted by Paul", or "Apollos brought me along", "I received the faith from Peter," or even "it was Christ himself that called me". 13 But really, is Christ divided like this? Was Paul executed on the stake for you? Were you baptized in the name of Paul?

14 I am thankful that I baptized none of you except Crispus and Gaius, 15 so that no-one can say you were baptized in my name. 16 I did baptize Stephanus' household, but other than them I don't think I baptized anyone else at all. 17 It wasn't to go baptizing that Christ sent me, but to announce the Good News, and that not with flowery speech so as to detract from the message of Christ's execution stake.

18 The teaching concerning the execution stake is just plain stupid to those heading for destruction, but to us who are being saved it is a demonstration of God's power. 19 As it was written: "I will destroy the wisdom of the wise and cancel the understanding of the intellectual." 20 So where is the wise? where is the teacher of the Law? where is the modern higher critic? Has not God made the wisdom of this world stupid? 21 For since the world did not learn about God through its

1 Corinthians 1-2

wisdom of God, the world through wisdom did not know God, God thought well through the stupidity of preaching to save those believing.

22 And since Jews are asking for signs, and Greeks are seeking wisdom, 23 but we are preaching Christ having been nailed to the execution stake*, to Jews indeed it is a snare, and to nations, stupidity. 24 But to them, to the called, to Jews and also to Greeks, Christ is the power of God and wisdom of God, 25 because the stupid thing of God is wiser than men, and the weak thing of God is stronger than men.

26 For you are looking at your calling brothers, that not many wise according to flesh, not many powerful, not many well-born, 27 but the stupid of the world God picked out so that he may totally shame the wise, and the weak of the world God picked out so that he may totally shame the strong, 28 and the low-born of the world and those having been rejected as nothing God picked out and those not existing, so that he may render futile the things that do exist, 29 so that all flesh may not boast in the sight of God. 30 But out of him you are in Christ Jesus who became wisdom to us from God, righteousness and also holiness and release by ransom, 31 so that just as it has been written: "The one boasting, in [Lord] [YHVH] let him boast."

Chapter 2

And I having come to you brothers, I came not according to elevation of word or of wisdom, promoting the mystery of God to you, 2 for I judged not to have been aware of anything in you except Jesus Christ and his having been nailed to the execution stake* 3 and I in weakness and in fear and in much trembling I came to you, 4 and my word and my preaching not by persuasive words of wisdom, but by a showing forth of spirit, and of power 5 so that your faith may not be in wisdom of men but in God's power.

6 But we are speaking wisdom among those completed, but not wisdom of this age, nor of the rulers of this age, that of those making themselves useless, 7 but we are speaking of God's wisdom in a mystery, the one having been hidden away, which God foreordained before the ages, into our glory, 8 which not one of the rulers of this age has known for if they knew, possibly they would not have put the Lord of glory on the execution stake*.

9 But just as it has been written: "That which an

own wisdom, he saw fit in his wisdom, to save those believing through the 'stupidity' of preaching.

22 The Jews keep looking for signs while the Greeks are obsessed with wisdom. 23 So when we preach a Christ who was executed, it is offensive to the Jews and seems just stupid to the non-Jews. 24 But to those who are called, whether Jews or non-Jews, Christ is an example of God's power and wisdom. 25 For what God would consider stupid is far wiser than anything man can devise, and what is puny in God's sight, is far stronger than anything men can produce.

26 If you look at your associates brothers, you will not see many intellectuals, or aristocrats or anyone wielding great authority; 27 for God picked out those the world considers stupid, so as to utterly confound their wise men, and he deliberately chose the puny ones, so as to totally humiliate the strong. 28 He selected the lowest class of society, outcasts, with those whose existence is not even acknowledged, to bring down the pretentious. 29 Indeed, no-one can boast in God's sight, 30 for it is by his choice that you are in union with Christ Jesus. It was he who brought us wisdom from God, as well as virtue, holiness, and a free pardon by means of the ransom. 31 So, as it was written: "If anyone wants to boast, let him boast about Jehovah."

Chapter 2

When I came to you brothers I did not come declaiming God's hidden truth with pompous speech and a show of wisdom; 2 for I did not claim to know anything among you except Jesus Christ and his being nailed to the stake. 3 I became weak and apprehensive, and I trembled much in your presence, 4 for my speech and my preaching was not with eloquence and rhetoric, but with a demonstration of God's spirit and power. 5 In this way your faith would not be based on human wisdom but on the power of God.

6 Actually we do speak with wisdom among those who are mature, but it is not the wisdom of this world nor that of its rulers, who have made themselves totally incompetent. 7 Rather, we are speaking of God's wisdom as shown by the hidden truth that was determined by God from earliest times, about our being exalted, 8 None of the worldly rulers knew anything about that, if they had, they hardly would have executed the Lord of majesty.

9 It is just as it was written: "No eye has seen nor ear heard, nor could anyone imagine all the things

1 Corinthians 2-3

eye did not see and an ear did not hear and upon a heart of man did not go up, as many as God prepared for those loving him." 10 For to us God has revealed through the spirit for the spirit investigates everything and the depths of God.

11 For who has been aware of men the things of the man except the spirit of the man in him? Thus also the things of God no one has known except the spirit of God. 12 But we did not receive the spirit of the world but the spirit out of God so that we may be aware of the things having been graciously given to us by God, 13 which also we are speaking, not taught in words of human wisdom, but taught in those of the spirit, comparing spiritual with spiritual.

14 But a man of this life is not receiving the things of God's spirit, for to him it is stupid, and he is not able to know because it is examined spiritually. 15 But the spiritual one is certainly examining everything, but is examined by no one. 16 For "who knew the mind of [YHVH] [Lord] who will instruct him?" but we have the mind of Christ.

Chapter 3

And I brothers was not able to speak to you as as to spiritual ones but as to fleshly ones as to babes in Christ. 2 I made you drink milk not food, for you were not yet able, but neither yet are you now able, 3 for you are yet fleshly. For whereas in you are jealousy and strife, are you not fleshly? and according to man you are walking? 4 For whenever anyone is saying: "I myself am certainly of Paul", but a different one: "I am of Apollos," are you not men?

5 What then is Apollos? and what is Paul? ministers through whom you believed, and to each as the Lord gave. 6 I planted, Apollos made to drink, but God was making it grow, 7 so that neither the one planting is anything nor the one making to drink, but the one making it grow, God. 8 But the one planting and the one making to drink are one, and each will receive his own reward according to his own hard labour 9 for we are fellow workers*, of God; you are God's cultivated field, God's building.

10 According to the gracious favour of God having been given to me, as a wise architect I laid a foundation, but another is building upon. But he must look at how he is building, 11 for no one is able to lay another foundation beside the one lying which is Jesus Christ. 12 But if anyone

God has in store for those who love him." 10 But God has revealed them to us by means of the spirit, for the spirit makes known everything, even the deep truths of God.

11 For instance, who is aware of man's intentions except his inner self, his own spirit? Likewise, who knows God's intentions other than God's spirit? 12 So instead of the spirit of the world, we have received the spirit from God so that we may be aware of all the things that God has graciously given to us. 13 It is those of which we speak, but they are not being taught in terms of human philosophy, but as those of spiritual truth, as we compare one spiritual truth with another.

14 A man who lives for the present does not accept the truths of God's spirit because to him they are stupid. He does not know them because they must be examined spiritually. 15 However, the spiritual man examines everything, although no one can examine him, 16 for "who knew the disposition of Jehovah, and who will instruct him?" we though have the disposition of Christ.

Chapter 3

Back then I was not able to speak to you as those who were spiritually inclined but as to ones who were sensual, and babies as to the Christian faith. 2 I had to feed you with the elementary milk of the faith instead of solid food because you were not able to take it. And for that matter neither are you now, for you are still sensual. 3 Can you deny it seeing that there is jealousy and strife among you, and that you are pursuing undesirable human traits? 4 And whenever anyone says: "I only accept Paul's teaching" or "I am a follower of Apollos" are you not behaving just as worldly men do?

5 What then is Apollos and what is Paul? merely the means whereby you received the faith; but each was given that privilege by the Lord. 6 I did the planting and Apollos did the watering, but it was God who made it grow. 7 Those who did the planting and the watering are of little consequence, it is he who made it grow that deserves the credit, and that one is God. 8 The ones who did the planting and watering are in just the same position, and each will be rewarded according to his hard work, 9 but we merely worked together by God's direction. It was God who cultivated you like a field, and it was God who built you up.

10 According to the gracious favour that God gave me as an experienced master builder, I laid the foundation, and now someone else is building on it; but whoever does so must watch out as to how he

1 Corinthians 3-4

is building upon the foundation, gold, silver, precious stones, wood, hay, straw, 13 the work will become manifest of each, for a day will make evident because in fire it is being revealed; and of each the fire will test what sort of work it is. 14 If of anyone the work will remain which he built, he will receive a reward. 15 If the work of anyone will be burned down he will suffer loss but he will be saved, yet thus as through fire.

16 Are you not aware that you are God's sanctuary and God's spirit is dwelling in you? 17 If anyone is ruining God's sanctuary, God will ruin this one, for the sanctuary of God is holy, which you are.

18 Let no one thoroughly deceive himself, if anyone thinks to be wise in this age among you, let him become stupid so that he may become wise. 19 for the wisdom of this world is stupidity beside God. For it has been written: "The one catching the wise in their doing everything." 20 And again: "[Lord] [YHVH] is knowing the deliberations of the wise that they are futile." 21 So then let no one be boasting in men for all is yours, 22 whether Paul, whether Apollos whether Cephas whether a world, whether life, whether death, whether things having stood in, whether being soon, all are yours. 23 But you are Christ's and Christ is God's.

Chapter 4

Thus let a man reckon us as subordinates of Christ and house managers of God's mysteries 2 Moreover it is being sought in house managers so that someone faithful may be found. 3 But to me into least it is, that I may be examined by you or at a human trial day, but not even I examine myself. 4 For nothing in myself have I been conscious, but not in this have I been exonerated, but the one examining me is the Lord.

5 Therefore do not judge anything before the due time, until the Lord may come who also will bring to light the hidden things of darkness, and he will make manifest the intentions of the hearts, and then the praise will become to each from God.

6 But these things brothers I transferred to myself and Apollos through you, so that in us you may learn: 'Do not be above what has been written', so that not one over the one you may be puffed up against a different one. 7 For who

builds. 11 No one can lay any foundation other than the one already laid, which is Jesus Christ. 12 But whatever materials anyone uses to build on that foundation, whether gold, silver, precious stones, wood, hay or straw, 13 his work in each case will become obvious, for one day it will be shown up by fire. Then all will be revealed, for the fire will soon put it to the test as to what sort of work it really was. 14 If anyone's building work remains intact, he will be rewarded, 15 but if anyone's work burns down he will be the loser, though he will survive, albeit somewhat scorched.

16 Are you not aware that you are God's holy dwelling place and that his spirit is dwelling in you? 17 If anyone ruins the place that he dwells, then God will ruin him, for his dwelling, which you all are, is indeed holy.

18 Not one among you should so deceive himself so as to think that he is wise by worldly standards. Rather let him become stupid as far as they are concerned so that he can become really wise. 19 Indeed, the wisdom of this world is stupidity compared to that of God. It is just as was written: "The one catching out the wise in all their clever tricks." 20 And again: "Jehovah well knows that the arguments of the wise are futile." 21 So let none of you look up to any man for they all belong to you, 22 Paul, Apollos, and Peter; also the world, life and death, things here now and those to come, they all belong to you, 23 just as you belong to Christ, and Christ belongs to God.

Chapter 4

So then, consider us as Christ's subordinates, house-keepers of God's hidden truths. 2 Now one thing that is looked for in a house-keeper is that he should be trustworthy. 3 Yet it matters little to me that you query my suitability or that I am the subject of open scrutiny. I don't even think about it 4 for I am not aware of anything adverse about myself. Not that this exonerates me, for it is the Lord who examines me.

5 So do not start judging before the due time for the Lord to arrive; then he will bring to light all the hidden dark deeds and secret ambitions. It is God who will then give the credit where it is due.

6 Actually brothers, I was just using myself and Apollos to illustrate these things so as to get through to you. Then through us you will learn the rule: 'Do not be too big to apply what is written' and thereby favour one against another. 7 For who is it who judges between each one of you? and what does any of you have that was not given

1 Corinthians 4-5

judges between thee? and what are thou having which thou did not receive? But if also thou received why are thou boasting as not having received? 8 Already are you satiated? Already became rich? Apart from us did you reign? and I would indeed you did reign so that we also with you may reign together.

9 For I am thinking God exhibited us the apostles last as condemned to death because a theatre we became to the world, to angels and to men. 10 We are morons because of Christ, but you are intelligent in Christ, we are weak but you are strong, you are [glorious] [of good repute], but we are dishonourable.

11 Until the present hour we are hungry and we are thirsty and we are naked and we are being punched and we are unsettled 12 and we are exhausted working with our own hands, being reviled we are speaking kindly, being pursued we are bearing up, 13 being defamed we are calling beside; we became as all-round [refuse] [sacrificial victims]* of the world, the off-scrapings of all until this moment.

14 I am writing these not [turning on] [shaming] you, but putting in mind as my beloved children, 15 for if ever you may have ten thousand disciplinarians* in Christ but not many fathers, for in Christ Jesus I generated you through the Good News. 16 I beg you therefore, become imitators of me. 17 Because of this I sent to you Timothy who is my beloved and faithful child in the Lord who will remind you of my ways in Christ Jesus just as I am teaching everywhere in every congregation.

18 But as my not coming to you, some were puffed up. 19 But I shall come quickly to you if ever the Lord should will, and I shall not know the word of those having been puffed up but the power, 20 for the Kingdom of God is not in word but in power. 21 What are you willing? with a rod I should come to you, or in love in spirit and of unprovokable mildness?

Chapter 5

Actually, fornication is being heard of in you, and such fornication which is not even among the nations, so that someone to be having a woman of the father. 2 And yet you, you are having been puffed up, and not rather you mourned so that the one that practised this deed may be lifted up out of your midst. 3 For I certainly being absent in the body but being present in the spirit, already have judged as

him? If you were given it, why then do you show off as if it was not given to you? 8 Have you now got all you want? Are you already rich? Have you begun your reign without us? I wish you had begun, then we could join you and we could all reign together!

9 I sometimes think that God put us apostles on show like those condemned to die last of all in the arena, a spectacle before the whole world, to angels as well as to men. 10 We are idiots because of Christ, but you are intelligent Christians; we are weak but you are strong; you are well-thought of, but we are despised.

11 To this very hour we are hungry, thirsty, poorly clothed and are knocked about. We are homeless, yet 12 with our own hands we work to the point of exhaustion. When we are insulted we reply in a kindly manner. When we are hunted down, we bear up under it; 13 and when we are slandered we merely admonish. Up to this moment we have become the world's rubbish, the dirt scraped off from everything.

14 Now I have not turned against you in writing like this, but rather to bring these things to your attention as my dear children. 15 You could have ten thousand to discipline you in the Christian faith but not many fathers, because I myself produced you for Christ Jesus through the Good News. 16 So I urge you to follow my example; 17 that is why I sent Timothy, a dear and faithful child in the Lord, to remind you of the way I do things as Christ Jesus did, just as I am teaching in all the congregations.

18 Because I have not yet come to you some have developed an inflated opinion of themselves. 19 However, I shall come to you very soon if the Lord wills, then I shall disregard the talk of the opinionated, and see what power they can muster. 20 For the Kingdom of God is not about talk, but power. 21 So what would you prefer, that I come to you with a rod, or in love with a mild unprovokable spirit?

Chapter 5

There is actually a report of fornication among you, of such depravity as not even found among the nations, that is between a man and his step-mother. 2 And yet you still hold this inflated opinion of yourselves, instead of being so grieved as to disfellowship the culprit from among you. 3 Although I am not there with you, I feel as though I am, and have already judged the one who has performed this deed. 4 So in the name of our Lord

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being present the one having worked out thus. 4 In the name of our Lord Jesus, yours and my spirit having come together with the power of our Lord Jesus, 5 to give over such one to Satan into destruction of the flesh so that the spirit may be saved in the Lord's day.

6 Your boasting is not proper, are you not aware that a little leaven is leavening the whole lump? 7 Clean out the old leaven so that you may be a new lump just as you are unleavened. For Christ our passover was sacrificed 8 so that we may keep the feast not in old leaven neither in leaven of badness and wickedness but in unleavened sunlight tested purity and truth.

9 I wrote to you in the letter not to be mixing in together with fornicators, 10 not wholly with the fornicators of this world, or with the avaricious and snatchers, or with idolaters, since really you were obliged to come out of the world. 11 But now I wrote to you not to be mixing in together with anyone being called a brother, if ever he may be a fornicator or avaricious or an idolater or a reviler or a drunkard or a snatcher, with such a one not even to be eating with. 12 For what to me those outside to be judging? Are you not judging those inside, but those outside, God is judging? 13 Lift up the wicked out of you yourselves.

Chapter 6

Dare any one of you having a matter toward a different one, to be judged before the unjust and not before the holy ones? 2 Or are you not aware that the holy ones will judge the world? And if by you the world is being judged, are you unworthy of the least criterion* for judgement? 3 Are you not aware that we shall judge angels, surely then the affairs of this life? 4 Certainly therefore if ever you may be having criteria* of judging the affairs of this life, the ones considered as nothing in the congregation, are you seating these?

5 I am speaking toward [a turn] [shame] to you. Thus is there not among you no one wise who will be able to justly judge between his brother? 6 yet brother with brother is being judged, and this before unbelievers. 7 Already then it is indeed wholly a failure to you that you are having lawsuits with yourselves, Because of why not rather suffer injustice? Because of why not rather be deprived? 8 But you are being unjust, and you are depriving, -this brothers.

Jesus, if your feelings are the same as mine, then by the authority of the Lord Jesus, 5 hand over this one to Satan for the quenching of his sensual desire. This may actually save his life in the Lord's day.

6 Your superior attitude is quite improper, are you not aware that a little yeast will ferment the whole lump of dough? 7 So get rid of the old yeast so that you may be like a fresh batch of unfermented dough. Our passover victim who was Christ, was sacrificed 8 that we may keep the festival, free from the old yeast, the yeast of wrongdoing and wickedness, but with uncontaminated enlightened purity and truth.

9 I wrote in my letter for you not to mix with fornicators, 10 but not meaning with worldly fornicators, greedy persons, muggers, and idolaters, otherwise you would have to get off this planet! 11 When I wrote to you I meant for you not to associate with anyone who was called a brother, if he was a fornicator, greedy person, idolater, slanderer, drunkard or mugger, not even eating with such a one. 12 For what business do I have judging outsiders? Is it not your responsibility to judge those inside the congregation, leaving God to judge those outside? 13 So then, you yourselves must disfellowship the wicked man from your midst.

Chapter 6

If any of you has a dispute with a another, do you presume to take him to court instead of settling it before fellow believers? 2 Are you not aware that such ones will judge the world? So if the world is to be judged by you, are you incapable of even the lowest standard of judging? 3 Are you not aware that we shall judge angels? surely then you should be able to judge the affairs of this life. 4 However, having established standards for judging such matters, do you then appoint the least competent men to sit as judges?

5 I am saying all this to shame you, for is there really no-one among you capable of justly judging between his brothers? 6 Yet brother goes to law with brother, and that before unbelievers. 7 You are a complete failure up to this moment, because you have these lawsuits among yourselves. Would it not be better to suffer injustice? would it not be better to bear the loss? 8 It is you who are unjust, you who are inflicting loss, -and that upon your own brothers.

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9 Or are you not aware that the unjust will not be allotted the Kingdom of God? Do not be misled, neither fornicators nor idolaters nor adulterers, nor effeminate, nor sodomites, 10 nor thieves, nor avaricious; not drunkards, not revilers, not snatchers will be allotted the Kingdom of God. 11 And these some of you were, but you were washed off, but you were sanctified, but you were exonerated in the name of our Lord Jesus Christ and in the spirit of our God.

12 For all things I have authority but not all things bring together. For all things I have authority, but I will not be under authority to anything. 13 The foods for the belly and the belly for the foods, but this and these God will make useless. But the body is not for fornication but for the Lord and the Lord for the body. 14 But God also raised the Lord and us he will raise out through his power.

15 Are you not aware that your bodies are members of Christ? Having carried off therefore, the members of the Christ, shall I make them members of a harlot? That should never happen! 16 Or are you not aware that he joining himself to the harlot, is one body? for he says they will be the two into one flesh. 17 But the one joining himself to the Lord he is one spirit.

18 Flee from fornication, everything sinful which ever a man may do is outside the body, but the one committing fornication is sinning into his own body. 19 Are you not aware that your body is a sanctuary in you of the holy spirit which you have from God? And you are not your own, 20 for you were bought with a price; truly glorify God in your body.

Chapter 7

But about what you wrote, it is fine for a man not to be [taking hold] [having intercourse] of a woman, 2 but because of the fornications, each let him be having a woman* of himself, and each woman let her be having her own man*. 3 To the woman, the man let him be giving over the due, but likewise also the woman to the man. 4 The woman of her own body is not having authority but the man, and likewise also the man of his own body is not having authority but the woman.

5 Do not deprive one another unless possibly out of consent up to a due time, so that you may be free for prayer and again you may be upon the same, so that Satan may not be tempting you

9 Are you not aware that the unjust will have no share at all in God's Kingdom? Don't let anybody fool you, for no fornicators, idolaters, adulterers, pannies, homosexuals, 10 thieves, greedy persons; no drunkards, slanderers, or muggers will have any share in God's Kingdom, 11 -and yet that is what some of you were! But you were made clean and you were made holy; you were acquitted of your deeds in the name of our Lord Jesus Christ by means of the spirit of our God.

12 While I have the right to do as I please, not all things turn out to be beneficial. But while I control what I do, I let nothing control me. 13 Certainly not food, which was provided for the belly, nor the belly, which was designed for food, for neither mean anything to God. However, the body was made, not for fornication, but for serving the Lord, so the Lord is concerned with the body. 14 Which is why God who raised the Lord will, by his power, also raise us.

15 Can you not see then that your bodies are really part of Christ? So should I take these parts of the Christ and make them part of a harlot? That should never be 16 for did you not realise that whoever joins himself with a harlot becomes one body with her? As Christ said: "the two will be one flesh," 17 but the one who joins himself to the Lord is of one spirit.

18 So then, flee from fornication for any other delinquent act a man may perform is outside of his body, but whoever commits fornication is failing his own body. 19 Do you not realise that your body is a sanctuary for the holy spirit which you received from God? Not only that, but you do not belong to yourselves 20 because you were bought with a price. So let your body be wholly devoted to God's praise.

Chapter 7

Now in answer to your letter. It is good for a man not to have sexual relations with a woman, 2 but with the prevalence of fornication it would be better for each to have his own wife and each woman to have her own husband. 3 Then the man is under obligation to satisfy his wife's sexual needs and the woman also her husband's; 4 for now the husband, not her, has the authority over her body, and likewise the wife, not him, has the authority over his.

5 Do not deprive one another of the sexual due unless you agree to it for a while so as to spend time in prayer. Then come together again, otherwise you may be tempted by Satan to lose control. 6 This, by the way, is not an order, it is something you

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because of your lack of control. 6 But this I am saying according to common consent not according to an order. 7 But I wish all men to be as also myself, but each is having his own gracious gift from God, one thus and one thus.

8 But I am saying to the unmarried and to the widows, fine for them if ever they remain as also I, 9 but if not having self-control let them marry, for it is more advantageous to be marrying than to be set on fire.

10 But to those having married I am passing this on, not I but the Lord: a woman from a man is not to be parted, 11 but if ever she part herself let her remain unmarried, or to the man let her be reconciled; and a man not send away a woman.

12 But to the rest I say, I, not the Lord, if any brother is having an unbelieving woman and she is consenting to be dwelling with him, let him not be sending her away. 13 And a woman who is having an unbelieving man and he is consenting to dwelling with her, let her not be sending him away. 14 For the unbelieving man has been sanctified by the woman, and the unbelieving woman has been sanctified by the brother otherwise your children are unclean, but now are holy. 15 But if the unbelieving one is putting himself apart let him put himself apart, the brother or the sister has not been enslaved by such, but in peace God has called you.

16 For what are you aware woman, if you will save the man? Or what are you aware man, if you will save the woman? 17 If not to each as the Lord has distributed.

Each as God has called, thus let him walk; and thus I am decreeing in all the congregations. 18 Was anyone called having been circumcised? let him not draw upon; has anyone been called in uncircumcision? let him not be circumcised. 19 Circumcision is nothing and uncircumcision is nothing, but careful keeping of God's commandments. 20 Each in the calling to which he was called, in this let him remain.

21 Were you called a slave? not to thee let it be a worry, but if thou are able to become free, rather thou make use of. 22 For the one in the Lord having been called a slave is the Lord's freedman, likewise the one having been called free is a slave of Christ. 23 You were bought with a price, do not become slaves of men. 24 Each in which he was called brothers, in this let him remain before God.

should agree between yourselves. 7 Actually, I wish that everyone could be as I am, but each has his own gracious gift from God, for one it is one thing, and for another it is something else.

8 To the unmarried and to the widows I say this: it is good to stay as you are, just as I am, 9 but if you haven't the self-control, then get married; it is far better to marry than to be consumed with desire.

10 To those who are married I pass on this instruction, for these are not my words but the Lord's. A wife should not be parted from her husband. 11 If she does depart, she should remain unmarried, or else be reconciled to her husband. He for his part should not leave his wife.

12 To everyone else I say, -and this is my advice, not the Lord's-, if a brother has an unbelieving wife and she is willing to go on living with him, he should not make her leave. 13 Likewise a woman who has an unbelieving husband who is willing to go on living with her, should not leave him. 14 Really, the unbelieving husband is considered pure because of his wife, and the unbelieving wife is considered pure because of her husband, otherwise their children would be unclean, whereas they are actually holy. 15 If though the unbeliever leaves, let him leave, the brother or sister is not a slave in such cases, for God called you to live in peace.

16 So then you wife, how do you know whether or not you may save your husband? or you husband, how do you know whether or not you may save your wife? 17 But if not, then to each, let it be as the Lord has decreed.

As God has called each one, so let him continue; this is the instruction I am giving in all the congregations. 18 If anyone was circumcised when converted he should not extend his flesh to appear uncircumcised. If anyone was uncircumcised then he should remain so. 19 Circumcision or uncircumcision is of no consequence, what does matter is the careful keeping of God's commandments. 20 So let each remain in the circumstance in which he received the faith.

21 Perhaps you were a slave when you were converted, well, don't let it worry you, but if you get the chance to become free, seize the opportunity. 22 However, a Christian who was a slave when converted, is a freedman of the Lord, whereas one who was free is a slave of Christ. 23 Never let yourselves become slaves of men for you were bought with a price. 24 So then brothers, in whatever state before God each one of you were when you received the faith, stay in it.

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25 But about the virgins, I do not have an order from the Lord, but I am giving an opinion as having been shown mercy by the Lord to be faithful. 26 I consider therefore this to be as well because of the necessity having stood, that it is well for a man to be thus, 27 thou having been bound to a woman, do not be seeking a release. Thou having been released from a woman, do not be seeking a woman. 28 But if ever also you should marry, you did not sin and if ever the virgin should marry she did not sin. But such will have pressure in the flesh, and I myself am sparing you.

29 But this I say brothers, the due time is having drawn together, so that henceforth also those having women may they be as not having, 30 and those weeping as not weeping, and those rejoicing as not rejoicing and those buying as not holding down, 31 and those making use of the world as not making downright use, for the perceived nature of this world is passing along.

32 But I want you to be free from worry. The unmarried worries for the things of the Lord, how he may please the Lord, 33 but the one having married worries for the things of the world, how he may please the woman, 34 and he has been divided. And the unmarried woman and the virgin worries for the things of the Lord so that she may be holy in the body and in the spirit. But the one having married worries for the things of the world how she may please the man.

35 But this I say toward your own benefit, not so that I may cast a noose over you but for the respectable thing and attending well to the Lord without distraction.

36 But if anyone is thinking to be disrespectful toward his virgin*, if ever she may be over the prime, and thus it ought to be happening, what he wants let him do, he is not sinning, let them marry. 37 But who has stood settled in his heart, not having necessity, but he is having authority about his own will and this he has judged in his own heart to be keeping of himself a virgin, he will do well. 38 Therefore the one giving in marriage a virgin of himself is doing well, but the one not giving in marriage will do better.

39 A woman has been bound upon as much time as her man is living; but if ever the man may fall asleep she is free to be married to whom she wants, only in the Lord. 40 But she is happier if ever thus she should remain according to my

25 Regarding those who are single I have no specific command from the Lord, so I will give you my opinion as one who was shown mercy by the Lord for being trustworthy. 26 I consider the best course in the present situation is for a man to stay as he is. 27 If you are married do not seek a divorce; if you are divorced do not seek to remarry. 28 But if you do marry, you are not falling short, and if a pure single girl gets married she is not falling short either. But you will have physical problems, and from these I would like to spare you.

29 I tell you this though brothers, the due time has drawn close, so let those who have wives be as if they had none. 30 Let those who are sorrowing be as though they are not, and those who rejoice, as if they did not. Let those who buy, not take possession, 31 and those who use the world's facilities not do so to the full, for the world's ethos is clearly changing.

32 What I wish is for you to be free from anxiety. The single man is fully occupied with the Lord's service and how he can better serve the Lord, 33 whereas the married man is concerned with material things and how he can best please his wife. 34 So his attention is divided. The unmarried woman and chaste single girl are anxious to devote themselves to the Lord and so remain pure in body and spirit. But the married woman is concerned with mundane matters and how she can best help her husband.

35 I am not saying this to restrict you but for your benefit, so that everything will be done properly and you may serve the Lord zealously without distraction.

36 However, if anyone harbours improper desires toward his chaste girlfriend, if she is old enough, he ought to do what he wants to by marrying her, there is nothing wrong in that. 37 But he who is sure of his feelings, who is not plagued by passionate desires, who knows he has self-control, and is determined to keep himself free from immorality, does well to remain single. 38 The one who surrenders his chaste single-ness in marriage does well, but the one who does not, does even better.

39 A wife is bound to her husband as long as he is alive, but if he should die she is free to marry whoever she wishes, but only a fellow Christian. 40 She would be happier though to stay as she is, in

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opinion, for I think I also to be having the spirit of God.

Chapter 8

But about the things sacrificed to idols, we are aware that we all have knowledge. The knowledge is puffing up but the love is building up. 2 If anyone thinks to have known anything, not yet he knew according as it is binding to know. 3 but if anyone is loving God he has been known by him.

4 About the things sacrificed to idols then, we are aware that an idol is nothing in the world, and that no-one is God except one. 5 For also even if gods are spoken of whether in heaven or upon earth, just as there are many gods and many lords, 6 but to us is one God the Father, out of whom are all, and we into him, and one Lord Jesus Christ because of whom are all, and we through him.

7 But the knowledge is not in all; but some in the custom until the present, are eating of the idol as sacrificed to an idol, and their conscience being weak is being defiled. 8 But food will not make us stand before God; neither if ever we may not eat are we coming behind, nor if ever we may eat are we abounding. 9 But look that in any way your authority may not become a stumbling block to the weak. 10 For if anyone may see thee the one having knowledge reclining in an idol temple, will not the conscience of him being weak be built up to be eating things sacrificed to idols?

11 For the weak one is being destroyed by your knowledge, the brother for whom Christ died. 12 But thus sinning to the brothers and striking their conscience being weak, into Christ you are sinning. 13 For this very reason if food is ensnaring my brother, I shall certainly not eat meat into the age, so that I may not ensnare my brother.

Chapter 9

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2 If to others I am not an apostle, but certainly to you I am, for you are my seal of apostleship in Lord. 3 My defense to those critically judging me is this. 4 Do we really not have authority to eat and to drink? 5 Do we really not have authority a sister, a woman* to lead around? as also the remaining apostles and the brothers of the Lord and Cephas? 6 Or I and

my opinion, and I think I can claim to have God's spirit.

Chapter 8

Now about food sacrificed to idols. We are quite aware that we all have knowledge, but knowledge merely inflates the ego, whereas love enlarges the spirit. 2 If anyone thinks he knows all about a thing, he is not yet aware of what he should know. 3 But God knows those that love him.

4 So concerning the eating of foods offered to idols, we are aware that an idol is of no earthly use at all because there is no god except One. 5 It is said that gods exist either in heaven or on earth, so according to that there must be many gods and lords. 6 But to us there is but one God who is the Father, from whom all came to exist, and we for him, and one Lord Jesus Christ through whom all came to exist, and we through him.

7 Not everyone knows that, so even now, some who have been used to an idol, eat the food because it has been offered to it. Their undeveloped conscience is thus being harmed. 8 But food does not affect our standing with God; if we do not eat, we are not losing anything, and if we eat, we are not gaining anything. 9 Even so, watch out that in exercising your right to eat, you do not trip up someone inexperienced in faith. 10 Should any such see you who have mature knowledge, sitting down to eat in an idol temple, would not his undeveloped conscience be eased to allow him to eat food because it had been offered to an idol?

11 So the inexperienced one, your brother for whom Christ died, could lose his life because you knew and insisted on your rights. 12 By thus failing the brothers and harming their undeveloped conscience, you are also failing Christ. 13 For this very reason if I found that food was ensnaring my brother I would never eat meat again, -ever, to ensure that I did not ensnare my brother.

Chapter 9

Am I not free? am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my efforts for the Lord? 2 If I am not an apostle to others, I certainly am to you, for you are my endorsement as an apostle of our Lord.

3 So this is my defence to those who criticize me. 4 Have we really no right to eat or drink? 5 Do we really have no right to take a sister around with us as a wife, just as the rest of the apostles, the

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Barnabus alone, do we not have authority not to be working? 7 Who does military service with his own provisions sometime? Who plants a vineyard and is not eating its fruit? Or who tends a flock and out of the milk of the flock is not eating?

8 Not according to a man am I speaking these, does not also the Law say these? 9 For in the Law of Moses it has been written: "Thou wilt not muzzle a bull threshing." Not of bulls is it a care to God, or altogether because of us is he saying? 10 For because of us it was written, because it is due to hope the one ploughing to be ploughing, and the one threshing, upon hope to be partaking.

11 If we sowed the spiritual to you, is it great if the fleshly of you we will reap? 12 If others are partaking of your authority should not we? But we did not make use of this authority, but we are covering all so that not any cutting across should we give to the Good News of Christ.

13 Are you not aware that those working the sacred things are eating the things out of the temple, those sitting by the altar, are sharing with the altar? 14 Thus also the Lord arranged to those promoting the Good News, out of the Good News to be living. 15 But I have never made use of anything of these, and I wrote, not so that these thus should become in me. For it is well for me rather to die, or my boasting no-one will make empty. 16 For if ever I may be announcing the Good News, boasting is not for me, for necessity is lying upon me; for woe to me it is if ever I should not announce the Good News.

17 For if willing I am practising*, I am having payment, but if unwilling, I have been entrusted with house management. 18 What therefore is my payment? So that announcing the Good News without cost, I may lay the Good News, not making downright use of my authority in the Good News.

19 For being free from all, to all I enslaved myself so that the more I may gain. 20 And I became to the Jews as a Jew, so that I may gain Jews, to those under Law as under Law, not being myself under Law, so that I may gain those under Law. 21 to those without law as one without law, not being without God's law but within Christ's law, so that I may gain those without law. 22 I became to the weak, weak, so that I may gain the weak. To all I have become all so that altogether I may save some. 23 But I

Lord's brothers, and Peter? 6 Or perhaps it is only I and Barnabus who have no right to refrain from secular work. 7 Who ever does military service and supplies his own provisions? Who plants a vineyard without eating its fruit? or tends a flock without consuming its milk?

8 These are not man-made rules, for are they not written in the Law? 9 You can find it right there in the Law of Moses: "You must not muzzle the bull that treads the grain." Not that God is concerned with bulls, for was it not rather for our sake it was said? 10 Indeed, it was written for us. The ploughman ploughs in hope of a harvest, and the one threshing the grain, in hope of having a share.

11 So then, if we sowed spiritual things in you, is it too much to expect that we should reap something material? 12 If others are making such a claim on you, should we not also? Yet we never did make such a claim, but covered all our expenses so that we should not cause any hindrance to the Good News of Christ.

13 Were you not aware that those working at sacred tasks eat the food from the temple, and those attending at the altar share the food from the altar? 14 This is what the Lord arranged, so that those promoting the Good News should live from it. 15 Yet I never have made use of that authority, and in writing this I am not asking you for any support. I would rather die than anyone should take away my satisfaction in being self-supporting. 16 Yet if I preach the Good News I have no real reason for self-satisfaction, for it is only what I ought to do. In fact it would be too bad for me if I did not!

17 If I wanted, I could avail myself of support and so receive my payment. But because I have been unwilling to do that, I have been entrusted with a greater responsibility. 18 What then is my payment? This, that by preaching without cost, I have the satisfaction of establishing the Good News without depending on my right to live from it.

19 I am thereby free from obligation to anyone, yet I have become a slave to everyone, so that I may gain more disciples. 20 To the Jews I became a Jew in order to win Jews, therefore to those under the Law, I became as if I was under Law, so as to gain them, though actually I am not. 21 To non-Jews who do not have the Law, I too was without Law with the object of winning them over. Not that I am without God's Law for I am under Christ's law. 22 Then to those who are weak I grew weak, to thereby gain the weak. Thus to all I became as they were, so that out of many I may

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am doing all because of the Good News so that I may become a sharer of it.

24 Are you not aware that those running in a stadium indeed are running, but one is receiving the prize? Thus run so that you may lay hold of it. 25 But everyone entering the contest has all self-control, those indeed therefore so that they may receive a perishable crown, but we an imperishable one. 26 Accordingly I thus am running not as uncertainly, thus I am boxing, not as flogging the air, 27 but my body I am beating black and blue and bringing as a slave, not if in any way having preached to others, I myself may become rejected.

Chapter 10

I do not want for you to be ignorant brothers, that our fathers were all under the cloud, and all went through the sea, 2 and all were baptized into Moses in the cloud and in the sea. 3 And all ate the same spiritual food, 4 and all drank the same spiritual drink, for they were drinking out of a following spiritual rock, but the rock was Christ. 5 But not in most of them did God think well, for they were laid low in the wilderness.

6 But these our types occurred for us not to be passionate cravers of bad, just as also those passionately craved. 7 Neither become idolaters just as some of them, just as it has been written: "The people sat down to eat and to drink and they stood up to be playing as children." 8 Neither may we commit fornication just as some of them committed fornication, and twenty three thousand fell in one day. 9 Neither may we be testing out the Lord just as some of them tested, and over the serpents they were destroying themselves. 10 Neither be grumbling even as some of them grumbled and they destroyed themselves by the Destroyer.

11 But these typically came together with those, and it was written for putting in our mind into whom the ends of the ages have arrived. 12 Therefore the one thinking to stand let him look he may not fall. 13 Temptation has not taken you unless belonging to man; but God is faithful, who will not permit you to be tempted above what you are able, but he will make with the temptation also the way out to be able to carry on.

14 Especially because of this my beloved, flee from idolatry. 15 As to perceptive ones I am saying, you yourselves judge what I say.

save some. 23 All this I do for the sake of the Good News, that I may share it with others.

24 Are you not aware that while all who enter a race run, only one wins a prize? Well then, run so that you may seize it. 25 Everyone who enters a race exerts total self-control, and that for a perishable oakleaf crown. But we are running for an everlasting crown. 26 That is why I am running without flagging and am boxing without punching the air. Indeed I beat my body until it is black and blue, and completely subjugate it in case I should be rejected for some reason after having preached to others.

Chapter 10

I don't want you brothers to overlook the fact that our forefathers were all under the cloud as they passed through the Red sea, 2 and so were all baptized by the cloud and the sea to become followers of Moses. 3 They all ate heaven-sent food 4 and drank heaven-sent water from a rock that providentially was there when needed. Our rock of course is Christ. 5 However, in spite of that, the majority did not get God's approval and they came to their end in the wilderness.

6 Now these events served as a pattern for us, so that we should not to be craving for what is bad as they did. 7 Nor should you become idol worshippers as some of them were, for it was written: "Everyone sat down to eat and drink, then they all got up and started playing around." 8 Neither should we commit fornication as many of them did, resulting in twenty three thousand being killed in one day. 9 We should never try the Lord's patience as many did then, so causing their own death by means of the serpents. 10 Nor should you be fault-finders as some of them were, when they brought destruction upon themselves by the Destroying Angel.

11 All these events were a pattern to correspond with ones that could occur now. They were written down for us who are living at the end of this age, to carefully consider. 12 So whoever thinks he cannot put a foot wrong, should watch out that he doesn't fall flat! 13 Actually, no temptation you may encounter has not already befallen many others. But God is loyal, he will not let you be tempted with more than you can cope, for along with the temptation he provides a way out, so that you can carry on.

14 Especially, my dear ones, must you flee from idolatry. 15 Therefore I am now going to address this to those of you who have discernment so that you can judge for yourself the logic of what I say.

1 Corinthians 10-11

16 The cup of thanksgiving which we give thanks, is it not a sharing of the blood of Christ? The loaf which we are breaking is it not a sharing of the body of Christ? **17** Because one loaf, the many we are one body, for all are partaking out of the one loaf. **18** Look at Israel according to flesh; are not those eating the sacrifices sharers of the altar?

19 What therefore can I say? that things sacrificed to an idol is anything or that an idol is anything? **20** But that which the nations are sacrificing, to demons and not to God they are sacrificing, and I do not want you to be becoming sharers with the demons. **21** You are not able to be drinking a Lord's cup and a demon's cup; you are not able to be partaking of a Lord's table and of a demon's table. **22** Or are we provoking the Lord to jealousy? Not stronger than him are we?

23 All is permissible but not all brings together, all is permissible but not all is building up. **24** No one let him be seeking of himself, but that of the different one.

25 Eat everything being sold in the marketplace, examining nothing because of conscience, **26** for "of the [Lord] [YHVH]* is the earth and the fulness of it." **27** If anyone of the unbelievers is calling and you want to be going, eat everything being laid before you, examining nothing because of conscience.

28 But if ever anyone may say to you: 'This is a sacred sacrifice', do not eat, because of that one having disclosed it and the conscience. **29** But the conscience, I say, not of oneself, but that of the different one.

For why should it be that my freedom is being judged by another conscience? **30** If I am partaking with thanks, why am I being slandered over what I myself am giving thanks? **31** Therefore whether you are eating, or drinking, or you are doing anything, be doing all to God's glory.

32 Become to Jews not something to trip over, also to Greeks and to the congregation of God, **33** just as I also all to all am pleasing, not seeking of myself a bringing together but that of the many so that they may be saved.

Chapter 11

Become imitators of me just as I am of Christ. 2

16 When we share the Memorial cup over which we give thanks, are we not sharing in the blood of Christ? And when we break the Memorial bread, is it not a sharing in the body of Christ? **17** As there is just one loaf, we though being many, are but one body, because we all eat from the same loaf. **18** Now consider natural Israel; do not those who eat from the sacrifices share with the altar?

19 What then can I say about food sacrificed to an idol? Is it anything special? or for that matter is the idol anything special? **20** Well, what the nations sacrifice, they sacrifice to demons and not to God, and I wouldn't want you to share anything with the demons. **21** You certainly cannot drink from the Lord's cup as well as from that of the demons, nor can you eat from the Lord's table and from the table of demons. **22** Do we want to make the Lord jealous? Are we stronger than he is?

23 We may have the right to do as we please, but not everything is for the best. We may claim the privilege to do what we want, but not everything will strengthen faith. **24** We don't want to be always thinking of ourselves, but rather be concerned for the welfare of others.

25 So whatever food is sold in the marketplace, eat it without asking where it came from, because of your conscience. **26** Remember that "the earth belongs to Jehovah and all its produce." **27** So if an unbeliever invites you to a meal and you want to go, eat whatever is set before you without questioning, for the sake of your conscience.

28 However, should your host tell you: 'This food is sacred because it has been offered to an idol', then do not eat it for the sake of conscience, because he has disclosed it. **29** When I say conscience in this case I mean that of an onlooker, not yours.

But apart from that, why should my freedom be judged by someone else's conscience? **30** If I am eating gratefully, why should I be criticized over the food for which I gave thanks? **31** So whether you are eating or drinking or doing anything else, do everything so that God may be praised.

32 Do not give the Jews an excuse to take offence, nor the Greeks, or even God's congregation for that matter; **33** just as I do, try to please everyone in everything. I do not try to further my own interests, but those of the many, so that they may be saved.

Chapter 11

So follow my example just as I follow that of

1 Corinthians 11

But I praise you highly because all of me you have remembered, and just as I gave over to you, you are holding fast the things given over.

3 But I want you to be aware that of every man the head is Christ, but of woman, the man, but the head of Christ is God. 4 Every man praying or prophesying having a covering on his head is disgracing his head; 5 and every woman praying or prophesying not covering over the head, is disgracing her head, for it is one and the same as having been shaved. 6 For if a woman is not covered, let her cut her hair, but if shameful to the woman to be shorn or to be shaved, let her be covered. 7 For a man certainly ought not to cover the head, being an image and glory of God.

The woman is the glory of a man, 8 for not is man out of woman but woman out of man. 9 For also a man was not created because of the woman, but a woman because of the man. 10 Because of this the woman ought to be having authority upon the head because of the angels. 11 Besides, neither is woman apart from man nor man apart from woman in the Lord; 12 for just as the woman is out of the man, thus also the man is through the woman, but all is out of God.

13 By you yourselves judge: is it fitting, a woman not covered to be praying to God? 14 No but natural instinct itself is teaching you that a man if ever has long hair* it is a dishonour to him. 15 But if ever a woman has long hair* a it is a glory to her, because the long hair has been given to her instead of a wrap around. 16 But if anyone seems to be fond of disputing, we are not having such a custom, neither the congregations of God.

17 But in sending these orders, I am not praising because not into the better but into the worse are you coming together. 18 For first, your coming together in a congregation, I am hearing schisms to be existing, and some part I believe, 19 for differences must be among you so that the tested and proved ones may become manifest among you.

20 Therefore your coming together upon the same, it is not to eat the Lord's supper, 21 for each his own supper beforehand is taking to eat, and who indeed is hungry and who is inebriated, 22 for do you not have houses in which to be eating and to be drinking? Or of God's congregation are you despising? and are you disgracing those not having? What can I say to you? Shall I praise you? in this I am not praising.

Christ. 2 I commend you highly for remembering all that I told you, and for strictly observing the things I instructed you.

3 But I want you to be aware of this, that the head of every man is Christ just as the head of a woman is her husband, but the head of Christ is God. 4 So every man who offers prayer or a divine pronouncement with a covering on his head brings reproach on Christ, his head. 5 And every woman who prays or gives a divine pronouncement without a head covering brings reproach on her head, -she might just as well be shaved. 6 So if a woman has no head covering let her get her hair cut; if she is too embarrassed to have it cut or shaved, then she must get a covering. 7 But for a man to be a credit to God in whose likeness he is, he should certainly not wear a head covering.

A woman is a credit to her husband, 8 for man did not come from a woman but a woman from man, 9 and the man was not created for the sake of the woman, but the woman for the sake of the man. 10 This is why the woman should have a head-covering in recognition of the authority over her, and so be an example to the angels. 11 However, those who belong to the Lord know that neither man or woman can do without the other, 12 because just as the woman was produced out of the man, so the man was born from a woman; God of course created everything.

13 Judge for yourselves whether it is fitting for a woman to pray to God with her head uncovered. 14 Does not your own natural instinct tell you that it is dishonourable for a man to have long hair? 15 Yet if a woman has long hair it is an asset to her because it has been given to her in place of a turban. 16 If anyone wants to argue about this, we do not engage in arguments, neither do the congregations.

17 In sending these instructions regarding your meetings I am not commending you, for they are not getting any better but are getting worse. 18 I hear that divisions have developed in your congregation meetings, and I quite believe it, at least in part. 19 Some dissensions must obviously exist because they have revealed just who are the loyal stalwarts among you.

20 So when you gather on the appropriate occasion to eat the Lord's supper, you cannot, 21 because each has brought his own meal. One of you is hungry and another becomes intoxicated. 22 Can't you eat and drink at home? do you think so little of God's congregation? and what about the embarrassment of those who have brought nothing? What can I say? can I commend you for this? I certainly cannot!

1 Corinthians 11-12

23 For I myself received from the Lord, which also I gave over to you, that the Lord Jesus in the night in which he was being given over, took a loaf **24** and having given thanks he broke it and he said: "This of me is the body, the one for you; keep doing this in my remembrance." **25** Similarly also the cup after having supper saying: "This cup is the new covenant by my blood, keep doing this as often as if ever you may be drinking in my remembrance." **26** For as often as if ever you may be eating this loaf and you may be drinking the cup, you are advocating the Lord's death until he may come.

27 Therefore whoever may be eating the loaf or may be drinking the cup of the Lord unworthily, he will be liable of the body and of the blood of the Lord. **28** But a man let him test and prove himself and thus out of the loaf let him be eating, and out of the cup let him be drinking. **29** For the one is eating and drinking judgement to himself, eating and drinking not discerning the body. **30** Because of this, among you are many weak and infirm and enough are sleeping*. **31** But if ever we were discerning ourselves not ever were we being judged. **32** But being judged by the Lord, we are being trained so that we should not be condemned with the world.

33 So then my brothers, coming together to eat, wait for one another. **34** If anyone is hungry let him eat in a house so that you may not be coming together to judgement. But the rest, if I should come, I will arrange through.

Chapter 12

But about the spiritual things brothers, I do not want you to be ignorant. **2** You are aware that when you were nations, you were being led toward the speechless idols as being misled. **3** Because of this I am making known to you that no-one speaking in God's spirit is saying: 'Accursed Jesus', and no-one is able to say: 'Lord Jesus' if not in holy spirit.

4 There are diversities of gracious gifts but the same spirit; **5** and there are diversities of ministries and the same Lord; **6** and diversities of in-workings, and the same God, the one working in all in all.

7 But to each is being given the manifestation of the spirit toward bringing together. **8** For to whom through the spirit is being given a word of wisdom, but to another, a word of knowledge

23 The instruction that I received from the Lord and which I passed on to you, was that on the night that he was to be put to death, he took a loaf, **24** and after giving thanks he broke it. "This is a symbol of my body," he said, "the body given for you, keep doing this to remember me by." **25** When the supper was over he said the same thing about the cup. "This cup symbolizes the new covenant established with my blood," he said, "however often you may drink, keep doing this to remember me." **26** So, however often until he comes you eat this loaf and drink from this cup, you will be advocating what the Lord's death accomplished.

27 But if anyone eats of the loaf or drinks from the cup disrespectfully, he will be held accountable as if he had thus treated the actual body and blood of the Lord. **28** So a man should carefully consider whether he has the right attitude, and only if he has, should he eat of the loaf and drink from the cup. **29** Anyone eating or drinking without fully understanding the nature of the body, eats and drinks condemnation to himself. **30** This is the reason why some among you are spiritually weak and infirm, and too many of you are sleeping Christians. **31** If we did a little more self-examination, we would not need to be judged. **32** But as it is the Lord who judges us, we are being disciplined so that we will not be condemned with the world.

33 So then brothers, when you meet to eat the Lord's supper, do not start before everyone else has arrived. **34** If anyone is hungry, let him eat at home, then your meeting will not be an occasion for censure. As for the other matters, I will sort them out whenever I can get to you.

Chapter 12

However brothers, it is of spiritual matters that I do not want you to be ignorant. **2** You are well aware that when you were pagans you were led astray by being directed to idols that couldn't speak. **3** Because of that I am now informing you that no-one who says "Jesus is accursed," speaks by God's spirit, and no-one can call on the Lord Jesus unless it is by holy spirit.

4 Although there are many different gifts from heaven, there is but one spirit; **5** and while there are many different ministries, there is only one Lord. **6** There are many different kinds of service, but all are organized by the same God, for everyone.

7 The manifestation of the spirit in each case is for the common good. **8** One, for example has the ability through the spirit to give wise counsel, another to impart knowledge by means of the

1 Corinthians 12

according to the same spirit. 9 To a different one, faith in the same spirit, but to another, gracious gifts of healing in the one spirit.

10 But to another, in-workings of powers; but to another, prophecy, but to another discernings of spirits*, to a different one, kinds of tongues; but to another exposition of tongues. 11 But all these are working by the one and the same spirit, diversifying in its own to each just as it wants to.

12 For even as the body is one and it is having many members, but all the many members of the body being one, is a body, thus also the Christ. 13 For also in one spirit we were baptized into one body, whether Jews or Greeks, whether slaves or free, and all one spirit we were made to drink.

14 For also the body is not one member but many. 15 If ever the foot may say: "Because I am not a hand, I am not out of the body," not by this is it not out of the body; 16 and if ever the ear may say: "Because I am not an eye, I am not out of the body," not by this is it not out of the body. 17 If the whole body is an eye where is the hearing? If the whole hearing where is the smelling? 18 But now God laid the members one each of them in the body just as he wanted. 19 But if all was one member, where is the body? 20 but now many members but one body.

21 But the eye is not able to say to the hand: "I am not having a need of thee", or the head to the feet: "I am not having a need of thee". 22 But much rather those seeming to be the weaker members of the body, are necessary. 23 And which we are thinking to be more dishonourable of the body, to these more abundant honour we are laying around, and our indecent are having greater decency, 24 but our decent are having no need.

But God combined the body, having given to the inferior more abundant honour, 25 so that there may not be a schism in the body, but the members may be concerned the same over one another. 26 And whether one member is affected*, all the members are affected together, whether a member is being glorified, all the members rejoice together.

27 But you yourselves are the body of Christ and members in part. 28 And whom God put in the congregation first apostles, second prophets, third teachers, thereafter powers, thereafter gracious gifts of healing, helpings, [guidance] [governings], kinds of tongues.

same spirit. 9 In someone else the spirit engenders faith, and in a further one the gift of healing, -all by the one spirit.

10 Through yet another it performs miracles, enables someone else to give divine pronouncements, and a further one to understand them. To one it imparts the ability to speak in several languages, and enables another to explain them. 11 All this is brought about by one and the same spirit as it diversifies itself to each one, just as it pleases.

12 Now the human body has many parts, and all those parts together make up one body; that is how it is with Christ. 13 We were all, whether Jew or non-Jew, slave or free, baptized by the spirit into one body, thereby the one spirit was infused into us all.

14 So the body consists not of one part but many. 15 If then the foot should say: "I am not a hand so I am no part of the body," that would not exclude it from being part of the body. 16 Or if the ear should say: "I am not an eye, so I cannot be part of the body," nor would that bar it from being part of the body. 17 If the whole body is an eye, how could it hear? or if the whole body is an ear how could it smell? 18 God has placed each part in the body just as he pleases. 19 If every part was the same how could the body exist? 20 Clearly then, there are many parts, though just one body.

21 That being so the eye cannot say to the hand: "I do not need you", nor can the head say to the feet: "I have no need of you". 22 Those parts of the body that appear to be insignificant are just as necessary as all the others. 23 We cover the parts we think not respectable, so as to endow them with greater respectability; thus we make our indecent parts appear decent. 24 Our decent parts have no need of this.

In the same way God so arranged the body to confer greater dignity on the lesser parts 25 and so prevent disunity. Thereby all parts have the same concern for one another, 26 what affects one part affects all; if one receives honour, the rest rejoice with him.

27 Now you are the body of Christ and individually are members of it. 28 First in the congregation he placed apostles, second those giving divine pronouncements, third teachers, then miracle workers, followed by those with the gifts of healing, of giving aid, counselling, and speaking in different languages.

1 Corinthians 12-14

29 Not all are apostles, not all are prophets, not all are teachers, not all have powers, 30 Not all have a gracious gift of healing, not all are speaking in tongues, not all are fully interpreting, 31 but strive for the greater gracious gifts. And yet I am showing to you according to a surpassing way.

Chapter 13

If ever in the tongues of men I may be speaking, and of angels, but I may not be having love, I have become a noisy [copper] [bronze] or a clashing cymbal. 2 And if ever I may be having prophecy and I may be aware of all the mysteries and all the knowledge, and if ever I may be having all the faith so that mountains to be transferring, but I may not be having love, I am nothing. 3 And if ever I may hand out morsels of food from all my possessions, and if ever I may hand over my body so that I may boast but may not be having love, I am benefited nothing.

4 The love* exercises long temper, shows kindness, the love is not being jealous, is not bragging, is not being puffed up, 5 is not behaving indecently, is not seeking the things of itself, is not being sharpened, is not reckoning the bad. 6 it is not rejoicing over unrighteousness, but it is rejoicing with the truth; 7 it is covering all, it is believing all, it is hoping all, it is enduring tenaciously.

8 The love is never falling, but whether prophecies, they will be made inoperative, whether tongues, they will cease, whether knowledge, it will be made inoperative.

9 For out of a part we are knowing and out of a part we are prophesying, 10 but whenever the accomplishment may come, the out of a part will be made inoperative. 11 When I was a baby I was speaking as a baby, I was thinking as a baby, I was reckoning as a baby; when I have become a man the things of a baby I have made meaningless. 12 For at this moment we are looking by means of a mirror at obscure information, but then face toward face. At this moment I know out of a part, but then I will know fully just as I was fully known.

13 But now remains faith, hope, love, these three, but the greater of these is the love.

Chapter 14

Be pursuing the love, but strive for the spiritual, but rather so that you may prophesy. 2 For the one speaking in a tongue is speaking not to men

29 So not all are apostles, not all give divine pronouncements, not all are teachers, or perform miracles. 30 Not all have the gift of healing or speaking different languages, or the ability to translate. 31 You should indeed work hard to cultivate the better gifts; but I will show you one that surpasses them all.

Chapter 13

If ever I should speak all the human languages there are, and even that of angels, yet did not have love, I would be just like a booming gong or a clashing cymbal. 2 And if ever I should have the gift of divine pronouncement, understand hidden truths, have special insight, and have such faith as would move mountains, yet did not have love, I am nothing. 3 If ever I should sell all my possessions to give away food, and exhaust myself with good works just to show off, but was not moved by love, it would do me no good at all.

4 True Christian love keeps cool and shows kindness; true Christian love does not become jealous or brag or have an inflated opinion of itself. 5 It does not behave indecently, is not selfish, does not get needled, does not settle old scores. 6 It does not find delight in wrongdoing, but takes pleasure in things that are true. 7 It ignores every insult, believes the best of everyone, hopes for the betterment of all, and always stands firm for the truth.

8 True Christian love will never let you down, even though the gifts of divine pronouncement may fail, speaking in languages cease, and special insight come to an end.

9 At present we know a little and give a few divine pronouncements, 10 but when we have achieved our goal all this will seem trivial 11 When I was a baby, I spoke like one, thought like one and had childish ideas. But now I am a man I have put all that aside. 12 At present we see things as if reflected by a metal mirror, indistinctly, but then we shall see them as they really are. Now I know a little, but then I will know fully, just as I am fully known.

13 So there remain these three qualities, faith, hope, and love, but the greatest of all is true Christian love.

Chapter 14

So make true Christian love your goal, but also strive after the spiritual gifts, preferably that of speaking divine pronouncements. 2 For whoever speaks in

1 Corinthians 14

but to God, for no-one is hearing, but by spirit he is speaking mysteries; 3 but the one prophesying to men is speaking what is upbuilding and encouraging and soothing. 4 The one speaking in a tongue is building up himself, but the one prophesying is building up a congregation. 5 But I wish you all to be speaking in tongues, but rather so that you may prophesy, but the one prophesying is greater than the one speaking in tongues except if not he may be fully interpreting so that the congregation may receive upbuilding.

6 But now brothers if ever I may come to you speaking in tongues what will I benefit you if I should not speak to you either in a revelation or in knowledge or in prophecy or in teaching?

7 Yet lifeless things are giving voice, whether a flute or harp, if ever it may not give a distinction to the tones how will it be known the thing being played on a flute or the thing being played on a harp? 8 Also if ever a trumpet may give an uncertain sound, who will prepare himself into war. 9 Thus also you, if ever through the tongue not a well marked word you may give, how will be known the thing being spoken? for you will be speaking into air.

10 If it may happen that there are so many kinds of voices in the world and not one speechless, 11 if ever therefore I may not be aware the power of the voice I shall be to the one speaking, a barbarian, and the one speaking to me a barbarian. 12 Thus also you, since you are zealous of spirits toward the upbuilding of the congregation, seek so that you may be abounding. 13 Because of which, the one speaking in a tongue, let him pray so that he may be fully interpreting.

14 For if ever I may be praying in a tongue, my spirit is praying but my mind is unfruitful. 15 What therefore is it? I shall pray with the spirit, but I shall pray also with the mind, I will make music with the spirit, but I will also make music with the mind.

16 Since if ever you may praise in spirit, how will the one filling up the place of the private person, say the 'Amen' upon your thanksgiving since he is not aware of what you are saying? 17 For you indeed are giving thanks well but the different one is not being built up. 18 I give thanks to God I speak more tongues than all of you 19 but in a congregation I want to speak five words with my mind so that also others I may instruct, than a myriad words in a tongue.

another language is not talking to men but to God, because no-one else understands him; it is hidden truths he is speaking by means of the spirit. 3 But whoever passes on a divine pronouncement tells men things that are uplifting, encouraging and peace promoting. 4 Whoever speaks in another language edifies himself, but one declaring a divine pronouncement edifies a whole congregation. 5 I would be happy if you all could speak in foreign languages, but I would much rather that you spoke divine pronouncements. Whoever does so is a far greater asset than one who speaks in another language, unless he also interprets fully and thereby uplifts the congregation.

6 Really brothers, if I was to visit you speaking in unknown languages, of what benefit would that be to you unless I also imparted a revelation, or knowledge, a divine pronouncement or some teaching?

7 When an inanimate instrument such as a flute or harp is played all the notes have a different sound, otherwise how could the tune be recognized? 8 Also if the sound of a war trumpet was uncertain, who would get ready for the battle? 9 It is just the same with you, if your speech is incoherent how will anyone know what you are talking about? you might just as well be talking to the air.

10 It may well be that there are many different dialects in the world, yet not one of them is totally unintelligible. 11 But if I am not able to understand the dialect I shall be a complete foreigner to the speaker, and he will be a complete foreigner to me. 12 Since you are so eager to acquire spiritual gifts to edify the congregation, make sure that you excel in them. 13 So whoever speaks in another language should pray that he may have the full ability to interpret it.

14 If I pray in a different language, although I am inwardly praying, my mind is elsewhere. 15 What then can I do? If the spirit should inspire me to pray, I will try to concentrate on what I am praying, and if I should be moved by the spirit to sing praises, I will give my mind to what I am singing.

16 If an outsider should be sitting among you when the spirit inspires you to offer praise, how can he say 'Amen' to your thanksgiving if he doesn't know what you have been talking about? 17 Your praise may indeed have been excellent, but he has not been uplifted by it. 18 I thank God that I speak in more languages than all of you, 19 but when I am in a congregation I would rather speak five intelligible words of instruction than ten thousand in an unknown language.

1 Corinthians 14

20 Brothers, become not little boys in the minds*, but be infants to badness, but to the minds* become adults. **21** In the Law it has been written that: "In different tongues and in lips of different ones I will speak this to the people, and thus they will not listen of me says the Lord." **22** Therefore the tongues are for a sign not to those believing, but to the unbelievers, but the prophecy not to the unbelievers but to those believing.

23 If therefore the whole congregation should come together upon the same, and all may be speaking in tongues, and private persons or unbelievers may come in, will they not say that you are mad? **24** But if ever all may be prophesying and any unbeliever or private person may come in, he is being [examined] [reproved] by all, he is being investigated by all, **25** the hidden things of his heart is becoming manifest, and thus having fallen on his face he will worship God bringing testimony that 'Really God is among you'.

26 What therefore is it brothers? Whenever you may be coming together, each having a song of praise, having a teaching, having a revelation, having a tongue, having an interpretation; all let happen toward upbuilding. **27** Whether in a tongue anyone is speaking, according to two or the most three, but in succession, and one let him fully interpret, **28** but if ever he may not be an interpreter let him be silent in a congregation, but to himself let him be speaking and to God.

29 But let two or three prophets be speaking and let the others distinguish. **30** But if ever may be revealed to another, to one sitting, the first let him be silent. **31** For you are all able to be prophesying one at a time so that all may be learning and all be being [encouraged] [exhorted] **32** and spirits of prophets are submitting themselves to prophets, **33** for God is not of confusion but of peace.

As in all the congregations of the holy ones, **34** the women in the congregation, let them keep silent, for it is not [entrusted] [permitted] to them to be speaking but let them submit themselves, just as also the Law is saying. **35** But if they want to be learning something, let them question their own men in a house, for it is shameful for a woman to be speaking in a congregation.

36 Or from you did the word of God come out, or into you only did it arrive? **37** If anyone is thinking to be a prophet or a spiritual one let

20 So then brothers, don't let your reasoning powers be like that of a child; by all means be like infants regarding things that are bad, but be adults in your ability to reason. **21** It was written in the Law that "I will speak to this people in foreign languages and through the lips of foreigners, so that they will not listen to me, said the Lord." **22** Speaking in foreign languages is not for the benefit of believers but unbelievers, but speaking divine pronouncements is what benefits believers rather than unbelievers.

23 Just imagine a congregation meeting in which everyone was speaking in a foreign language. If an outsider or an unbeliever came in, would they not say you were all crazy? **24** But if you are all relating divine pronouncements when an outsider or unbeliever enters and what is said all applies to him, what he hears will then search him through, **25** bringing his innermost thoughts and feelings to the surface. He will be so astonished that he will give praise to God with awe, and freely admit that God's favour is with you.

26 How then should things be done brothers? When you meet together, each of you will have either a song of praise, a teaching, a divine revelation, a message in another language, or an interpretation of it; but everything should take place for the benefit of all. **27** Two or at the most three, should speak in different languages, -and not all at the same time! Then someone should interpret. **28** If he is not an interpreter he should keep quiet in the congregation, and just speak to himself and to God.

29 In the case of those speaking divine pronouncements, no more than two or three should speak, then everyone else can discern the meaning. **30** If someone in the audience has a divine revelation, the one who is speaking should stop, **31** for everyone must have a chance to offer a divine pronouncement, but only one at a time. Then all will learn and be benefited. **32** Those who have this gift must keep it under control, **33** for God does not approve of confusion, but of peace.

As is the case in all other congregations of the holy ones, **34** women should keep silent during congregation meetings, for it has not been entrusted to them to speak and they should submit to that, just as the Law requires. **35** If they want to question some point, they should ask their husbands when they get home. It is a shameful thing for a woman to speak out at a congregation meeting.

36 Do you think the word of God comes only from you, or you are the only ones to receive it? **37** If you really want to communicate divine pronouncements or show yourselves to be spiritual men, then

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him acknowledge what I am writing to you, because it is a commandment of the Lord. 38 But if anyone is acting ignorant he is being ignorant toward himself. 39 So then my brothers, strive for the ability to be prophesying, but do not hinder the ability to be speaking in tongues, 40 and let all happen decently and according to order.

Chapter 15

But I am making known to you brothers, the Good News which I announced as Good News to you which also you took to your side, in which also you have stood. 2 Because of which also you are being saved, to what word I announced as Good News to you if you are retaining, unless you believed to no purpose.

3 For I gave over to you first that which also I took to my side, that Christ died over our sins according to the scriptures. 4 And that he was buried and that he has been raised in the third day, according to the scriptures. 5 And that he was seen by Cephas, afterwards by the twelve. 6 Thereupon he was seen by over five hundred brothers at once, out of whom the most are remaining until the present, but some fell asleep. 7 Thereupon he was seen by James, afterward to all the apostles. 8 But last of all just as if to the untimely born he was seen also by me. 9 For I myself am the least of the apostles who am not sufficient to be called an apostle, through that I hunted the congregation of God. 10 But by gracious favour of God I am what I am, and his gracious favour to me did not become empty, but I wearied myself more abundantly than them all, but not I but the gracious favour of God with me. 11 Whether therefore I or those, thus we are preaching, and thus you believed.

12 But if Christ is being preached that out of the dead has been raised, how among you some are saying that there is not a resurrection of the dead? 13 But if there is not a resurrection of the dead, neither has Christ been raised. 14 But if Christ has not been raised, really our preaching is empty, also our faith is empty. 15 But also we are being found false witnesses of God because we testified against God that he raised Christ whom he did not raise, if really the dead are not being raised.

16 For if the dead are not being raised neither Christ has been raised. 17 But if Christ has not been raised your faith is futile, you are yet in your sins, 18 really also those having fallen

acknowledge the truth of what I am writing to you, because it is a command from the Lord. 38 If any one ignores this he just shows himself to be ignorant.

39 So then my brothers, strive to communicate divine pronouncements, but at the same time do not hinder the speaking in foreign languages, 40 as long as it is all done decently and in an orderly manner.

Chapter 15

I would like to remind you brothers, of the Good News that you readily accepted when I first announced it to you, and in which you are now well established. 2 It is that message of Good News that is saving you, providing you hold fast to it, otherwise there was no point in believing it.

3 What I told you back there was what I myself had accepted, how Christ died for our shortcomings according to the scriptures; 4 how he was buried and was raised on the third day, just as the scriptures said, 5 and how he was seen by Peter and afterwards by the twelve. 6 After that he was seen by five hundred brothers at the same time, most of whom are still with us, although a few have died. 7 Then he was seen by James, and afterwards by all the apostles.

8 Finally he was seen by me as one born prematurely, 9 for I myself am the least of the apostles, and not really worthy to be called an apostle at all because I hunted down the congregation of God. 10 Still, by God's gracious favour I am now what I am, and that gracious favour has not been in vain, for I wore myself out more than any of them, yet not I but God's gracious favour within me. 11 But whether me or them, the important thing is that we are preaching, and because of this, you believed.

12 So then, if it is thus being preached that Christ has been raised from the dead, how is it that some of you are saying that there is no resurrection from the dead? 13 If there is no resurrection then Christ was not raised. 14 And if Christ was not raised, then our preaching is hollow and so is our faith. 15 Not only that but we are testifying falsely about God by saying that he raised Christ, which he actually did not, -if it is true that the dead are not being raised.

16 If then the dead are not to be raised then neither was Christ raised, and if Christ was not raised 17 your faith is futile and you are still fully accountable for your shortcomings. 18 Furthermore all those martyred for the Christian faith, have really committed suicide with no prospect of future life. 19

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asleep in Christ, destroyed themselves*. 19 If in this life we only have been hoping in Christ, we are the more pitiable of all men.

20 But now Christ has been raised out of the dead, firstfruits of those having been put to sleep. 21 For since death is through a man, also resurrection of the dead is through a man. 22 For just as in Adam all are dying, thus also in Christ all will be made alive. 23 But each one in his own group; Christ the firstfruits, thereupon those of Christ in his presence.

24 Afterwards the end whenever he may be giving over the Kingdom to the God and Father, whenever he may render inactive all government and all authority and power. 25 It is necessary for him to be reigning until when he may lay all the enemies under his feet. 26 The last enemy being rendered inactive is the death*. 27 For all he laid down under his feet. But whenever he may say that all has been laid under, it is evident that 'all' is outside of the One having laid under to him. 28 But whenever all may be laid under to him, then also he, the Son, will be laid under to the One having laid under all to him, so that God may be all in all.

29 What then will those being baptized [over] [because of] the dead* do? If the dead are not actually being raised why also are they being baptized [over] [because of] them? 30 Why also are we ourselves in danger every hour? 31 Day by day I am dying, by your [boasting] [commendation] brothers, which I am having in Christ Jesus our Lord. 32 If according to man I fought with wild beasts in Ephesus, what is the benefit to me? If the dead are not being raised we may eat and we may drink for tomorrow we are dying. 33 Do not mislead yourselves, bad companionships are ruining good customs. 34 Become righteously sober and do not sin, for some are having ignorance of God, I am speaking to [shame] [turn] you.

35 But someone will say: "How are the dead being raised? and in what sort of body are they coming?" 36 Mindless! thou who are sowing, it is not being made alive if it should not die. 37 And what thou are sowing, it is not the body that will becoming thou are sowing, but bare grain, if it may be of wheat or any of the rest. 38 But God is giving to it a body just as he willed and to each of the seeds, its own body.

39 Not every flesh is the same flesh, but there is one of men, but another flesh of domestic beasts, but another flesh of winged creatures, but another

Indeed, if all there is for us is a hope in Christ in this life and nothing else, we are of all men the most to be pitied.

20 But Christ really has been raised from the dead, and is just the firstfruits of those who were martyred. 21 Since death was brought about by one man's deed, so also resurrection of the dead comes about by the deed of one man. 22 For just as all are now dying because of Adam, so because of Christ will all be made alive, 23 each at his due time; first of all Christ himself, then those of his own at the time of his presence.

24 After that comes the end when he hands over the Kingdom to God the Father, having suppressed all government, authority, and power, 25 for he must reign until God has put all enemies under his feet. 26 The last enemy to be suppressed is the death we inherit, 27 for he subjected everything under his feet. By saying 'he subjected everything', this obviously does not include the One who subjected them. 28 But when everything has been brought under his control, then the Son himself will submit to the One who did the subjecting, that God may be everything to everyone.

29 But what about the ones who have been prompted to get baptized because of those who died? If the dead are not to be raised, why did they let this rush them into baptism? 30 And why do we put ourselves in danger every hour? 31 Every day I face death, for which I have your own commendation through Christ Jesus our Lord. 32 So if I fought wild beasts at Ephesus, what benefit would that be to me as an ordinary man, if the dead are not to be raised? We might as well eat and drink to the full, for tomorrow we are to die. 33 Do not fool yourselves, all your valuable training is being ruined by your association with unbelievers. 34 So recover your senses with godliness, and do not fall short, for some of you seem to have no knowledge of God at all. I say this deliberately to shame you.

35 But now someone will say: "How are the dead to be raised?" and "what sort of body will they have?" 36 How foolish! Those of you who sow seed know very well that it cannot start sprouting unless it first dies. 37 And when you sow, you do not sow the plant that will eventually come up, but merely grain, perhaps wheat, or one of the other crops. 38 God gives it the form that he pleases, and each of the seeds has its own form.

39 Likewise not all flesh is the same, there is human flesh, and that of the animals, the flesh of birds and that of fish. 40 There are also heavenly bodies and

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of fish. 40 There are also heavenly bodies and earthly bodies, but different is the glory of the heavenly, and different the one of the earthly. 41 Another glory is of the sun and another glory of the moon and another glory of the stars, for star from star is differing in glory.

42 Thus also the resurrection of the dead. It is being sown in corruption, it is being raised in incorruption, 43 it is being sown in dishonour, it is being raised in glory, it is being sown in weakness, it is being raised in power. 44 It is being sown a physical body, it is being raised a spiritual body.

45 Thus also it has been written: "The first man Adam became into a living soul," the last Adam into a spirit making alive. 46 But not first the spiritual but the physical, thereupon the spiritual. 47 The first man out of earthy ground, the second man out of heaven. 48 Of what kind the earthy, of such kind also the earthly, and of what kind the heavenly, of such kind also the heavenly. 49 And just as we bore the image of the earthy we may bear also the image of the heavenly. 50 But this I say brothers, that flesh and blood is not able to be allotted the Kingdom of God, neither the corruption, the incorruption is being allotted.

51 Look, a mystery I am telling you, we shall not all be made to sleep, but we shall all be changed, 52 in an indivisible, in a stroke of an eye, at the last trumpet. For it will trumpet and the dead will be raised immortal, but we shall be changed. 53 It is necessary for this mortal to put on immortality and this one subject to death to put on deathlessness. 54 But whenever the one subject to death may put on deathlessness, then the word having been written will take place: "The death* is swallowed down into victory." 55 "Where death is your victory? Where death is your sting?" 56 But the sting of the death* is the sin*, and the power of the sin* the Law; 57 But thanks to God, to the one giving to us the victory through our Lord Jesus Christ.

58 So then my beloved brothers, become firm, immovable, always abounding in the Lord's work, having been aware that your hard work is not empty in the Lord.

Chapter 16

But about the collection, the one to the holy ones, just as I arranged for in the congregations of Galatia thus also you do. 2 Sabbath by sabbath let him himself each of you, lay aside, treasuring up what ever he may be being well prospered, so that

earthly bodies, but the splendour of the heavenly is totally different from that of the earthly. 41 The sun has its radiance which is quite unlike that of the moon, while the stars are different again; and even they differ in magnitude.

42 This is just how it is with the resurrection of the dead; they are buried as mortals, but will be raised immortal, 43 they are buried in disrepute, but will be raised in honour; they are buried as weaklings but will be raised with power. 44 They are buried a physical body, but are raised with a spiritual one.

45 It was written this way: "The first man Adam became a living soul", but the last Adam became a spirit that makes alive. 46 However, the spiritual did not come first, the physical did; the spiritual came afterwards. 47 The first man came from the earth of the ground, but the last man came from heaven. 48 Those from the earth are of the earthly kind, and those from the heaven are of the heavenly kind. 49 So just as we are now in the form of those from earth, we will come to have a form like those in the heavens. 50 For I can tell you this brothers, that flesh and blood can have no place in the Kingdom of God, nor can the mortal find a place with the immortal.

51 Now take good heed of what I am about to tell you for it is a hidden truth. We shall not all be laid to rest, but shall be changed 52 in an instant, as quick as the eye can blink. When the last trumpet sounds the dead will be raised to immortality. We though shall be changed, 53 for we mortals must become immortal, and we who are subject to death must become immune to death. 54 And whenever anyone subject to death becomes immune to it, then it occurs just as it was written: "Death is swallowed up in victory." 55 "Where is your victory now, death? what has happened to your sting?" 56 The judgement of death is a result of our inborn failings, which were activated by the Law. 57 But all thanks be to God who has given us the victory over them through our Lord Jesus Christ.

58 So then my dear brothers, become firm and immovable in the faith, always being fully occupied in the Lord's work, as you realise that your hard work for the Lord is not without results.

Chapter 16

Now about the collection for the holy ones; I would like you to do the same as I arranged for the congregations in Galatia. 2 Every week let each of you put part of his income aside, whatever he can afford, and save it. Then a collection will not have to

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whenever I should come, collections may not then be taking place. 3 But whenever I may come along, whom ever you may approve through letters, these I shall send to carry away your generosity to Jerusalem, 4 but if ever it may be worthy of me also to be going, they will go together with me.

5 But I will come to you whenever I may come through Macedonia, for I am coming through Macedonia to you 6 and perhaps I will remain or I will spend the winter so that you may send me on wherever I may go. 7 For I do not want to see you at present in passing, I am hoping to stay longer with you for some time if ever the Lord may entrust. 8 But I am staying awhile in Ephesus until Pentecost, 9 for a great and effective door is having been opened to me, but many are opposing.

10 But if ever Timothy may come, watch that he may come without fear to you, for he is working the work of the Lord, as I. 11 Not anyone therefore, should despise him, but send him on in peace, so that he may come to me, for I am awaiting him with the brothers.

12 But about brother Apollos, I begged him much so that he may come to you with the brothers, but it was not altogether his will so that he should come now, but he will come whenever he may have opportunity. 13 Stay awake, stand in the faith, be manly, grow strong. 14 Let all happen in love.

15 But I exhort you brothers, you are aware of the house of Stephanas that it is the firstfruits of Achaia, and to a ministry to the holy ones they assigned themselves, 16 so that you also may put yourselves under such, and to all working together and tiring themselves. 17 But I rejoice in the presence of Stephanas and of Fortunatus and of Achaicus because these filled up your absence, 18 for they rested my spirit and yours. Know well therefore, such ones.

19 The congregations of Asia warmly embrace* you. Aquila and Prisca together with the congregation according to their house warmly embrace* you much. 20 All the brothers warmly embrace* you. Warmly embrace* one another with a holy kiss.

21 The greeting in my hand, of Paul.

22 If anyone has no liking for the Lord let him be anathema. [The Lord is coming] [Maranatha]* 23 The gracious favour of the Lord Jesus be with you. 24 My love is with all of you in Christ Jesus.

be made when I come. 3 Write to let me know who you approve, so that when I arrive, I can send them with your generous gifts to Jerusalem. 4 If it seems appropriate for me to go, they can come with me.

5 When I visit you it will be after I have passed through Macedonia, which is what I plan to do. 6 Then I may stay a while or even stop over until after the winter, so that you can safely come part way with me on my next journey. 7 I do not wish to come at present and so make only a brief visit, I want to stay longer, for some time in fact, if the Lord so permits. 8 I shall be staying at Ephesus for a while, until the festival of Pentecost, 9 for a door of great opportunity has opened up for me here, although there is a lot of opposition.

10 If Timothy should visit you, see that he has no reason to be apprehensive, for he is doing the Lord's work just as I am. 11 So let no-one despise him, but see him on his way in peace, for I and the brothers here are waiting for him.

12 Regarding our brother Apollos, I begged him earnestly to come to you, but it was not his intention to do so at present. However, he will come whenever he has the chance. 13 Meanwhile, keep awake, stay firm in the faith, behave like men, and grow strong. 14 Above all let everything take place with love.

15 You of course are aware that Stephanas and his family were the first believers in the whole of Achaia, and have devoted themselves to ministering to the holy ones. I exhort you, 16 submit to men like that, and in fact to all who are tiring themselves out as they all work together. 17 I am very happy to have Stephanas with me here, as well as Fortunatus and Achaicus, for they made up for your absence. 18 They have kept me in good spirits, as I know they did the same for you. You should value ones such as these.

19 The congregations in Asia send you their warm greetings, and Aquila and Prisca along with the congregation that meets in their home especially send their warmest greetings to you; 20 in fact all the brothers send you a warm embrace, as indeed you should warmly embrace one another with a chaste kiss.

21 And now I Paul, send you my own greeting in my own handwriting.

22 If anyone has no regard for the Lord, let him be accursed, for as we say, 'The Lord is coming' 23/24 May the gracious favour of the Lord Jesus be with you, for my love is with all of you who are in Christ Jesus.

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Chapter 1

Paul, an apostle of Christ Jesus through the will of God, and the brother Timothy to the congregation of God, the one being in Corinth, with all the holy ones those being in the whole of Achaia. 2 Gracious favour to you and peace from God our Father, and of the Lord Jesus Christ.

3 Praiseworthy is the God and Father of our Lord Jesus Christ the Father of compassion and God of all encouragement, 4 the one encouraging us upon all our pressure, for us to be able to be encouraging those in all pressure through the encouragement of which we ourselves are being encouraged by God. 5 Because just as is abounding the sufferings of Christ to us, thus through Christ is abounding also our encouragement.

6 But whether we are under pressure it is over your encouragement and of salvation, whether we are being encouraged it is over your encouragement working in endurance of the same sufferings of which also we are suffering. 7 And our hope having been confirmed over you, being aware that as you are sharers of the sufferings, thus also of the encouragement.

8 For we do not want you to be ignorant brothers, over our pressure that happened in Asia, that exceedingly beyond power we were weighed down, so that there seemed to be no way out and for us to keep living. 9 But we in ourselves having had the answer of death, so that we may be not having confidence upon ourselves but upon God, the one raising the dead, 10 who out of so great a death drew us to himself and he will draw us to himself, in whom we have hoped that also yet he will draw to himself. 11 Also your helping together over us by supplication, so that out of many faces is the gracious gift into us, because of which many can be thanked* by us.

12 For our boasting is this, the testimony of our conscience that in holiness and sunlight-tested purity of God, and not in fleshly wisdom but in God's gracious favour we were deporting ourselves in the world but more abundantly toward you. 13 For we are not writing other things to you but what you are reading, or also you are understanding, but I am hoping that you will understand until the end, 14 just as also you understood us from a part, that we are boasting of you even as also you of us, in the day of our Lord Jesus.

15 And in this confidence I was intending to

Chapter 1

From Paul an apostle of Christ Jesus by the will of God, and from Timothy, to the congregation of God at Corinth, along with all the holy ones throughout Achaia. 2 May you have gracious favour and peace from God our Father, and from the Lord Jesus Christ.

3 Worthy of praise indeed is the God and Father of our Lord Jesus Christ, who is the Father of compassion and the God who gives encouragement to us all. 4 When we are subject to stress he encourages us; and so we can encourage others who are under stress with the same encouragement that we received from God. 5 Though we may suffer much as Christ himself did, Christ makes sure that we get plenty of encouragement.

6 When we are under stress, it really serves for your encouragement and thereby your salvation, because when we are encouraged, you also are encouraged as you go on enduring the same sufferings as ourselves. 7 So our hope for you is confirmed when we know that you are sharing the same suffering, because you are also sharing the same encouragement.

8 We do not want you to be unaware brothers, of the distressing situation that happened to us in Asia. We were oppressed beyond the limit of endurance so there seemed no way out, and we despaired of our lives. 9 We felt certain that death was staring us in the face, and we could do nothing to avert it, but could only rely on God who raises the dead. 10 Yet he did rescue us from certain death, and will rescue us again, for our hope is that he will continue to do so. 11 We were also helped by your combined prayers, for that kindly deliverance came in response to the requests of many, for which we thank all who joined in them.

12 We take a pride in the testimony of our conscience, that in the world and especially toward you, we have been guided with God's holiness, as pure as the daylight; not by human wisdom, but by God's gracious favour. 13 We are not writing anything different from what you have already read and understood. I hope you will always understand 14 what you have learned partly from us, that we are proud of you, just as you are of us, in this day of our Lord Jesus.

15 It was with this confidence that I previously planned to visit you. I meant for you to be doubly

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come to you before, so that a second joy you may have, 16 and through you to go through into Macedonia, and again from Macedonia to come to you, and by you to be sent on into Judea.

17 Therefore this intending did I really use it with lightness? Or what I am intending, am I intending according to the flesh so that it may be with me Yes, Yes and No, No? 18 But God is faithful that our word to you is not Yes and No; 19 for the Son of God Christ Jesus the one having been preached to you through us, through me and Silvanus and Timothy, did not become Yes and No, but in him it has become Yes. 20 For as many promises of God, in him -Yes, through which also through him the Amen to God toward glory through us. 21 But the one confirming us with you into Christ and having anointed us is God. 22 The one also having set his seal upon us and having given the advance of the spirit in our hearts.

23 But I myself am calling upon God as witness on my soul, that sparing of you, not yet I came to Corinth. 24 Not that we are your lords of the faith, but we are fellow workers in your joy, for you have stood firm in the faith.

Chapter 2

For I judged this in myself, not to come to you again, in grief, 2 for if I am grieving you, who also is the one cheering me if not the one being grieved by me? 3 And I wrote this exactly so that not having come I may have grief from which it was necessary for me to be rejoicing, having confidence upon you all that my joy is of you all. 4 For out of much pressure and constraint of heart I wrote to you through many tears not so that you may be grieved but so that you may know the love which I am having more abundantly to you.

5 But if anyone has grieved, not me he has grieved, but a part, so that I may not put weight on all of you. 6 Sufficient for such, this punishment, the one by the majority, 7 so that in contrast, for you to graciously forgive and to encourage, that such not somehow to more abundant grief may be swallowed down. 8 Through which I encourage you to assure to him love; 9 for to this also I wrote so that I may know your proof whether you are listening to all.

10 But to whom you are graciously forgiving anything, also I; for what I also have graciously forgiven, if I have graciously forgiven anything, is because of you in the face of Christ, 11 so that

benefited; 16 for when I left you I intended to go to Macedonia, then to come back to you later, after which you could have conducted me part-way to Judea.

17 Did I plan this without giving it careful consideration? or were my intentions so uncertain that I said one thing but did another? 18 As God himself is trustworthy, so our promise to you is not unreliable; 19 for God's Son Christ Jesus who I, Silvanus, and Timothy preached to you, was not unreliable; with him everything was positive. 20 However many God's promises were, by means of him every one of them became positive, which is why we say 'Amen' through him, when we praise God. 21 It is God who confirms that both we and you belong to Christ, and who anointed us; 22 the one who marked us, and gave us a taste of what is to come by putting his spirit within us.

23 But now I call on God as a witness against my life, that the reason I did not come to Corinth before, was to spare you. 24 Not that we are masters of your faith, for you have stood firm in the faith, but as fellow workers, to preserve your joy.

Chapter 2

I decided it was best for me not to return to you while I felt upset, 2 for if I upset you, who would there be to cheer me up except the very ones I had upset? 3 This is exactly what I have written, that by not coming I may be spared further sorrow from those who should be giving me joy; for I well know that normally you would all be a source of joy to me. 4 It was under much stress and pain of heart, yes even with tears that I wrote to you, not to upset you, but to demonstrate the great love I have for you all.

5 The one responsible has not only upset me, but some of you too; but this has made it unnecessary for me to come down heavily on you all, 6 for the punishment administered by the majority has accomplished its purpose. 7 Now, in contrast, you should kindly forgive and encourage him, that he may not be consumed by an excessive sense of guilt. 8 So I encourage you to assure him of your love. 9 I have written this also to test you, to see whether you take heed of everything.

10 If you kindly forgive anyone anything, then so do I, for what I forgive, -if I have forgiven anything at all, is for your sakes before Christ. 11 Thus Satan will not get the better of us, for we are not ignorant of his evil schemes.

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we may not be bettered by Satan, for we are not ignorant of his notions.

12 But having come into Troas, into the Good News of Christ, and a door having been opened to me in the Lord, 13 I was not having a release of my spirit, for me not to find Titus my brother, but having put away from them I went out into Macedonia.

14 But thanks to God to the one always leading us in triumph in Christ, and the scent of the knowledge of him manifesting through us in every place, 15 because we are a sweet fragrance of Christ to God, in those being saved and in those being destroyed; 16 to whom indeed, a scent out of death into death, and to whom a scent out of life into life. And to these who can reach? 17 for we are not as the many, [peddling] [adulterating]* the word of God but as out of sunlight tested purity, but we are speaking as out of God, in front of God, in Christ.

Chapter 3

Are we starting again to commend ourselves? Or are we needing, as some, letters of recommendation to you or from you? 2 You are our letter, having been inscribed in our hearts being known and being read by all men, 3 being manifested because you are a letter of Christ, ministered to by us; having been inscribed not with black but with a spirit of the living God; not in tablets of stone, but in fleshly tablets, in hearts.

4 But we are having such confidence through Christ toward God. 5 Not that we are from ourselves to reckon as sufficient anything out of ourselves, but our sufficiency is out of God, 6 who also made us sufficient ministers of a new covenant, not of writing but of spirit, for the writing is utterly killing, but the spirit is making alive.

7 But if the ministry of death in writings, having been engraved in stones occurred in glory so that the sons of Israel were not to be able to gaze intently into the face of Moses because of the glory of his face, were made inoperative, 8 how rather the ministry of the spirit will be in glory? 9 For if glory attended the ministry of the condemnation how much rather the ministry of righteousness is abounding in glory.

10 And the thing having been glorified has not been glorified in this part on account of the surpassing glory; 11 for if the thing with glory is

12 Incidentally, I went to Troas for the sake of the Good News about Christ, for the Lord had been opening up excellent opportunities for me. 13 But I was discouraged not to find brother Titus there, so I set sail from them and journeyed on to Macedonia.

14 So then, all our thanks are due to God who by means of Christ leads us in a triumphant victory procession. The knowledge about him which is manifest everywhere through us, is like the all pervading scent of the floral victory tributes. 15 Because we belong to Christ we are a sweet fragrance to God, as we are to those being saved, and even to the vanquished about to die. 16 To them it is a scent of death before they die, but to the others it is a life-giving scent leading to life. Now who can attain to that? 17 Unlike many others, we do not mix the word of God with our own ideas, but speak it through Christ from God with sunlit purity before God.

Chapter 3

Does this mean we are re-affirming our qualifications? Or do we need letters of recommendation to you or from you as some do? 2 Hardly, because you are our letter, written in our hearts; yet being known and read by everyone 3 because you are clearly identified as a letter from Christ delivered by us; not written with ink but with the spirit of the living God; not on stone surfaces but on fleshly ones, on hearts.

4 That is why we can have such confidence in God through Christ; 5 not that we claim the credit for our accomplishments, for our ability is from God 6 who made us capable ministers of the New Covenant. It is not one that is written down, but is produced by the spirit, for the written one is death dealing, but that by the spirit makes alive.

7 If those death-dealing writings carved on stone were given with such splendour that the Israelites could not look at the brilliance radiating from Moses' face, and yet they were abolished, 8 what greater splendour should attend the commissioning of the spiritual one? 9 So if the commissioning of the one bringing condemnation was magnificent, should not the commissioning of the one leading to virtue be of surpassing magnificence?

10 So that which was accorded magnificence is hardly magnificent at all, because of what surpasses it. 11 And if that which was magnificent is being

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being made inoperative, much rather in glory the thing remaining.

12 Having therefore such hope, we are using much outspokenness, 13 and not just as Moses was putting a covering on his face for the sons of Israel not to gaze at intently, to the end of the thing being made inoperative. 14 But their minds were hardened, for until this day today the same covering is remaining on the reading of the old covenant, not being uncovered because in Christ it is being made inoperative. 15 But until today when ever Moses may be read a covering is lying upon their heart, 16 but when ever it may turn upon to the Lord the covering is being lifted off.

17 But [Lord] [YHVH] is a spirit, and where the spirit of [Lord] [YHVH] is there is freedom. 18 But we all, face having been uncovered, reflecting the same image, are being transformed from glory into glory just as from the spirit of the Lord.

Chapter 4

Through this, having this ministry, just as we were shown mercy we are not behaving badly, 2 but we renounced the hidden things of shame, not walking in all bad deeds, neither corrupting the word of God, but to the manifestation of the truth [establishing] [commending] ourselves to every conscience of men in the sight of God.

3 But if also our Good News is having been covered it is in those destroying themselves it is having been covered, 4 in which the god of this age blinded the minds of the unbelievers into not to shine the illumination of the Good News of the glory of Christ who is the image of God. 5 For we are not preaching ourselves, but Christ Jesus as Lord, but ourselves your slaves through Jesus. 6 Because God, the One having said: "Out of darkness light will shine," who shone in our hearts toward illuminating the knowledge of the glory of God in Christ's face. 7 But we have this treasure in earthenware vessels so that the overshooting of the power may be of God and not out of us.

8 In everything being pressed but not being closely restricted, being with no way out but not being utterly with no way out, 9 being hunted but not being completely let down, being thrown down but not being destroyed, 10 always carrying around in the body the deathly condition of Jesus so that also the life of Jesus in our body may be manifest. 11 For we those

abolished, what remains must be even more magnificent.

12 Having such a superior basis for our hope, we can be quite outspoken. 13 For it is not based on that for which Moses covered his face because the Israelites could not look at it, and which in the end was abolished. 14 They were dim mentally, and it is just the same today, for to this very day the same mental screen persists whenever the Law of Moses is read. Although Christ has abolished the Law, the screen is not removed. 15 Whenever Moses is read even now, their hearts are screened, 16 it is only when they turn to the Lord that it is removed.

17 Jehovah is a spirit, and where the spirit of Jehovah is, there is freedom. 18 So we, with our faces uncovered, reflect the Lord's magnificence like mirrors, and are being transformed by the Lord's spirit with ever increasing magnificence.

Chapter 4

So because of this, and having this commission as a result of the mercy shown to us, we are not negligent. 2 We have turned our back on secret vices, and rejected bad habits. We do not twist the word of God, but by making the truth clear we commend ourselves to the conscience of all men before God.

3 If then the Good News we preach is concealed, it is concealed to the unbelievers heading for destruction. 4 Their minds have been blinded by the god of this world so that they are not illuminated by the Good News of the magnificence of Christ, who is exactly like God. 5 It is Christ Jesus we are preaching as Lord, not ourselves, we are merely your slaves for the sake of Jesus. 6 So God who said 'Let light shine out of darkness' enlightened us so that we know that it is God's magnificence we see in the person of Christ. 7 This treasure is contained in humble earthenware jars, thereby showing that its surpassing power is from God, and not from us.

8 We are being pressed in on all sides yet not totally confined; at times there seems no way out, but never hopelessly so; 9 we are hunted but not completely left to fend for ourselves; we are cast down, but not destroyed. 10 Our body is ever ready for death just as Jesus' was, so it is evident that we live as Jesus did. 11 We who are living are always prepared for death for Jesus' sake that the life of Jesus may be

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living, ever into death are given over because of Jesus, so that the life of Jesus also may be manifest in our mortal flesh, 12 so that the death is working within us, but the life in you.

13 But having the same spirit of faith just as having been written, I believed through which also we are speaking, 14 being aware that the One having raised the Lord Jesus will raise also us together with Jesus, and will stand alongside together with you. 15 For all things are because of you so that the gracious favour having increased by means of the majority, thanksgiving may abound to the glory of God. 16 Through which we are not behaving badly, but if also our outside man is being completely consumed, but our inside one is being renewed today and today. 17 For the immediate lightness of the pressure is working toward us according to an age-lasting surpassing into surpassing weight of glory, 18 not our closely observing the things being seen, but the things not being seen. For those being seen are for a time, but the things not being seen are age-lasting.

Chapter 5

For we are aware that if ever our earthly house, the shelter, should be loosed down, we are having a building from God, a house not handmade, in the heavens. 2 For in this we are groaning, and are earnestly longing to put on our dwelling house, the one from heaven, 3 if indeed also having put on we shall not be found naked. 4 For those being in the shelter, we are groaning, being weighed down on which we are not willing to put off but to put on, so that the mortal may be swallowed by the life. 5 But the One having produced us to this selfsame thing is God, the One having given to us the down payment of the spirit.

6 Being always [of good courage] [confident] therefore and being aware that being a stay-at-home in the body, we are being a not-at-home from the Lord, 7 for through faith we are walking, not through external appearance. 8 But we are [being of good courage] [confident] also being well inclined rather to be not-at-home from the body and to be a stay-at-home to the Lord. 9 Through which also we like the honour, whether a stay-at-home or a not-at-home, to be well pleasing to him.

10 It is necessary for all of us to be manifest before the judgement seat of Christ, so that each may receive the things he practised by means of

seen in ours. 12 So while you live normal lives, death is ever present for us.

13 Being thus moved by faith, it was as the scripture says: "I believed therefore I spoke". So we are believing and we are speaking 14 of what we are aware, that the One who raised the Lord Jesus will also raise us to be with Jesus, as well as you; and we will all stand together in his presence. 15 Everything is working out for your good; as you increase so does gracious favour, and thereby God is magnified by the greater volume of thanksgiving. 16 So we are not failing in our work even though we are degenerating outwardly, for we are inwardly regenerated from one day to the next. 17 The present troubles are passing and light, but they are working out for us an everlasting, all surpassing boundless splendour 18 as we closely observe not the visible but the invisible things. The visible things will last only a short while, but the invisible, are everlasting.

Chapter 5

We are quite aware that if our earthly dwelling, our body, should be destroyed, God will give us a home, not a dwelling from any human source but one in the heavens. 2 As long as we are in this one we suffer affliction, so we greatly look forward to putting on our heavenly home 3 and so will not be left lacking. 4 Yet although we are burdened with affliction in our body, it is not that we want to get rid of it, but rather to put on the other, so that what is mortal will be swallowed up in life. 5 For the One who produced us for this very purpose is God who gave us the holy spirit as down payment.

6 I am aware that my remaining in the body is keeping me away from the Lord; I am quite confident of this 7 for we act by faith and not by how things seem. 8 So because of this confidence I would much rather vacate this body in order to be present with the Lord. 9 But whether we are present or absent, we deem it an honour to be able to please him.

10 For we must all appear before Christ's judgement seat to receive the award for the things that each one did as a human, either good or bad. 11 Having this fear of the Lord we keep trying to convert people, for

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the body whether good or foul. 11 Being aware therefore the fear of the Lord, we keep persuading men, but to God we have been manifested; yet I hope to have been manifested also in your thoughts*.

12 Not again are we commending ourselves to you, but giving you a basis that you may be having for boasting over us, to those boasting in face and not in heart. 13 For whether we are beside ourselves for God, or we are sound in mind for you, 14 truly the love of Christ is holding us fast. Having judged this, that one died on behalf of all, therefore all died; 15 and he died in behalf of all so that those living should live no longer for themselves but for the one having died on their behalf, and having been raised.

16 So from now on we are aware of no-one according to flesh; even if we have known Christ according to flesh, yet now no longer are we knowing. 17 Therefore if anyone in Christ is a new creation; the old passed away, look! it has become new.

18 But all are out of God the One having reconciled us to himself through Christ and having given us the ministry of the reconciliation, 19 that as God was by Christ reconciling a world to himself not reckoning to them their falling away, and having put in us the word of reconciliation.

20 On behalf of Christ therefore we are ambassadors, as God exhorting through us, we beg: 'be reconciled to God'. 21 The one not having known sin he made sin on our behalf so that we may become God's righteousness by him.

Chapter 6

But also working together, we exhort you not to accept the gracious favour of God into emptiness. 2 For he is saying: "In an acceptable due time I heard thee, and in a day of salvation I ran to thy cry." Look now is a well acceptable due time, look now a day of salvation.

3 In nothing giving no cause for tripping, so that the ministry may not be blamed, 4 but in everything [commending] [presenting] ourselves as God's servants; in much endurance, in pressures, in need, in restrictions, 5 in blows, in prisons, in disorders, in fatigue, in sleeplessness, in fastings, 6 in purity, in knowledge, in long temper, in kindness, in holy spirit, in unhypocritical love.

God can see what we are, and I hope that as you think of me, you too can see it.

12 Not that we are again asserting our qualifications, but giving you an answer to counter those who take pride in outward show instead of inner qualities. 13 For whether we appear fanatical for God's sake or reasonable for your's, 14 it is really the love of Christ that keeps us going. Look at this way: one died on behalf of all, so in effect all died through him. 15 If then he died for all, those living should no longer live for themselves, but for the one who died for them, and was raised.

16 So from now on we will not view anyone by human standards; those of us who knew Christ as a man, no longer know him as such. 17 Anyone belonging to Christ has been made into a completely new person, the old personality has gone, and just see what a change has taken place!

18 All this is the work of God who reconciled us to himself by means of Christ, and gave us the commission to reconcile others. 19 As God was reconciling the whole of mankind, and not keeping account of their offences, he committed the message of reconciliation to us. 20 So we are ambassadors on behalf of Christ as we urge "Become reconciled to God", as God himself exhorts. 21 For the one who did not know delinquency became as a delinquent, so that through him we may become upright in God's sight.

Chapter 6

As we work together I urge you not to accept God's gracious favour to no purpose. 2 As he said: "I heard you at the right, favourable time, and I hurried to your aid in a day of salvation." Well, this is a most favourable time, and surely, the day of salvation is right now.

3 In no way have we given anyone reason to take offence and so blame the ministry. 4 In all aspects of life we have behaved as God's servants even though we have had to endure much, been under great stress, been in need, and under restrictions. 5 We have suffered blows, imprisonments, and riots; we have been exhausted, denied sleep, and been hungry. 6 Yet without compromise and with understanding, we have cultivated patience and kindness by the holy spirit, along with genuine love.

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7 In word of truth, in power of God; through the [implements] [weapons] of righteousness, those of the right and of the left. 8 through glory and dishonour, through ill repute and good repute, as misleaders and truthful, 9 as being unknown and being well known, as dying and look we are living! as being chastised but not being put to death. 10 as being grieved, but ever rejoicing, as beggars but many enriching, as having nothing and retaining all.

11 Our mouth has opened up to you Corinthians, our heart has been widened, 12 you are not being restricted in us, but you are being restricted in your tender inward feelings, 13 but the same recompense -as to children I am saying- you yourselves be widened also.

14 Do not become differently yoked to unbelievers, for what does righteousness have with lawlessness, or what sharing with light to darkness? 15 And what harmony of Christ to Beliar, or what part a believer with an unbeliever? 16 And what in common God's sanctuary with idols? For we are a living sanctury of God just as God said that: "I shall dwell in them and I shall walk among, and I shall be their God and they will be my people." 17 "Through which depart you out of the midst of them and be separated' [Lord] [YHVH] is saying, 'and of anything unclean do not cling to, and I will take you in.'" 18 "and as a father I shall be to you, and as sons and daughters you will be to me' [Lord] [YHVH] Almighty is saying."

Chapter 7

Therefore as these having the promises beloved ones, we should cleanse ourselves from every pollution of flesh and spirit, completing holiness in fear of God. 2 Make room for us; no-one we treated unjustly, no-one we corrupted, no-one we took advantage of. 3 I am not saying for condemnation, for I have said before that in our hearts you are to die with and to live with.

4 By me is much outspokenness to you, by me is much boasting over you; I have been filled with encouragement, I am superabounding with joy in all our pressure.

5 And as for our having come into Macedonia, not once has our flesh had relaxation, but in everything being under pressure, outside conflicts, inside fears. 6 But God, the One encouraging the low ones encouraged us by the presence of Titus. 7 But not only in his presence

7 We have spoken the message of truth by the power of God, and with all the means of promoting his worship at our disposal. 8 This has brought us both praise and dishonour; ill repute and good repute, as deceivers and as truth tellers. 9 We are unknown to some but well-known to others. We nearly died, -but we are still alive! We have been scourged, though not to the point of death. 10 We have experienced grief, yet we are always cheerful. We are poor though we have enriched many; as having nothing, yet holding on to everything.

11 I have spoken openly to you in Corinth, for our feelings for you are wide open. 12 You are certainly not restricted in our affections, but you are restricted in your own tender feelings. 13 So, as to little children I ask you: pay back what you have received, open out yourselves also.

14 Do not form an unequal partnership with unbelievers, for what does virtue and lawlessness have in common? and how could light and darkness share anything together? 15 What harmony do you think there could be between Christ and the Devil? so what partnership could there be between a believer and an unbeliever? 16 What could the Most Holy room of the temple have in common with idols? Well, we are a living Most Holy room, just as God said: "I shall dwell in them and shall walk among them; I shall be their God and they will be my people." 17 "Because of this, leave their company and have nothing at all to do with them' says Jehovah, and 'if you do not become involved with anything unclean, I will accept you.'" 18 "I will be like a father to you, and you will be like sons and daughters to me', says Jehovah the Almighty."

Chapter 7

Having these promises, dear friends, we should cleanse ourselves of everything that defiles our body or character, so that we may be complete in our devotion and reverence to God. 2 Therefore accept us, for we have treated no-one unjustly, nor have we corrupted or taken advantage of anyone. 3 I am not saying this to condemn you; as I have said before, I have the deepest feelings for you, since we shall all share the same death and the same life.

4 I have spoken frankly to you, but I also have much pride in you, for you have been a great source of encouragement to me, making me overflow with joy in spite of all our troubles.

5 After we came into Macedonia, not once did I have any relief, but was under continual pressure; outside there were conflicts, and inside there were misgivings. 6 But God who encourages the depressed, encouraged us with the presence of Titus,

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but also in the encouragement by which he was encouraged over you, reporting to us your earnest longing, your bewailing, your zeal over me, so that I was more ready to rejoice.

8 Because if I grieved you in the letter, I am not regretting, and if I did regret, I look at that letter that grieved you, if for an hour. 9 Now I am rejoicing, not that you were grieved, but that you were grieved into reformation*, for you were grieved according to God, so that you may suffer harm from us in nothing. 10 For the reformation grief according to God, is working unregrettable salvation, but worldly grief is bringing about death. 11 For look, this same thing -to be grieved according to God- how much it brought about to you promptness, but a [defence] [accounting], but vexation, but fear, but earnest longing, but zeal, but retribution, in everything you presented yourselves to be pure in the business.

12 Really, if I wrote to you, it was not on account of the one having acted unrighteously, and neither on account of the one having been treated unrighteously, but on account of your speed over us to be manifest by you in the sight of God. 13 Because of this we have been encouraged.

But over our encouragement we rejoiced rather more abundantly over the joy of Titus, because his spirit has been rested up from all of you, 14 because if I have boasted anything to him over you, I was not shamed but as all in truth we spoke for you, thus also our boasting to Titus became truth. 15 And his inward feeling is more abundantly for you, remembering the careful listening of all of you, as with fear and trembling you received him. 16 I rejoice because in everything I am confident in you.

Chapter 8

But we are making known to you brothers, the gracious favour of God, the one having been given in the congregations of Macedonia, 2 that in much testing under pressure, is the abundance of their joy, and their low depth of poverty abounded into the riches of their liberality, 3 because according to ability I am testifying, and beside ability, volunteers 4 with much begging, imploring of us the gracious favour and the sharing of the ministry, the one to the holy ones 5 and not just as we hoped, but they gave themselves first to the Lord and to us through the will of God 6 for us to exhort Titus

7 and not just by his company, but also by the encouragement he got from you. He reported how you longed to put things straight and of the sorrow you voiced; then he told of your zeal in heeding my exhortation, -which cheered me up no end!

8 If indeed I upset you in my previous letter, I do not regret it, even if I did at the time; for I see that you were upset for only while. 9 Now though I am happy, not that you were upset, but that your sorrow moved you to act; for yours was a godly sorrow that removed any cause for me to censure you in anything. 10 For the godly sorrow that moves to action results in salvation that cannot be abrogated, but worldly sorrow results in death. 11 Just look at what this same godly sorrow did for you! First, a prompt handling of the matter, leading to an accounting, then indignation, followed by fear; after this a longing to put things right, and zeal in doing so, which produced retribution for the offender. In every way you showed yourselves without fault in this affair.

12 When I wrote to you, it was not on account of the wrongdoer, nor the one who was wronged, but to see your readiness before God to do as we exhorted. 13 We have been most encouraged by the result.

In addition to our encouragement, we have been overjoyed at the good impression you made on Titus; he has been greatly refreshed by you all. 14 When I praised you up to him I spoke nothing but the truth, so I was not embarrassed when Titus found that what I told him was true. 15 His feelings for you are now even deeper as he remembers how you all closely heeded him as you welcomed him with respect and anxiety. 16 I am so happy that in everything my confidence in you has not been misplaced.

Chapter 8

Now I will tell you how God's gracious favour has been manifest in the Macedonian congregations 2 so that although tested under great pressure, their joy is overflowing. Although in extreme poverty, their generosity knew no bounds. 3 For as they were able, yes even beyond what they were able as I can testify, they earnestly volunteered, 4 begging us for the privilege of letting them contribute to the relief of the holy ones. 5 And not just to the extent that we had hoped, for they committed themselves, first to the Lord and then to us, as it was God's will. 6 This prompted us to exhort Titus to finish the collection of your

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so that just as he previously started thus also he should finally finish this gracious favour for you.

7 But just as you are abounding in everything, in faith, and in word, and in knowledge, and in all promptness, and to love from us in you, so that also in this gracious favour, you may be abounding.

8 I am not saying according to an order, but through the promptness of different ones and of your genuine love I am testing. 9 For you are knowing the gracious favour of our Lord Jesus Christ, that because of you he became poor, being rich, so that you yourselves may become rich. 10 And I am giving an opinion in this, for to you this is expedient, who not only previously started to do but also to be willing from last year, 11 but now finish up the doing so that according to the enthusiasm to be willing, thus also to finish up out of what you are to be having.

12 For if the enthusiasm is put first according to whatever one may have, it is acceptable, not according to what one does not have. 13 For not so that to others a letting up, to you pressure 14 but out of equality, in the now due time your plenty into their shortfall, so that their plenty could become into your shortfall, so that may become an equality, 15 just as it has been written: "The one with much did not have too much, and the one with little did not have too little."

16 But thanks to God, the One giving the same promptness over you in the heart of Titus, 17 because he accepted the exhortation, but more promptly being volunteering he departed to you. 18 But we sent with him the brother of whom the praise in the Good News is through all the congregations, 19 and not only that, but also having been appointed by show of hands by the congregations, a traveller with us in this gracious favour, the one being administered by us to the glory of the Lord, -and our enthusiasm.

20 We are arranging this so that no-one may find fault with this fulness being administered by us. 21 For we are thinking ahead for good not only in sight of the Lord but also in sight of men.

22 But we sent together with them our brother whom we tested in many things many times, being prompt, but now much more prompt with much confidence in you. 23 Whether on behalf of Titus my sharer and a co-worker for you, or our brothers, apostles of congregations, they are a

generous gifts, as he was the one who started it.

7 So just as you excel in everything else, in faith, speech, knowledge, diligence, and the love that we engendered in you, may you excel also in your generosity.

8 Not that I am giving you an order, but because of the readiness of others, I am proving the genuineness of your love. 9 You are well aware of the gracious favour bestowed by our Lord Jesus Christ, who although he was rich, became poor so that you yourselves may become rich. 10 So to express my opinion, seeing that you not only started but gave it your full support last year, it would be well for you 11 now to finish off the collection. With your enthusiastic support, you will soon make it up from your resources.

12 If you first have the enthusiasm, whatever you can afford will be acceptable, but not what you cannot afford. 13 For it is not meant to make it easy for others yet hard on you, 14 but to even things out. At the moment your surplus will balance their shortage, but their surplus could offset your shortage so as to make things equal. 15 It is just as it was written: "The one having much did not have too much, while the one having little did not have too little."

16 Thank God who moved Titus to feel the same keenness regarding you as we do, 17 because he accepted the exhortation, and volunteered with alacrity; he is now on his way to you. 18 We also sent a brother who has a fine reputation concerning the Good News among all the congregations; 19 in fact, they chose him by a show of hands. He also accompanies us in our administration of the relief work, and shares our enthusiasm, to the Lord's credit.

20 We have arranged this to avoid any possible criticism of the way we are handling the relief funds. 21 So by thus exercising foresight everything will be seen to be above board by both God and men.

22 Along with these two we have sent another brother who has proved trustworthy in many matters, and on many occasions. He is very keen, and even moreso knowing your reputation. 23 So whether I say it on behalf of my partner Titus who has also worked with you, or the other brothers

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glory of Christ. 24 Therefore the demonstration of your love and of our boasting over you to them, demonstrate before the face of the congregations.

Chapter 9

For certainly, about the ministry, the one to the holy ones, it is superfluous for me to be writing to you, 2 for I am aware of your enthusiasm which I am boasting over you to Macedonians, that Achaia has been made ready from last year, and your zeal stimulated the more. 3 But I sent the brothers so that our boasting over you may not be made empty in this part, so that just as I was saying, you may be having been made ready. 4 Not somehow if ever Macedonians should come with me and they should find you not ready, we ourselves would be shamed so that we may not be telling you in this foundation. 5 Therefore I considered it necessary to exhort the brothers so that they should come to you in advance and may make ready beforehand your good word having been previously promised, this to be ready thus as a fine expression and not as extortion.

6 But this the one sowing sparingly also will reap sparingly, and the one sowing liberally, also will reap liberally. 7 Each according as chosen beforehand in the heart, not out of grief or out of necessity, for God loves a joyful giver.

8 But God is able all gracious favour to abound to you, so that always in everything having all self sufficiency you may abound into every good work, 9 just as it has been written: "He scattered, he gave to the poor, his righteousness remains to the age." 10 But the one liberally supplying seed to the one sowing and bread for eating, will supply and multiply your seed and will increase your products of righteousness.

11 In everything being enriched for every liberality, which is working out through us thanksgiving to God, 12 because the ministry of this voluntary* work not only is filling up toward the shortfall of the holy ones, but also abounding through many thanksgivings to God, 13 by means of the test of this ministry, glorifying God upon the submission of your profession into the Good News of Christ and liberality of sharing with them and with all, 14 and their petition over you, earnestly longing for you through the surpassing gracious favour of God upon you. 15 Thanks to God for his indescribable gift.

who have been sent by the congregations, they are all a credit to Christ. 24 So show them the evidence of your love and justify my praise of you, and thereby display it also to the congregations.

Chapter 9

Really, there is no need for me to write to you about the relief work for the holy ones, 2 for I am aware of your enthusiasm, and in fact have been telling the Macedonians all about it, how all of you in Achaia have been ready with your contributions since last year. In fact it was your zeal that stimulated most of the others. 3 However, I have sent the brothers so that our praise of you in this particular matter may not turn out to be empty words, but you actually will be ready just as I have been telling them. 4 If any of the Macedonians came with me and found that you were not ready, we would be most embarrassed that what we said had no foundation. 5 So I thought it necessary to urge these brothers to come to you in advance of my visit, so that they could gather the contributions that you promised. Regard this collection not as an imposition, but a fine expression of your love.

6 He who sows sparingly will reap sparingly, but he who sows liberally will reap liberally. 7 Each should give what he intended, but not grudgingly or because he feels compelled, for God loves the one who gives joyfully.

8 God can generously multiply your resources so that you have everything you need, and also have plenty to give for a worthy cause. 9 It is just as was written: "He generously distributed, he gave to the poor, his virtue will remain forever." 10 Surely the one who liberally supplies seed to the sower and thereby bread for the eater, can supply and multiply your seed and thereby expand your charitable deeds.

11 Your increased prosperity which enables all this generous giving that we are administering, results in thanksgiving to God. 12 For the administration of this voluntary service not only fills the needs of the holy ones, but generates many thankful prayers. 13 They praise God for this relief, which is proof that you practise what you profess about the Good News of Christ, by your generous sharing with them as well as others. 14 They pray for you too, being drawn to you by the evidence of God's gracious favour upon you. 15 Thanks indeed be to God for his indescribable gift.

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Chapter 10

But I myself Paul entreat you through the unprovokable mildness* and reasonableness of Christ, who according to face am lowly among you, but being absent I am confident among you. 2 But not being present, I beg to be confident in the trust on which I am counting, to be bold over some, those counting us as walking according to the flesh.

3 For walking in the flesh, not according to the flesh are we serving as a soldier. 4 for the weapons of our soldiering are not fleshly but powerful with God toward taking down of strongholds, 5 taking down reckonings and every height lifting itself up against the knowledge of God, and taking by the spear every thought into listening to Christ. 6 and in readiness having to avenge every refusal to listen whenever your listening may be fulfilled.

7 You are looking at things according to face. If anyone has trusted in himself to be of Christ, let him be reckoning again upon himself that just as he is of Christ, thus also are we. 8 And for if ever I may be boasting somewhat more abundantly about our authority, of which the Lord gave to your upbuilding and not taking down, I shall not be ashamed. 9 So I may seem as likely to be frightening you off because of the letters, 10 because "the letters indeed," they say, "are weighty and strong, but the presence of the body is weak and the word having been scorned."

11 Let such reckon this, that of what kind we are in the word through letters being absent, such also to the work being present. 12 For we are not bold to judge among or to judge with ourselves to some of those putting themselves together, but they in themselves are measuring themselves and are judging with themselves by themselves; they are not comprehending.

13 But we ourselves will boast not into the unmeasured but according to the measure of measuring rod, of which the God of measure divided to us to come upon as far also as you. 14 For not as not coming upon to you we are overstretching out ourselves, for as far also as you we came before in the Good News of Christ. 15 Not boasting into the unmeasured hard work belonging to another, but having hope, increasing of your faith, to be made great in you. According to our measuring rod to abundance 16 into the beyond of you to announce Good News, not ready to boast in a measuring rod belonging to another.

Chapter 10

I Paul, am now going to ask you a big favour. Just as Christ was unprovokably mild and reasonable, I am quite diffident when in your presence and face to face with you; it is only when I am absent that I feel confident. 2 So as I am not now present, I pray that I can confidently count on your trust.

I will then be blunt to those who say that we are acting in a purely physical manner. 3 Physical we may be in nature, but certainly not in manner, for we are not engaged in a physical battle 4 nor do we fight with physical weapons, they are far more powerful than that. They come from God, and are able to undermine great institutions. 5 They can demolish false theories, along with every authority that puts itself above the knowledge that God imparts. They can make every thought surrender to Christ like a prisoner of war. 6 And as soon as your compliance is assured, they are ready to avenge every refusal to comply.

7 You are looking at a mere outward appearance. If anyone is confident that he belongs to Christ, let him note that we belong to Christ just as much as he does. 8 I am not ashamed if I sometimes keep on about our authority, because the Lord gave it for your upbuilding, not to tear you down. 9 I indeed may scare you with my letters, 10 for "his letters," they say, "are weighty and impressive, but his actual presence is mediocre, and as for his speech, it is pathetic."

11 Let all such critics take note of this: the sort of person you see revealed in our letters when absent is just the same as the one who will take action when present! 12 We would not be so bold as to put ourselves in the same class, or even compare ourselves with those who push themselves forward. They measure themselves by their own standards, and compare themselves with each other, thereby showing how foolish they are.

13 As for us we take no credit for territory outside of our assignment, only for that which God who issues assignments, apportioned to us. That reached as far as you. 14 We were not so overstretched that we could not reach you, for we were the first to get to you with the Good News of Christ. 15 So we are not now taking the credit for someone else's hard work in territory not assigned to us. Yet we do cherish the hope that as your faith increases you will value us a lot more. 16 We have plenty of assigned territory beyond you in which to announce the Good News, so we are not yet ready to take the credit for someone else's territory.

2 Corinthians 10-11

17 But the one boasting, let him be boasting in [Lord] [YHVH]. 18 For not the one commending himself is approved, but whom the Lord commends.

Chapter 11

I would that you would put up with me some little lack of thought, but also you are putting up with me. 2 For I am heated up for you with a godly ardour, for I joined you together to one man, a pure virgin to stand beside the Christ. 3 But I am afraid not in any way, as the serpent totally deceived Eve by its readiness to do anything, your minds may be corrupted from the sincerity and of the purity of the Christ.

4 For if one coming preaches another Jesus whom we did not preach, or you are receiving a different spirit which you did not receive, or a different good news which you did not accept, you well put up with it. 5 For I am reckoning in nothing to have come behind of the super highly-rated apostles, 6 but if also commonplace in word, yet not in the knowledge, but in everything having manifested in all to you.

7 Or did I sin, lowering myself so that you may be lifted high, because God's gift of Good News I announced as Good News to you? 8 Other congregations I robbed having received provisions toward your service, 9 and being present to you, and having been made lacking, I did not become a burden to a single one, for my lack was filled up by the brothers having come from Macedonia, and in everything I kept myself weight-free to you and I shall be keeping. 10 It is Christ's truth in me that this boasting of mine will not be fenced in into me in the clime of Achaia. 11 Because of what? because I am not loving you? God is aware.

12 But what I am doing, also I will do so that I may cut off the opportunity of those wanting an opportunity, so that in which they are boasting they may be found just as we also are. 13 For such false apostles, deceitful workers, are transforming themselves into apostles of Christ. 14 And no wonder for Satan himself is being transformed into an angel of light. 15 It is not great therefore if also his ministers are transforming themselves as ministers of righteousness, of whom the end will be according to their works.

16 Again I say, not anyone should think me to be unthinking, but if otherwise at least accept me as unthinking, so that also I may boast somewhat a

17 If anyone wants to take any credit at all, let him do so for coming to know Jehovah. 18 It is not the one who commends himself that will be approved, but the one that the Lord commends.

Chapter 11

I would like you to put up with a little presumptuousness on my part, which in fact you are already doing, 2 for I am aroused with a godly ardour for you. I engaged you like a pure virgin to a man, for you to take your place beside Christ. 3 But I am afraid this may not take place if, just as the serpent completely deceived Eve by its devious behaviour, you somehow let the sincerity and purity which Christ engendered in your minds become contaminated.

4 If someone comes along and preaches a different Jesus from the one we preached, or promotes a different attitude, or different version of the Good News from that which you first accepted, you put up with him. 5 Well, I consider myself to be in no way behind those super marvellous apostles. 6 I may be a bit rough in my speech, but I lack nothing in knowledge, as you all have every reason to know.

7 Was I at fault in lowering myself by preaching God's Good News to you without cost, so that you may be elevated by it? 8 I actually robbed other congregations, by accepting provisions from them so that I could serve you. 9 When I was with you and in need, I did not become a burden to any one of you, for my needs were supplied by brothers who came from Macedonia. In every respect I kept myself from being a burden to you, and will continue to do so. 10 By the truth of Christ that is in me, I will not keep the pride I have in my independance as a secret from the rest of Achaia. 11 Why not? is it because I have no love for you? God knows whether that is true or not.

12 So I will continue doing this to counter the claim of those who make out that their credentials are as good as ours. 13 They are false apostles who work deceitfully, pretending to be apostles of Christ. 14 That should be no surprise seeing that Satan himself makes out he is an angel of light! 15 It is nothing great then if his minions pass themselves off as ministers of religion; their end will be what they deserve.

16 I tell you again, no-one should think me indiscreet, but if anyone does, at least accept me as such so that I can engage in a little self promotion. 17 What I am about to say was not given to me by the Lord, and is actually presumptuous, which is the basis of all self-promotion. 18 But since many others are promoting themselves I will do the same.

2 Corinthians 11-12

little. 17 What I am speaking is not according to the Lord, but as in lacking thought in this foundation of boasting. 18 Since many are boasting according to the flesh, I also can boast.

19 For sweetly you, being sensible, are putting up with the unthinking. 20 For you are putting up with anyone if they are enslaving you, if anyone is devouring, if anyone is taking, if anyone is exalting himself, if anyone is skinning your face.

21 I am saying according to dishonour as that we have been weak, but in what is possibly anyone bold, in lack of thought I am saying, I also am bold.

22 Are they Hebrews? also I; are they Israelites? also I; are they the seed of Abraham? also I. 23 Are they ministers of Christ? I am speaking out of my mind, moreso am I. In hard work more abundantly, in prisons more abundantly, in strokes surpassingly, in deaths frequently. 24 Five times by Jews, forty beside one I received. 25 Three times I was beaten with rods, once I was stoned. Three times I was shipwrecked, I have done a night and day in the deep.

26 In journeys frequently; in dangers of rivers, in dangers of robbers; in dangers out of kindred, in dangers out of nations; in dangers in city, in dangers in desert, in dangers in sea; in dangers by false brothers. 27 In hard work and in toil, in sleeplessness frequently; in hunger and in thirst; in fastings frequently, in cold and in nakedness.

28 Apart from those exceptions, standing over me each day is the anxiety of all the congregations. 29 Who is weak and I am not weak? Who is ensnared and I am not fuming?

30 If it is necessary to boast I will boast of the things of my weakness*. 31 The God and Father of the Lord Jesus is aware, the One being praised to the ages, that I am not lying. 32 In Damascus the ethnarch of Aretas the king was guarding the city of Damascenes to lay hold of me, 33 but I was let down through a window in the city wall in a braided basket, and I escaped out of his hands.

Chapter 12

It is necessary to be boasting, not truly bringing together, but I shall come to sights and revelations of the Lord.

19 Of course, as you are so sensible, you gladly put up with presumptuous people! 20 So, if anyone makes you their slaves, if anyone tries to get the better of you, if anyone grabs all they can, puts you down, and skins you of everything you have, you put up with them!

21 I must say this, although it is not to my credit, we have been too soft in the past; so whatever bold claims anyone else makes, though it means speaking without discretion, I will match them.

22 Are they Hebrews? so am I; are they Israelites? so am I; are they descended from Abraham? so am I. 23 Are they ministers of Christ? I reply frantically, indeed yes, I am even moreso! I have worked harder, been thrown into prison more frequently, and been beaten up far more often than they have. I have been close to death many times, 24 and on five occasions received forty strokes less one from the Jews. 25 Three times I was beaten with rods, and once I was stoned. I have been shipwrecked three times and was adrift on the open sea for a whole day and a night.

26 In all my travels I have been in constant danger from flooded rivers, and from robbers, in danger from my own race as well as foreigners; in danger in city streets, in the desert and on the sea; and to add to it danger from false brothers. 27 In all this I worked hard and toiled, frequently going without sleep. I have been hungry and thirsty, often without food; being cold yet without adequate clothing.

28 Apart from this, every day there is hanging over me the anxiety for the congregations. 29 If anyone is weak, do not I feel for his weakness? If anyone is enticed away, am I not indignant?

30 If I really must talk about myself I would much rather talk about my failures. 31 That is not a lie, as the God and Father of the Lord Jesus who will be praised forever, is well aware. 32 For example, when I was in Damascus the governor acting for king Aretas had guards patrolling the city on the look-out for me to arrest me. 33 Well, I ran away from him by being let down in a basket from a window in the city wall.

Chapter 12

Although it has proved necessary for me to promote myself, it is not a good thing to have to do, so I will now pass on to the visions that the Lord revealed to me.

2 Corinthians 12

2 I am aware of a man in Christ fourteen years before, whether in a body I am not aware or outside of the body I am not aware, God is aware, such a one having been snatched away as far as a third heaven. 3 And I am aware of such a man, whether in a body or apart from the body I am not aware, God is aware, 4 that he was snatched away into paradise and he heard unspeakable sayings which it is not allowable for man to speak. 5 Over such a one I shall boast, but over myself I shall not boast except in the weaknesses*.

6 For if ever I may want to boast I will not be unthinking for I shall speak truth; but I am sparing, not anyone should reckon to me over what he is seeing me or he is hearing from me, 7 and by the revelations beyond measure. Through which so that I may not be raised up, was given to me a [thorn] [splinter] in the flesh, an [angel] [messenger] of Satan, so that he may keep hitting me, so that I may not be raised up.

8 Over this three times I begged the Lord so that it may stand off from me, 9 but he has said to me: "My gracious favour is enough for thee, for the power in weakness is being completed." Most gladly therefore I shall be boasting in weaknesses*, so that the power of the Christ may tent over me. 10 Through which I am pleased in weaknesses, in insolence, in necessities, in pursuits, and constraints over Christ, for whenever I am weak then I am powerful.

11 I have become unthinking, you have compelled me; for I ought to be commended by you. For in nothing I came behind the super highly-rated apostles even if I am nothing. 12 The certain signs of the apostle were worked out among you in all tenacious endurance* with signs and also omens and powers. 13 For what is it which made you less over the remaining congregations if not that I myself did not become a burden to you? Graciously pardon me this unrighteousness!

14 Look, this is a third time I am being ready to come to you and I will not be a burden, for I am not seeking your things, but you; for the children ought not to be laying up treasure for the parents, but the parents for the children. 15 But I myself most gladly will expend and will be totally expended over your souls. If more abundantly I am loving you am I being loved less?

16 But let it be, I did not weigh down on you, but being skilful, I took you by guile. 17 By

2 I know of a Christian man who fourteen years ago, was taken up as far as the third heaven. Whether he was taken bodily or otherwise I have no idea, God only knows. 3/4 All I know is that this man, was suddenly transported to paradise, but whether bodily or not, God knows, not I. There he heard things that it is not permitted for man to repeat. 5 That's the sort of man I want to talk about not about me personally, other than my own failings.

6 However, if I should seem to show off it will not be presumptuousness on my part because it will be the truth. Even so I shall spare you, for I do not want anyone to judge me on anything other than what he can see and hear from me, 7 and of course, the many revelations given to me. It was to prevent me thinking too highly of myself over these, that I was given a thorn in the flesh, an instrument of Satan that keeps exasperating me, quelling any feelings of superiority.

8 I have petitioned the Lord three times that I may get relief from it, 9 but he replied: "My gracious favour is all you need; for power is developed out of weakness." So I am very glad to show off my weaknesses so that the power of Christ may envelop me. 10 Yes, I take pleasure in weaknesses, insults, being in want, in persecutions and in troubles for Christ's sake; for when I am weak, then I have power.

11 I admit I have been indiscreet, but you have made me so, you should really have been commending me. In no way did I lag behind those super marvellous apostles, even if you think nothing of me. 12 All the evidences of an apostle were persistently demonstrated in your midst, astonishing sights, miracles, and powerful works. 13 What did you lack compared to the other congregations? Was it that I did not become a financial burden to you? If this was wrong then please forgive me!

14 Now look, this is the third time that I have made ready to visit you; but I will not become a burden to you, for I am not interested in what you possess, but you. Children should not have to save up for their parents, but parents for the children. 15 Rather I will gladly spend and be spent for the sake of your lives. So if I love you more than the others in this respect, should I be loved less?

16 But let that pass, though I was not a burden to you directly, perhaps I used cunning and in a roundabout way took you in. 17 Well, did I take advantage of you by anyone that I sent? 18 I

2 Corinthians 12-13

anyone of whom I have sent to you, did I take advantage of you? 18 I encouraged Titus whom I sent with the brother, did Titus take advantage of you? Did we not walk in the same spirit, in the same footsteps?

19 Of long ago are you supposing that we are defending ourselves to you? In front of God in Christ we are speaking, but all beloved, over your upbuilding. 20 For I am afraid somehow having come, I may find you not the sort I wish, and I may be found by you not the sort you wish, lest somehow there be contention, jealousy, hot anger, devious soliciting, evil speaking, whispering, being puffed up, confusion, 21 lest again my having come, my God may make me low toward you, and I may mourn over many of those having before sinned and not having reformed over the uncleanness and fornication and indecent conduct of which they practised.

Chapter 13

This third time I am coming to you; upon the mouth of two witnesses and of three, every saying will be made to stand. 2 I have said before as being present the second time, but now being absent I say beforehand to those having previously sinned, and to all the rest, if ever I should come to you again I shall not spare.

3 Since you are seeking tested proof of Christ speaking in me, who is not weak* but powerful among you. 4 For he was put on the stake out of weakness, but he is living out of God's power. For we also are weak* in him, but we shall live together with him out of God's power to you. 5 Test yourselves if you are in the faith, prove yourselves; or are you yourselves not discerning that Jesus Christ is in you? Not if you are unproved.

6 But I hope that you will know that we ourselves are not unproved. 7 But we pray toward God for you to do nothing bad, not so that we may appear proved, but so that you may be doing fine but we ourselves may be as unproved. 8 For we are not capable of anything against the truth but for the truth. 9 For we rejoice whenever we may be weak, but you may be powerful; this also we are praying for your [training] [adjusting]

10 Because of this, being absent, I am writing these things so that being present I may not treat any sharply according to the authority which the Lord gave to me with a view to upbuilding and not for pulling down.

encouraged Titus to visit you along with another brother, but did Titus take advantage of you? Were we not both impelled by the same spirit, and did we not work in exactly the same way?

19 Have you been thinking all this time that it is to you we have been defending ourselves? It is in the presence of God through Christ that we are speaking, yet dear friends, it is for your benefit. 20 I really am afraid that when I come I will find not the sort of persons I would wish, just as you may find that I am not the sort of person you would wish. I hope not to find contentions, jealousy, lost tempers, canvassing for popularity, slandering, backbiting, inflated egos, and general confusion. 21 If I came to you again and found all this, my God would make me feel very depressed. I would remember with sorrow all those who had previously fallen short and had not reformed of the uncleanness, fornication or indecency they had practised.

Chapter 13

This visit to you will be my third. As the scripture says: "Out of the mouth of two or three witnesses a matter will be established." 2 So before my next visit, while I am still absent, I will repeat what what I told you before on my second visit. I told all those who had previously been at fault as well as the rest of you, that I would not spare you if I came to you again.

3 You look for tested proof that my words of censure are those of Christ. Well, he is without fault and exercises power among you. 4 True, he was executed for his alleged faults, but now is alive because of God's power. That power on our behalf will enable us all to live together with him, yet we Christians also have our faults. 5 So it is really yourselves you should be testing, and yourselves you should be proving to see whether you actually are in the faith. Are you not aware that if you prove genuine, Jesus Christ is also in you?

6 I hope you will not think that we are not genuine. 7 We pray to God that you will make no mistake about that, not that we just want to be proved right, but that you did the proper thing, even if at first we did appear to be wrong. 8 Really though we cannot gainsay the truth, only confirm it. 9 So we are quite happy to have appeared in the wrong if you are strengthened by it; we continue to pray for your progress.

10 I am writing all this while absent, so that when I am present among you I will not need to deal sharply with anyone according to the authority the Lord gave me. It's purpose was to build you up, not tear you down.

2 Corinthians 13

11 Henceforth brothers, rejoice, be [trained] [adjusted] be exhorted; be thinking the same, be peaceful, and the God of love and peace will be with you. 12 Warmly embrace one another with a holy kiss. 13 All the holy ones warmly embrace you.

14 The gracious favour of the Lord Jesus Christ and the love of God and the sharing of the holy spirit be with you all.

11 So cheer up brothers, go on making progress from now on as you accept my counsel, think in agreement, and be peaceful; then the God of love and peace will be with you. Warmly embrace each other with a chaste kiss; all the congregations send you their warm greetings.

14 May the gracious favour of our Lord Jesus Christ, God's love, and a share of the holy spirit be with all of you.

the other apostles except James the brother of the Lord. 20 As God is my witness all this that I am writing to you is true.

21 After that I went to Syria and Cilicia. 22 I was not known personally to the Christian congregations in Judea, 23 they only knew what they had heard, that the one who once hunted us down, is now spreading the Good News of the faith which he formerly tried to destroy.' 24 So they were praising God because of me.

Chapter 2

Fourteen years passed. Then, taking Titus along with us, Barnabus and I once more went up to Jerusalem, 2 this time in response to a divine revelation. I had a private meeting with the highly regarded ones there, and presented to them the Good News that I was preaching among the non-Jews, for I did not want my past or present efforts to be a failure.

3 Although my companion Titus was a Greek, no-one compelled him to be circumcised. 4 But some false brothers insinuated themselves into our company to criticize the freedom we experience as followers of Christ Jesus. They would have totally enslaved us, 5 but we did not yield to their demands for a moment. So you can continue to cherish the truth contained in the Good News.

6 Those regarded as the principal ones, -their former station in life is no concern of mine, for God does not go by outward appearances-, these highly regarded ones could offer me no counsel. 7 To the contrary, they saw that I had been entrusted to take the Good News to those who are uncircumcised, just as Peter was to the circumcised, 8 and that he who prepared Peter to be an apostle to the circumcised, prepared me to go to the non-Jews. 9 Knowing also of the gracious favour given to me, James, Peter, and John, the ones who seemed to be the stalwarts, held out the right hand to me and Barnabus to share the ministry with them. We should go to the non-Jews and they to the circumcised, 10 only we should always remember the poor ones, which I have hastened to do.

11 When Peter came to Antioch though, I had to confront him face to face, for what he was doing was quite wrong. 12 Before visitors came from James, he took meals quite freely with the non-Jews. But when they arrived, he distanced himself and kept separate from them for fear of offending the Jewish visitors. 13 The rest of the Jews went along with this pretence

stayed with him fifteen days, 19 but different of the apostles I did not see except James the brother of the Lord. 20 But what I am writing to you, see, in the sight of God that I am not lying.

21 Thereupon I came to the climes of Syria and of Cilicia. 22 But I was not being known of the face by the congregations of Judea, those in Christ, 23 but they were only hearing that the one at one time hunting us now is announcing the Good News, the faith which one time he was laying waste', and in me they were glorifying God.

Chapter 2

Thereupon after fourteen years I went up again to Jerusalem with Barnabus, having taken along with us also Titus. 2 But I went up according to a revelation, and I laid before them the Good News which I am preaching among the nations, but on my own to those esteemed, that not somehow into a void I may run or I ran.

3 But not even Titus the one with me, being a Greek was compelled to be circumcised. 4 But because of the slyly introduced false brothers that came along in to look down at our freedom that we have in Christ Jesus, so that they will totally enslave us, 5 to whom not even for an hour we yielded to the subjection, so that the truth of the Good News may completely remain to you.

6 But from those seeming to be something, of what sort they were once it matters nothing to me, man's face God is not accepting, for to me the esteemed ones put forward nothing. 7 But on the contrary, having seen that I have been entrusted with the Good News of the uncircumcision, just as Peter of the circumcision, 8 for the one having worked in Peter into apostleship of the circumcision also worked in me into the nations, 9 and having known the gracious favour given to me, James and Cephas and John, those seeming to be pillars, right hands of sharing they gave to me and Barnabus, so that we to the nations, but they to the circumcision, 10 only so that we may remember the poor which also I hastened the same to do.

11 But when Cephas came to Antioch face to face I stood against him, because he was having been condemned; 12 for before some to come from James, he was eating together with the nations, but when they came he was withdrawing and separating himself fearing those of the circumcision. 13 And also the rest of the Jews

From Paul an apostle, but not one sent from men or made so by any man, but sent from Jesus Christ and God the Father who raised him from the dead, 2 to the congregations in Galatia; this is also from the brothers who are with me.

3 May you have gracious favour and peace from God our Father and from our Lord Jesus Christ. 4 He gave himself to cancel out our shortcomings, that he may claim us out of this present wicked age for himself just as it is the will of God our Father. 5 To Him belongs all the credit forever and ever. May it indeed be so.

6 I am very surprised that you so quickly changed to a different 'good news' from that of the One who called you by means of Christ's gracious favour. 7 Really though it is not a different one at all, but there are those who are upsetting you and would like to turn the Good News of Christ upside down. 8 However, if we or even an angel from heaven should come preaching a different 'good news' from the one we already taught you, let him be accursed! 9 I will repeat what I have just said: if anyone is coming preaching a different 'good news' from the one you accepted, let him be accursed!

10 Who am I trying to convince right now, men or God? Or who am I trying to please, -men? If I am, then I could hardly be a slave of Christ. 11 The Good News that I am telling you is exactly the same Good News that I told you before, and it did not originate from any man. 12 I did not receive it from a man nor was I taught it, it came as a revelation from Jesus Christ.

13 You have no doubt heard of my previous conduct in the Jews' religion, how I relentlessly hunted down God's congregation and tried to destroy it. 14 I was forging ahead in the Jews' religion faster than many of my compatriots of my own age, for I was fanatical for all the handed-down traditions.

15 However, God saw fit for me to be born. When he subsequently called me by his gracious favour 16 to reveal His Son by spreading the Good News about him to the non-Jews, I did not ask the permission of any human. 17 Nor did I go to Jerusalem to visit those who were apostles before me, but I went off into Arabia, and later returned to Damascus.

18 It was not until three years later that I went up to Jerusalem on a fact-finding visit to Peter. I stayed with him for fifteen days 19 but I did not see any of

Paul an apostle, not from men nor through a man, but through Jesus Christ and God the Father the One having raised him out of the dead, 2 and all the brothers with me to the congregations of Galatia.

3 Gracious favour to you and peace from God our Father and of the Lord Jesus Christ, 4 the one having given himself over for our sins so that he may take us out for himself from the wicked age having been present, according to the will of God our Father, 5 to whom be glory to the ages of the ages, Amen.

6 I am puzzled that thus quickly you are being transferred from the one having called you in Christ's gracious favour to a different good news, 7 which is not another, since some are agitating you and want to turn about the Good News of Christ. 8 But if ever we or an angel out of heaven may announce good news to you besides what we announced to you, let him be anathema. 9 As we have said before, and at this moment am saying again, if anyone is announcing good news beside what you accepted, let him be anathema.

10 For at this moment am I persuading men or God? Or am I seeking to please men? Yet if I was pleasing men, I was not likely a slave of Christ. 11 For I am making known to you brothers the Good News, the one having been announced as Good News by me that is not according to man, 12 for neither by man I received it nor was I taught, but through a revelation of Jesus Christ.

13 For you heard my deportment sometime in Judaism, that according to excess I was pursuing the congregation of God and was laying it waste, 14 and I was cutting ahead in Judaism over many of equal age in my race, being more abundantly zealous of my paternal given traditions.

15 But when God thought fit, having separated me out of the hollow of my mother, and having called through his gracious favour, 16 to reveal his Son [in] [by] me so that I may announce him as Good News among the nations, I did not put myself forward to flesh and blood, 17 neither did I go up to Jerusalem to the apostles before me, but I went away into Arabia, and I turned back again to Damascus.

18 Thereupon after three years I went up to Jerusalem to find out by visiting Cephas, and I

Galatians 2-3

pretended with him, and even Barnabus was led away with them in the hypocrisy. 14 But when I saw that they were not walking straight toward the truth of the Good News, I said to Cephas in front of all: "If thou being a Jew are living like the nations and not like the Jews, how are thou compelling the nations to be like Jews?"

15 We by nature are Jews and not sinners out of the nations, 16 and being aware that man is not made righteous out of works of the Law if not through faith in Christ Jesus. We also believed in Christ Jesus so that we may be made righteous by faith in Christ Jesus and not from works of the Law, because from works of the Law not all flesh will be made righteous.

17 But if seeking to be made righteous by Christ we were found also ourselves sinners, is Christ really a minister of sin? May that never happen! 18 for if what I released, these again I am building, I establish myself as a transgressor. 19 For because of Law I myself died to Law so that I may live for God. 20 I have been nailed to the stake* with Christ, I am living yet it is not I that am living, but Christ in me; but which now I am living in flesh, I am living in faith of the Son of God, the one having loved me and given himself over for me. 21 I am not nullifying the gracious favour of God, for if righteousness is through Law, really Christ died for nothing.

Chapter 3

O unwise Galatians, who led you astray by flattery*, for whom according to eyes, Jesus Christ was written beforehand having been nailed to the stake? 2 This only I want to learn from you, was it out of works of the Law you received the spirit, or out of hearing of faith? 3 Are you thus unwise? Having started in spirit, are you finishing now by flesh? 4 Did you suffer so much in vain? if indeed also in vain. 5 The one therefore fully supplying the spirit to you and working powers in you, is it out of works of Law or out of hearing of faith? 6 Just as Abraham believed in God and it was reckoned to him as righteousness.

7 Really, you know that those of faith, these are sons of Abraham. 8 But the scripture having foreseen that God is making righteous the nations out of faith, announced good news in advance to Abraham that 'by you all the nations will be spoken to beneficially'. 9 Therefore those out of faith are being spoken to beneficially together with faithful Abraham.

and even Barnabus was a party to the hypocrisy. 14 When I saw that they were not acting straightforwardly according to the truth of the Good News, I said to Peter in front of them all: "If you who are a Jew live like a non-Jew instead of as a Jew, how can you expect non-Jews to live like Jews?"

15 We natural Jews who are not from the lawless nations, 16 are aware that a man is not considered virtuous by merely keeping the Law without faith in Christ Jesus. We are considered virtuous because we have such faith, not by keeping the Law. Keeping the Law will make no-one virtuous.

17 But if in our efforts to be considered upright by means of Christ, we are actually discovered falling short, would that mean that Christ promotes delinquency? That could never be! 18 for if I take up again the things I once abandoned, it is I who am the transgressor. 19 My life under the Law came to an end because of the Law, so henceforth I live for God. 20 Although I am alive it is not really me that is living, for I was executed along with Christ. It is Christ who lives within me, for in this physical body I now live with faith in the Son of God, who loved me so much that he gave himself up for me. 21 So I certainly am not going to turn my back on God's gracious favour, for if virtue comes through the Law, Christ died for nothing.

Chapter 3

You poor deluded Galatians! who was it that led you astray by flattery, you for whom Jesus Christ was foretold and seen to die on the stake? 2 I would just like you to tell me this: was it by practising the regulations of the Law that you received the spirit, or was it by faith in the message you heard? 3 Are you so deluded? Having made a spiritual start, do you want to end up on a mere physical level? 4 Did you suffer so much for nothing? If you did, then it was indeed for nothing. 5 Does he who so generously supplies you with the spirit, and works miracles among you, do it because you stick to the tenets of the Law, or because you put faith in the message you heard? 6 Remember, that Abraham was considered virtuous because of his faith in what he heard from God.

7 You should know that the true sons of Abraham are those who have faith, 8 for the scriptures foretold that God would consider non-Jews virtuous because of their faith. Abraham was told the good news in advance that 'because of you, goodwill shall be expressed to all nations'. 9 So goodwill is being expressed to those having faith, just as was to faithful Abraham.

Galatians 3

10 For as many as are out of works of Law, are under a curse, for it has been written that accursed is everyone who is not staying by all the things having been written in the little book of the Law to do them. 11 But that in Law no-one is made righteous by God is perceived because "the righteous will live out of faith." 12 But the Law is not out of faith, but "the one having done them will live by them". 13 Christ bought us out of the curse of the Law, having become a curse over us, because it has been written: "Cursed upon everyone hanging upon wood", 14 so that to the nations the beneficial words of Abraham may come to be in Jesus Christ so that we may receive the promise of the spirit through the faith.

15 Brothers, according to man I am saying: although a man's covenant, having been validated no-one is displacing or adding conditions. 16 But to Abraham the promises were said "and to his seed". He is not saying "and to the seeds", as upon many, but as upon one "and to thy seed" who is Christ. 17 But this I am saying: a covenant previously validated by God, the Law having come to be after four hundred and thirty years is not making it invalid and completely nullify the promise. 18 For if the allotment is out of Law it is no longer out of a promise, but to Abraham God has graciously given it through a promise.

19 Why therefore the Law? on account of the transgressions it was put forward until possibly the seed may come for whom it has been promised, having been arranged through angels by the hand of a mediator. 20 But he is not the mediator of one, for God is one. 21 Is therefore the Law against the promises of God? May that never happen! for if the Law was given, being able to make alive, really Law was righteousness. 22 But the scripture completely shut up all under sin, so that the promise out of faith in Jesus Christ may be given to those believing.

23 But before the faith was to come, we were being restrained under Law being completely shut up, into the faith due to be revealed. 24 Therefore the Law has become our disciplinarian* to Christ so that we may be made righteous out of faith. 25 But the faith having come, we are no longer under a disciplinarian*, 26 for you are all sons of God through the faith in Jesus Christ.

27 For as many as were baptized into Christ, Christ you got into yourselves. 28 There is not a Jew neither a Greek, there is not a slave neither

10 All those who rely on keeping the Law are actually under a curse, for it was written that everyone who does not observe every single thing recorded in the book of the Law and practise it, is accursed. 11 The fact that God considers no-one virtuous because of keeping the Law can be seen from the text: "the virtuous will live because of their faith". 12 The Law has nothing to do with faith, as it says elsewhere: "those practising the Law will live by it". 13 Christ bought us from the curse incurred by the Law by becoming a curse on our behalf, just as it was written: "cursed is everyone hanging on the wood". 14 In this way Jesus Christ fulfilled the good words spoken to Abraham on behalf of the non-Jews. We thereby can receive the spirit, if we have faith.

15 I will illustrate this brothers, with an everyday example. In the case of a human agreement, once it is signed, no-one can cancel it, or add further conditions. 16 Well, an agreement was made with Abraham, a promise involving his offspring. The term is not plural as if there are many, but singular, "to your offspring", which is Christ. 17 Now I tell you this: God had in effect already 'signed' that agreement, but the Law came four hundred and thirty years later, so it could not cancel it and thereby completely abolish the promise. 18 If our award is a result of the Law then it is not due to a promise, yet it was by means of a promise that God kindly gave it to Abraham.

19 Why then was the Law given? It was needed to control wicked deeds, and it was given to serve until the promised 'offspring' would finally arrive. It was actually arranged by angels through a mediator, 20 and you cannot have a mediator if there is only one party. Well, God is the only party to his promise. 21 Is then the Law in competition with God's promises? That could never be, for if when it was given, the Law was able to bring life, it, and not the promise, would have been the source of virtue. 22 Instead, the written Law completely surrounded everyone with guilt; this enabled the promise which is activated by faith in Jesus Christ, to benefit those who believe.

23 So before that faith arrived, the Law constrained us, completely boxing us in, until the due time for the faith to be revealed. 24 Thus the Law was like a strict tutor training us for Christ so that virtue would eventually come from our faith. 25 But now the faith has come, we are no longer under that strict tutor, 26 for you now are all sons of God because of your faith in Jesus Christ.

27 Christ became a part of every one of you who were baptized into him, 28 so there is no such a thing as a Jew or a Greek, a slave or a freeman, a

Galatians 3-4

a freeman, there is not a male or female, for you are yourselves one in Christ Jesus. 29 But if of Christ, you yourselves are really of Abraham's seed, heirs according to a promise.

Chapter 4

But I am saying for as much time the heir is an infant he differs nothing from a slave, being lord of all, 2 but he is under supervisors and house managers until the father's appointed time. 3 Thus also we, when we were infants we were having been enslaved under the world's rules. 4 But when the fullness of time came God sent out his Son having come to be out of a woman, having come to be under Law, 5 so that those under Law he may buy out, so that we may receive adoption as a son.

6 So because you are sons, God sent out the spirit of his Son into our hearts crying out "Abba Father". 7 So then, no longer are you a slave, but a son; but if a son, also an heir through God.

8 But then not truly being aware of God, you slaved to those by nature not being gods, 9 but now having known God, but rather having been known by God, how are you turning over again upon the weak and beggarly rules, to which again do you want to slave as before? 10 Days you scrupulously observe for yourselves, and months and due times and years. 11 I fear for you, that somehow I have tired myself out to no purpose in you.

12 Become as I, I beg you, because I also as you, brothers. Nothing unrighteous you did to me, 13 but you are aware that through weakness of the flesh I announced Good News to you at the first, 14 and your testing in my flesh you did not despise nor spit out, but as an angel of God you received me, as Christ Jesus. 15 Where therefore is your happiness? for I testify to you if possible having gouged out your eyes you gave to me. 16 Therefore have I become your enemy, speaking truth to you?

17 They are being zealous for you, not beneficially, for they want to shut you out, so that you may be zealous for them. 18 But it is always fine to be zealously sought after in a good cause and not only for me to be present with you. 19 My little children for whom I am again in birthpains until when Christ may be moulded in you, 20 I wanted to be present with you now and to change my voice because I have no way to turn with you.

male or a female, for you are all united in Christ Jesus. 29 If then you belong to Christ, then you also are part of Abraham's offspring and so are qualified to benefit from the promise.

Chapter 4

Let me explain. As long as the heir is an infant he is no different from a slave, even though he is master of everything; 2 for he is under the control of supervisors and house managers until the time his father has decreed. 3 It is just the same with us, when we were immature we were enslaved by worldly rules. 4 Then, when the due time arrived, God sent his Son, who being born as a human became subject to the Law. 5 He was thus able to purchase those subject to the Law thereby releasing them from it. This enabled us to be adopted as sons.

6 Now that you are sons, God imbued you with his Son's disposition, enabling us to be on the most intimate terms with him. 7 So you are no longer a slave but a son, and if a son, then also an heir, made so by God.

8 Formerly, when you were not really aware of God, you slaved for those that were not gods at all. 9 Yet now that you know God, or rather that God knows you, how is it that you want to turn back again to the ineffective and miserable regulations which once enslaved you? 10 You make too much fuss over the keeping of special days as well as new moon celebrations, annual festivals and sabbatical years. 11 I am afraid that all my toiling over you has been wasted.

12 I beg you brothers, just as I adopted your ways, now you adopt mine. You were not unkind to me 13 when you were aware that I had this physical disability during the first time I preached the Good News to you. 14 Though my disability may have been a trial to you, you did not despise or reject me with contempt. Instead you received me as if I was an angel of God, as if I was Christ Jesus himself. 15 So, where is your happiness now? I can swear that if you could, you would have gouged out your own eyes to give to me. 16 Have I then become your enemy because I tell you the truth?

17 Those others may show great interest in you, but it is not for your benefit. They would like to put a rift between us so that your interest will be transferred to them. 18 Of course, it is always nice to have someone interested in you apart from me when I am with you, - as long as the motive is good. 19 But my little children, I am suffering birth pains all over again for you until you have the personality of Christ moulded into you. 20 I would like to be present with you now and speak to you in a different tone, for really I am at a loss to know which way to turn on your behalf.

Galatians 4-5

21 Say to me, those wanting to be under Law, are you not hearing the Law? 22 For it has been written that Abraham had two sons, one out of the slave girl and one out of the free woman, 23 but the one out of the slave girl has been produced according to flesh, but the one out of the free woman because of a promise. 24 Which is being allegorised, for these are two covenants, one from Mount Sinai giving birth to slavery, which is Hagar, 25 but Hagar, Mount Sinai in Arabia, corresponds with Jerusalem now, for she is in slavery with her children.

26 But the Jerusalem above is free who is our mother. 27 For it has been written: "Be glad, the barren one not bearing, break out and cry loudly with emotion, the one not having birth pains, because many the children of the deserted more than of the one having the husband." 28 But we brothers just as Isaac, are children of a promise.

29 But just as then the one having been produced according to flesh, was hunting down the one according to spirit, thus also now. 30 But what does the scripture say? "Throw out the slave girl and her son, for the son of the slave girl will never be allotted with the son of the free woman." 31 Through which brothers, we are not children of a slave girl but of the free woman.

Chapter 5

For the freedom Christ made us free. Stand therefore and not again have yourselves in a yoke of slavery.

2 See, I Paul say to you that if ever you may be circumcised Christ will benefit you nothing. 3 But I testify again to every man being circumcised that he is obliged to do the whole Law. 4 You who are being made righteous by Law were severed from Christ, you fell out of the gracious favour. 5 For we by spirit eagerly await out of faith, hope of righteousness. 6 For in Christ Jesus neither circumcision has strength for anything nor uncircumcision, but faith working in through love.

7 You were running well, who cut you in, not to be persuaded by truth? 8 The persuasion is not out of the one calling you. 9 A little leaven is leavening the whole lump. 10 I have been convinced about you in the Lord that you will think nothing else, but the one agitating you will bear the judgement, whoever he may be. 11 But I brothers, if I am still preaching circumcision why

21 Tell me, those of you who want to be subject to the Law, do you not hear what it says? 22 You will find there the record of how Abraham had two sons, one by the slave girl and the other by the free woman. 23 The one by the slave girl was born in the natural way, but the one by the free woman by means of a promise. 24 Now this serves as an illustration. Two covenants are here depicted; the one made at Mount Sinai represented by Hagar, gave birth to slavery. 25 So Hagar, or Mount Sinai in Arabia, corresponds with present-day Jerusalem which is in slavery with her children.

26 But the Jerusalem in heaven is free and she is our mother. 27 For it was written: "Cheer up, you childless woman who never had children; snap out of it and shout for joy, you who never gave birth; for she who was deserted now has more children than the wife who had a husband." 28 So we brothers, are children resulting from a promise, just as Isaac was.

29 But just as it was back then, the one produced in the natural way bullied the one who was born by means of the spirit, so it is now. 30 So what did the scriptures say? "Get rid of the slave girl and her son, for the son of the slave girl will never share the inheritance with the son of the free woman." 31 We are then brothers, not children of the slave girl, but of the free woman.

Chapter 5

It was for this freedom that Christ set us free, so stand firm and do not let yourselves become saddled again with that burden.

2 Now look, as sure as my name is Paul, I can tell you that if you get circumcised, Christ will not benefit you at all; 3 and I will testify once more that every man getting circumcised is obliged to keep every part of the Law. 4 You who think to attain virtue by keeping the Law are severed from Christ and have fallen from his gracious favour. 5 Our hope of virtue for which we eagerly await, is achieved by faith, and by the spirit. 6 As far as Christ Jesus is concerned neither circumcision nor uncircumcision means a thing, it is faith resulting from love that really matters.

7 Once you were making fine progress, who got at you so that you now are no longer convinced of the truth? 8 That persuasion did not come from the one who called you, 9 and now the whole lump is in a ferment because of that small amount of yeast. 10 Yet I am confident that all of you who belong to Christ will not deviate from your convictions; but the one who is upsetting you, whoever that is, he is the one who will

Galatians 5-6

am I still being hunted down? Really the snare of the execution stake* has been abolished. 12 I would that those stirring you up will cut* themselves off.

13 For you yourselves were called for freedom brothers, only not the freedom with a view to opportunity for the flesh, but through love slave for one another. 14 For all the Law has been fulfilled in one word "Thou will love thy neighbour as thyself". 15 But if you are biting and devouring one another, look that you may not be consumed by one another.

16 But I say walk in the spirit, and fleshly craving you may never complete. 17 For the flesh craves against the spirit, and the spirit is against the flesh, for these lie opposite to each other so that it is not whatever things you may want that you do. 18 And if by spirit you are led you are not under Law.

19 But the works of the flesh are manifest which are: fornication, uncleanness, indecency, 20 idolatry, [drug abuse]* [spiritism], animosities, contentions, jealousy, hot anger, devious soliciting, standing apart, differences, 21 [envying] [malice], drunkenness, carousals and things like these, which I say in advance just as I said before, that those practising such will not be allotted the Kingdom of God.

22 But the fruit of the spirit is: love, joy, peace, long temper, kindness, goodness, faith, unprovokable mildness*, self-control, against such there is no law. 24 But those of Christ Jesus nail the flesh on the execution stake* together with passions and cravings. 25 If we are living by spirit, also may we proceed in line with spirit; 26 may we not become vainglorious, challenging one another, envying one another.

Chapter 6

Brothers, if ever a man may be overtaken in some falling away, you the spiritual ones set in order such one in a spirit of unprovokable mildness, looking at thyself lest also thou may be tempted. 2 Bear the burdens of one another and thus completely fulfil the the law of Christ. 3 For if anyone being nothing is thinking to be something, he is deluding himself.

4 But each let him prove by testing his own work and then to himself alone he will be having boasting and not to a different one, 5 for each

bear the responsibility. 11 Really brothers, why am I still being harassed over this? had I advocated circumcision it would have removed the execution stake as an obstacle. 12 I only wish that those who are upsetting you would go and mutilate themselves!

13 Now although you were called for freedom brothers, do not let that freedom be an excuse to give free rein to sensual desire, but use it to serve each other with love. 14 The whole Law can be summed up in one statement: "You will love your neighbour as you do yourself". 15 If you are devouring and snapping at each other, watch out that you don't completely consume each other!

16 I tell you that if you live in harmony with the spirit you will not fulfil any sensual desire, 17 for such cravings hinder the spirit and the spirit inhibits desires. They are completely opposite to each other, that is why you sometimes find yourself doing things you would much rather not. 18 Now if you are led by the spirit, you are not subject to the Law.

19 The results of sensual cravings are quite obvious, they are: fornication with all uncleanness and indecency; 20 idolatry, drug abuse and dabbling in the occult; animosity, contention and jealousy; heated arguments, underhanded soliciting for favours; formation of cliques and sects; 21 envying, drunkenness, carousing, and anything of that sort. I warn you now just as I have warned you before, that those who practise such things will not have a share in the Kingdom of God.

22 In contrast to those, the effects produced by the spirit are: love, joy, and peace; patience, kindness and goodness; faith, 23 unprovokable mildness and self-control. There is no reason at all why you should not cultivate these. 24 Those who belong to Christ Jesus renounce their sensual desires with their passions and cravings, when they accept his life of sacrifice. 25 So if you say you live by the spirit you should be guided by the spirit, 26 not being conceited, challenging each other and envying each other.

Chapter 6

Brothers, if anyone should inadvertently lapse into wrongdoing, you who are spiritually mature should set him straight, mildly, without becoming upset; all the time watching out that you do not succumb to the same temptation yourselves. 2 Help each other with their heavy burdens and so fulfil Christian principles. 3 If anyone thinks he is above this sort of thing when really he is just a nobody, he is deluding himself.

4 Let each take a critical look at what he himself is doing, then he only has himself to congratulate and no-one else, 5 for everyone must bear his own

Galatians 6

will bear his own load. 6 But the one being [catechized*] [ear sounded] the word, let him share with the one catechizing in all good things.

7 Do not stray, God is not being nose thumbed, for whatever a man may be sowing this also he will reap, 8 because the one sowing to his flesh will reap ruin from his flesh, but the one sowing to the spirit will reap everlasting life from the spirit. 9 But in doing well, may we not do badly, for in due time we ourselves will reap, if not letting go. 10 Really therefore, as we may have due time may we work good toward all, but especially toward the household of faith.

11 See how large writings I wrote to you in my hand.

12 As many as are wanting to put on a good face in the flesh, these are constraining you to be circumcised, only so that they may not be hunted down for the execution stake* of Christ Jesus. 13 For not even those being circumcised are they keeping the Law, but want you to be circumcised so that they may boast in your flesh.

14 But to me, to be boasting it may not take place except in the execution stake* of our Lord, Jesus Christ, through whom to me the world has been put on the stake and I to the world. 15 For neither is circumcision anything nor uncircumcision, but a new creation. 16 And as many as to this rule will proceed in line, peace upon them and mercy and upon the Israel of God.

17 Of the rest, let no-one have troubles for me for I myself am bearing the brands of Jesus in my body.

18 The gracious favour of our Lord Jesus Christ be with your spirit brothers, Amen.

responsibilities. 6 However, if anyone is being verbally taught the scriptures he can share his good things with his teacher.

7 Don't deceive yourselves, you cannot cock a snook at God! for whatever a man sows, that is what he will reap. 8 If anyone sows according to his sensual desires he will reap ruin from them. But if he sows spiritual things he will reap everlasting life from the spirit. 9 So if you are doing well, do not give up, because we will reap in due time providing we do not let go. 10 As opportunity affords we should do good to everyone, but especially to our family of the faith.

11 Now just look at those large letters I had to use in writing that!

12 Regarding those who are persuading you to be circumcised, they are only doing it so as to be agreeable to outsiders. Thus they hope to avoid persecution over the execution stake of Christ Jesus. 13 But even those being circumcised are not keeping the Law; they want you to be circumcised so that they can boast about you physically.

14 As for me, the only boasting I want to do is about the execution stake of our Lord Jesus Christ. As far as I am concerned the whole world has been executed, and I have been to it. 15 Neither circumcision nor uncircumcision means a thing, what does matter is whether a man has been created anew. 16 Peace and mercy will be to those who follow this principle, and who are the Israel of God.

17 As for the others, let none of them bother me, for my body bears enough scars of my service to Jesus, -like a slave's brandmarks.

18 May the gracious favour of our Lord Jesus Christ be an inspiration to all the brothers. May it indeed be so.

Ephesians 1

Chapter 1

Paul, an apostle of Christ Jesus through the will of God to the holy ones being in Ephesus and to the faithful in Christ Jesus. 2 Gracious favour to you and peace from God our Father and Lord Jesus Christ.

3 Praiseworthy is the God and Father of our Lord Jesus Christ, the one having expressed good to us in every spiritual benefit by the heavenly things in Christ. 4 Accordingly he picked us out in him before the casting down of the world, for us to be holy and unblemished before the sight of him. In love 5 having marked us out in advance for adoption through Jesus Christ according to the good pleasure of his will. 6 This for the praise and glory of his gracious favour which he favoured us in the one having been loved, 7 in whom we are having the release by ransom through his blood, the dispatching of the failings away according to the riches of his gracious favour.

8 This he made abound to us in all wisdom and thoughtfulness, 9 Having made known to us according to his pleasure, the mystery of his will which he purposed within him. 10 In the fullness of the due times, to bring all under one head into a house-managership in Christ, the things in the heavens and the things on earth, in him. 11 In whom also we were allotted having been marked in advance according to a purpose of the one working all in according to the counsel of his will, 12 for us to be in praise of his glory, those having previously hoped in Christ.

13 In whom also you having heard the word of the truth, the Good News of your salvation in whom also having believed you were sealed of the promise* by the holy spirit, 14 which is an advance of our allotment into releasing by ransom of the thing preserved to the praise of his glory.

15 Through this I also having heard about your faith in the Lord Jesus and to all the holy ones, 16 I am not ceasing thanking over you, making remembrance in my prayers, 17 so that the God of our Lord Jesus Christ the Father of glory may give to you a spirit of wisdom and of revelation in understanding of him.

18 The eyes of your heart having been enlightened for you to have become aware what is the hope of his calling, what the riches of the glory of his allotment for the holy ones, 19 and what the surpassing greatness of his power to us,

Chapter 1

From Paul, an apostle of Christ Jesus by the will of God, to the holy ones at Ephesus and to others of the faithful in Christ Jesus. 2 May you have gracious favour and peace from God our Father and of the Lord Jesus Christ.

3 Worthy of praise indeed is the God and Father of our Lord Jesus Christ who has shown such goodness to us by every spiritual gift from heaven that comes through Christ. 4 To do this, he picked us out to be holy and blameless before him, even before the world was populated. 5 In his love he decided to approve of our pre-selection for adoption by means of Christ Jesus. 6 We can then truly praise and esteem the gracious favour that he kindly bestowed upon us by the one he loved. 7 We are set free by the blood of his ransom sacrifice, and our failings dismissed through the generosity of his gracious favour. 8 In his wisdom and thoughtfulness, he gave us this in abundance.

9 He was pleased to reveal to us the hidden truth that he pre-ordained, 10 that when the due time arrives, he will bring everything under one administration with Christ at the head, both things in heaven and in earth, all will be under his control. 11 That includes us, for having been chosen in advance according to the purpose of the one who always carries out his will, we have been allotted a share. 12 So we who once looked forward to Christ, now work in praise of his magnificence.

13 It was because of him you heard the truth, the Good News of your salvation; so you believed, and the promise was made certain by receiving the holy spirit. 14 This is a down payment on our allotted share, and guarantees that what has been redeemed has indeed been set free by the ransom, which testifies to his magnanimity.

15 Because of this, since I heard of your faith in the Lord Jesus as well as in the holy ones, 16 I have not stopped giving thanks for you and remembering you in my prayers, 17 so that the God of our Lord Jesus Christ, our honoured Father, will let wisdom influence you and reveal himself to your understanding.

18 You have been enlightened regarding the hope for which you were called, having insight of the full extent of the splendour that he will bestow on the holy ones in their assigned place. 19 Also you know of the tremendous power applied on our behalf who

Ephesians 1-2

the ones believing according to the inworking of the mightiness of his strength 20 which he has inworked in Christ, having raised him from the dead and having seated on his right hand in the heavenly places, 21 far above every government and authority and power and of lordship and of every name being named not only in this age but also in the one being soon. 22 And all he laid down under his feet, and he gave him as head over all to the congregation, 23 which is his body, the fulness also of all, in all is filling.

Chapter 2

And you being dead to the fallings away and to your sins 2 in which sometime you walked according to the age of this world, according to the ruler of the authority of the air, of the spirit now inworking in the sons of disbelief, 3 among whom we also all sometime were deported ourselves in the cravings of our flesh, doing the will of the flesh and of the contemplations, and we were by nature children of anger as also the rest.

4 But God being rich in mercy because of his much love which he loved us, 5 and we being dead in the fallings away, he made alive with Christ, -by gracious favour you are having been saved-, 6 and he raised together and seated together in the heavenly estates* in Christ Jesus, 7 so that he may show in the ages, the ones coming on, the surpassing riches of his gracious favour, by kindness upon us in Christ Jesus.

8 For by the gracious favour, you are having been saved through faith, and this is not out of you, it is the gift of God. 9 It is not out of works so that someone may not boast.

10 For we are his construction, having been created in Christ Jesus on good works which God prepared beforehand so that we may walk in them.

11 Through which remember that sometime you were nations in flesh, those being called uncircumcision by those being called circumcision in flesh, made by hand, 12 that you were to the due time then apart from Christ having been alienated from the community of Israel and strangers of the covenants of the promise, not having hope and without God in the world.

13 But now in Christ Jesus, you, those sometime being distant, you became near by the blood of Christ. 14 For he is our peace, the one having

believe in the operation of that mighty force 20 that operated through Christ. It raised him from the dead and seated him at God's right hand in the heavens 21 far above any government, authority or power, above every name there ever was, in this age or the one to come. 22 God subjected everything to him and made him head over all in the congregation, 23 which is his body that fully complements him in everything.

Chapter 2

With all your transgressions and failings you were once as good as dead. 2 You followed the ethos that permeates this modern world under its ruler, and you betrayed the attitudes common to all unbelievers. 3 Once we all wallowed in our sensual desires, behaving in accord with them as we hankered after their enticements. So as a result of our fallen human nature we were born to suffer the awful consequences just like everybody else.

4 But being bountiful in mercy because of the great love that he has for us, 5 God saved us by his gracious favour while we were dead in our transgressions, and made us spiritually alive like Christ. 6 He raised us to dwell together in a spiritual estate with Christ Jesus. 7 So by the kindness he has shown to us through Christ Jesus, he will thereby demonstrate the overwhelming generosity of his gracious favour for all time to come.

8 It is then gracious favour that has saved you due to your faith, and not because of anything you have done; it is God's gift. 9 The reason why it is not based on any accomplishment is to prevent anyone boasting.

10 So we are what he has made us, and have been produced by the tireless activity of Christ Jesus for which God previously prepared him. We too must do the same.

11 In all this, remember that you were once natural foreigners, and derided as 'uncircumcised' by those who boasted of their physical circumcision. 12 That was your position right up to that particular time: you were apart from Christ, separate from the Israelite community, outsiders to the covenants containing the promise, without God and having no hope at all in the world.

13 But now, because of Christ Jesus and his shed blood, those of you who were once distant have become close, 14 for he has made peace between us. He has made both parties one and as it were,

Ephesians 2-3

made the both one and the middle wall of the enclosure having released, 15 having completely nullified the enmity in his flesh, the Law of the commandments in decrees, so that the two he may create by himself into one new man making peace. 16 And he may fully reconcile the both in one body to God by means of the execution stake, having killed the enmity in him. 17 And having come he announced Good News of peace to you, those distant and to those near, 18 because through him we are having both in one spirit, the approach to the Father.

19 Really therefore you are no more strangers and alien residents but you are citizens with the holy ones and household of God, 20 having been built on the foundation of the apostles and prophets Christ Jesus himself being the extreme corner, 21 in whom all the building being closely joined together is increasing into a holy sanctuary for the Lord., 22 in whom also you are being built together into a dwelling of God in spirit.

Chapter 3

Of this cause, I Paul am the bound one of Christ Jesus over you of the nations. 2 If indeed you heard the house-managership of the gracious favour of God having been given to me for you, 3 that according to a revelation the mystery was made known to me, just as I previously wrote in short. 4 To which you are able, on reading, to perceive my comprehension in the mystery of Christ, 5 which was not made known to different generations, to the sons of men, as it was now revealed to his holy apostles and to prophets in spirit.

6 The nations are to be joint inheritors, and a same body and joint sharers of the promise in Christ Jesus through the Good News 7 of which I became a servant according to the gift of the gracious favour of God having been given to me according to the working within of his power.

8 To me the very least of all the holy ones was given this gracious favour to announce as Good News to the nations, the untraceable riches of Christ, 9 and to illuminate what the house-oversight of the mystery having been hidden from the ages in God who all things having created, 10 so that the manifold wisdom of God may now be made known to the governments and to the authorities in the heavenly estates through the congregation.

11 This is according to a pre-determination of

has done away with the middle wall that separated Jews and Gentiles in the temple courtyard. 15 The enmity that existed as a result of the Law with its divisive commandments and decrees, he has abolished by the sacrifice of his body. He has thereby made the two parties into a single new entity, thus bringing peace. 16 By so killing the enmity with his own death on the execution stake, he can reconcile both parties to God in one body. 17 When he came, he announced the Good News of peace to all both far and near, 18 and because of him we are now both able to approach the Father by means of the one spirit.

19 So then, you are no longer strangers and foreigners, but fellow citizens with the holy ones in God's household. 20 You have been built on the foundation of the apostles and the prophets, with Christ Jesus himself being the main cornerstone. 21 The whole building is perfectly constructed, and is growing into a holy sanctuary for the Lord. 22 So along with Christ you are being built into a place for God's spirit to inhabit.

Chapter 3

It is for this reason that I Paul, am a prisoner on behalf of Christ for the sake of you non-Jews. 2 You will no doubt have heard that the administration of God's gracious favour was entrusted to me for your benefit. 3 So, as I briefly wrote to you before, the secret truth was revealed to me. 4 As you read it you will see what I believe this secret truth concerning Christ really is. 5 It was not revealed to any other generation or to any of mankind, but the spirit has now made it clear to the holy apostles and prophets.

6/7 It is this. Non-Jews are to inherit equally with Jews and be part of the same body; also they will benefit equally from the promise concerning Christ Jesus. This is the cause I now serve by preaching the Good News, and it is all due to the gift of God's gracious favour to me, and which by his power, is working within me.

8 It was indeed to announce the Good News of Christ's unimaginable generosity to the non-Jews that this gracious favour was given to me, the very least of the holy ones. 9 It was also to shed light on the administration of the secret truth that God the Creator of all things had hidden for so long. 10 By this the angelic creation could see how God's dealings with the congregation reflected the many aspects of his wisdom.

11 He intended long ago that this should happen by means of our Lord Christ Jesus. 12 So by having

Ephesians 3-4

the ages which he made in Christ Jesus our Lord, 12 in whom we have outspokenness and a leading to in confidence through the faith of him. 13 Through which I am asking not to be behaving badly in my pressures over you which is your glory.

14 Of this cause I bend my knees to the Father, 15 out of whom every paternal descent in heavens and upon earth is being named. 16 so that he may give to you according to the riches of his glory, power to the inner man to be made strong through his spirit. 17 Christ to dwell through the faith in your hearts in love, having been firmly rooted and having been laid 18 so that you may be fully able to seize with all the holy ones, what is the breadth and length and height and depth, 19 to know the love of Christ surpassing knowledge, so that you may be filled in all the fulness of God

20 But to the one being able over all to do superabundantly what we are asking, or we perceive according to the power working in us, 21 to him be the glory in the congregation and in Christ Jesus, into all the generations of the age of the ages, Amen.

Chapter 4

Therefore I am entreating you, I the one bound in the Lord, walk worthily of the calling of which you were called, 2 with all lowly mindedness and unprovokable mildness*, with long temper, putting up with one another in love. 3 Keen to be [guarding] [observing] the oneness of the spirit in the linking bond of peace. 4 One body and one spirit just as also you were called in one hope of your calling, 5 one Lord one faith, one baptism, 6 one God and Father of all, the One upon all and through all and in all.

7 But to one to each of us was given the gracious favour according to the measure of the gift of Christ. 8 Through which he is saying: "Having gone up into a height he led captive captivity, and he gave gifts in the men." 9 But the 'he went up', what is it if not that also he went down into the lower parts of the earth? 10 The one having gone down this is also the one having gone up up over all the heavens so that he may fulfil all.

11 And he gave the apostles, also the prophets, also the evangelizers, also the shepherds and teachers, 12 to the complete adjustment of the holy ones to ministerial work, to building up of the body of Christ, 13 until we all may come to the oneness of the faith and of the higher

faith in him we can be outspoken, and can approach God with confidence. 13 I advise you then, not to be upset because of my sufferings on your behalf, because by them you will be exalted.

14 This is why I petition the Father 15 to whom every family group in heaven and earth owes its existence, 16 that according to his boundless energy he may grant you power and inner strength by means of the spirit. 17 Then because of your faith, Christ's love will dwell firmly rooted and established within you, 18 to enable you to grasp with all the holy ones just what is the breadth, length, height and depth, 19 to know the full extent of Christ's love, although it really surpasses all knowing. You will thus be filled with everything that God has in store for you.

20 So to the One who is able to do far more through the power working within us than what we ask, or even that which we could possibly imagine; 21 may he be given full credit by the congregation as does Christ Jesus, for all future generations, and for all time to come. May it indeed be so.

Chapter 4

So then, as a prisoner for the sake of the Lord, I beg you to act in a manner that is worthy of your calling, 2 doing so with humility, unprovokable mildness and patience, putting up with each other's failings in love. 3 Be anxious to guard that spirit of unity which binds you together in peace. 4 You are part of one body with a common outlook, for you were all called with the same prospect in view, 5 as there is but one Lord, one faith, and one baptism. 6 There is just one God who is the Father of all, the one who is over all, who works by means of all, and who is among you all.

7 Even so, the gracious favour was given to each of us individually, according to how Christ apportioned the gift. 8 It is as the scripture says: "He ascended on high and led many prisoners captive, giving men as gifts." 9 Now when it says 'he ascended', does not that indicate that he first descended to a lower place, -this earth? 10 Therefore the one who descended is also the one who ascended high over the heavens, thereby completely fulfilling this prophecy.

11 The men he gave as gifts are apostles, prophets, and evangelizers as well as shepherds and teachers. 12 All these serve to fully prepare the holy ones for their ministry, and in this way the body of Christ is being built up 13 until we all achieve unity in the faith

Ephesians 4

knowledge of the Son of God, to a complete man to a measure of maturity of the fulness of Christ. 14 So that no longer we may be babies being wave-tossed and being carried about by every wind of teaching in the dicing of men, all working toward the contrivance of deception.

15 Be maintaining truth in love. May we increase in all things into him, Christ, who is the head, 16 out of whom all the body is being closely joined together and being brought together by means of every joint by the plentiful supply according to inworking of a measure of each single part. The increase of the body makes for itself into a building up of itself in love.

17 This therefore I am saying and am testifying in the Lord, for you no longer to be walking just as also the nations are walking, in futility of their mind, 18 having been darkened in the understanding, having been alienated from the life of God because of the ignorance being in them, because of the hardness of their heart, 19 who having been insensible to pain they gave over themselves to indecency, to working all uncleanness in avarice.

20 But you did not learn the Christ thus. 21 If you really heard him and in him you were taught, just as truth is in Jesus, 22 to put away according to the former deportment, the old man, the one being ruined according to the cravings of the deceit, 23 but to be renewed in the spirit of your mind, 24 and put on the new man the one according to God having been created in righteousness and piety by the truth.

25 Through which having put away the falsehood, speak truth each with his neighbour because we are members of one another. 26 Become displeased but do not sin, let not the sun go down upon your provocation to anger, 27 neither give place to the Devil.

28 The one stealing, no more let him steal, but rather let him get tired, working good with the hands so that he may have to be sharing with the one having need. 29 Every rotten word let not be going out of your mouth, but if any good, toward the need of building up, so that it may benefit those hearing. 30 And do not grieve the holy spirit of God by which you were sealed into a day of release by ransom.

31 Every bitterness and hot anger and resentment and outcry and slander may it be taken up from you together with all badness. 32 But become beneficial to one another, being

with a deeper understanding of the Son of God, and have grown into fully mature Christians. 14 Thus we will no longer be spiritual babies, being tossed about as by waves and swept along with every wind of teaching by the trickery of men whose only aim is the contrivance of error.

15 Instead, we shall stick to the truth and become more like Christ our head, in everything. 16 It is he who closely unites the body, drawing it together with strong bonds of co-operation, as each member plays his assigned part. Thus the body increases as it is built up in love.

17 So in the name of the Lord I tell you, you must stop carrying on as the people of the world do, with their futile thinking. 18 They are completely in the dark and without understanding, they have been diverted from a godly life because of their ignorance and unresponsiveness. 19 They have no sensibility, and so have given themselves up to all sorts of indecency, vice, and perversion which they just cannot get enough of.

20 Christ did not teach you to be like that. 21 Jesus had the truth; so if you really paid attention, you learned 22 to abandon your former way of life, your old personality, which was being ruined by your devious cravings, 23 and to adopt a new mental attitude, 24 to acquire a new godly personality formed by the truth, based on virtue and devotion.

25 Having then abandoned everything that is false, you should each speak only the truth to his associate, for we all belong to one another. 26 If someone displeases you do not give vent to it, and never let the day pass with you still feeling provoked 27 and so let the Devil get the better of you.

28 If anyone has been stealing he must cease forthwith, rather let him do hard honest toil, then he will have sufficient to help those in need. 29 Never let any foul language be heard from your mouth, only wholesome upbuilding speech as the occasion calls for it, so that those hearing will be edified. 30 And do not grieve God's holy spirit which guarantees your being set free by the ransom in due time.

31 So, may bitter feelings, angry outbursts, resentment, shouting and backbiting be things of the past, as in fact all bad things should be. 32 Be helpful to one another, be compassionate, show

Ephesians 4-5

tenderly moved, showing favour to others just as also God by Christ showed gracious favour to you.

Chapter 5

Become therefore imitators of God as beloved children, 2 and keep walking in love as also Christ loved you and gave himself over for you an offering and sacrifice to God for a sweet smelling odour.

3 But fornication and all uncleanness or wanting more, not even let them be named among you just as it is befitting among holy ones, 4 and disgracefulness and stupid talk or vulgar double-meaning*, which it is not becoming, but rather thanksgiving. 5 For this you are aware, knowing that every fornicator or unclean one or one wanting more, -which is an idolater, is not having an allotment in the Kingdom of Christ and God.

6 Let no one deceive you with empty words, for because of these is coming the displeasure of God upon the sons of disbelief. 7 Therefore do not become participants with them. 8 For you were once darkness, but now light in the Lord; keep walking as children of light. 9 For the fruit of the light is in all goodness and righteousness and truth.

10 So keep testing what is well pleasing to the Lord, 11 and do not share in the unfruitful works of darkness, but rather also be refuting, 12 for the things secretly occurring by them it is disgraceful to be telling. 13 But all being refuted by the light is made manifest, for everything being made manifest is light. 14 Through which it is saying: "Awake, the one sleeping, and stand up out of the dead, and Christ will shine upon thee."

15 Look therefore precisely how you are walking, not as unwise ones but as wise, 16 urgently purchasing* for yourselves the appropriate time because the days are wicked. 17 Because of this do not become unthinking, but understand what is the will of the Lord, 18 and do not be made drunk with wine, in which is unsavableness, but be filled by spirit, 19 speaking to yourselves with musical psalms and with hymns of praise and with spiritual songs, singing and making music in your heart to the Lord. 20 Always thanking for all in the name of the Lord Jesus Christ, to the God and Father.

21 Put yourselves under one another in fear of Christ, 22 the women to their own husbands as

favour to each other just as God by means of Christ showed favour to you.

Chapter 5

Imitate God, just as loving children do their father, 2 and so do everything in love, because Christ loved you and offered himself up for you, as a sweet smelling sacrifice to God

3 As for fornication and every kind of vice, perversion, and base desire, do not even mention them, for they are not fit subjects for Christians. 4 Likewise filthy speech, suggestive language and vulgar jokes with double meanings are quite out of place; instead use your speech for giving thanks. 5 You know very well that no fornicator, pervert, or anyone cherishing base desires, -which is really a form of idolatry, will have a place in God's Kingdom under Christ.

6 It is because of these things that God's displeasure is coming on the unbelievers. Let no-one deceive you by telling you otherwise, 7 so never join in with them. 8 Your lives once were dark, but now, thanks to the Lord, they are light. Keep going then as children of light, 9 for the effects of light are goodness, virtue and truth.

10 Always check carefully whether a thing would be pleasing to the Lord, 11 having nothing to do with worthless deeds of darkness. Repudiate them, 12 for the things that they do behind closed doors are too disgusting to even mention. 13 Everything exposed to the light is shown up for what it really is, being fully illuminated. 14 Just as the saying has it: "Wake up you sleeper, rise from the dead and Christ will shine upon you."

15 Carefully watch therefore how you go, not recklessly but with caution, 16 urgently taking needed time from other pursuits in these evil days. 17 So do not be ignorant of the Lord's will but get to understand it; 18 and don't get drunk on wine or you could become an addict. Instead become filled with the spirit, 19 reciting psalms to yourself and singing heartfelt songs of praise to the Lord as well as other spiritual songs, so pleasing him with your music making. 20 Always thank our God and Father for everything in the name of Jesus Christ.

21 You should submit to each other out of respect for Christ. 22 Wives should submit to their husbands as

Ephesians 5-6

to the Lord, 23 because a husband is head of the woman as also Christ is head of the congregation, he a saviour of the body. 24 But as the congregation is putting itself under Christ, thus also the women to the husbands in everything. 25 Husbands be loving the wives just as also Christ loved the congregation and gave himself over for it, 26 so that he may sanctify it having cleansed in the bath of water by a saying 27 so that he himself may place alongside with himself the glorious congregation, not having a spot or wrinkle or any of such, but so that it may be holy and blameless.

28 Thus also the husbands are under obligation to be loving their own wives* as their own bodies, the one loving his own wife is loving himself. 29 For no-one at any time hated his own flesh but he is nourishing and is cherishing it just as also Christ, the congregation, 30 because we are members of his body.

31 On account of this a man will leave behind the father and the mother and stick close to his wife, and the two into one flesh will be. 32 This is a great mystery, but I am talking about Christ and the congregation. 33 However, you also, according to each one his own wife thus let him be loving as himself, but the wife so that she may be fearing the husband.

Chapter 6

The children, keep listening to your parents in the Lord, for this is righteous. 2 Keep honouring thy father and mother which is a primary commandment in promise 3 so that it may happen well to thee, and thou will be a long time upon the earth.

4 And fathers, do not provoke your children to anger but nourish them in discipline and putting in mind of the Lord.

5 The slaves, keep listening to the masters according to flesh with fear and trembling in [singleness] [sincerity] of your heart as to Christ. 6 Not according to eye service as men pleasers but as slaves of Christ doing the will of God out of soul 7 with good will as to the Lord and not to men, 8 having being aware that each if anything he may do good, this he will receive from the Lord, whether slave or freeman.

9 And the masters the same do to them, letting up the threatening, being aware that the Lord also of them and of you is in the heavens and receiving of face is not with him.

if to the Lord, 23 because the husband is head of his wife just as Christ is head of the congregation, having saved it as a body. 24 So, as the congregation submits to Christ, wives should submit to their husbands in everything.

25 Husbands should always be in love with their wives just as Christ loved the congregation, sacrificing himself for it 26 to set it apart, cleansing it by immersing it into the word of truth. 27 Thus he can take the congregation to himself without spot, wrinkle or any defect; radiant, holy, and unblemished.

28 Husbands are therefore under an obligation to love their own wives as their own bodies, for whoever loves his wife is really loving himself. 29 No-one ever hated his own body but feeds it and takes care of it, just as Christ did the congregation, 30 for we are members of his body.

31 That is why a man will leave his father and mother and stick close to his wife and the two of them will be as one flesh. 32 This actually is a great mystery, although I am now referring to Christ and the congregation. 33 Even so, let each of you love his own wife just as he does himself, so that the wife may have deep respect for her husband.

Chapter 6

Now for you children, always do what your Christian parents tell you because this is right and proper. 2 "Honour your father and your mother 3 and it will go well with you and you will live to a ripe old age." That was the first commandment which included a promise.

4 You fathers, do not exasperate your children, but care for them with discipline, and train them to think the way the Lord does.

5 You slaves, obey your human masters conscientiously with respect and deference, as you would Christ himself. 6 Do so, not only when they can see you, to curry favour, but just as Christians wholeheartedly do God's will, 7 serve gladly as if for the Lord instead of for men. 8 You are aware that the Lord will reward whatever good you do, whether you are a slave or a freeman.

9 You masters do the same for them; stop using threats, for you are well aware that there is the same Lord in heaven over both them and you. There is no partiality with him.

Ephesians 6

10 As for the rest, go on being empowered by the Lord and in the might of his strength. 11 Put on the full armour of God for you to be able to stand against the promotions of the Devil, 12 because not for us is the wrestling against blood and flesh, but against governments, against authorities, against the world mighty ones of this darkness, against the spiritual, the wickedness in heavenly places. 13 Because of this take up the full armour of God, so that you may be able to stand against in the wicked day, and all being worked out, to stand.

14 Stand therefore, having bound yourselves about your hip in truth and having put on the breastplate of righteousness, 15 and having bound under the feet in readiness of the Good News of peace. 16 In all having taken up the door-like shield of faith by which you will be able to extinguish all the missiles of the wicked, those having been set on fire, 17 and pick up the head-surround of salvation. and the short sword of the spirit which is the saying of God.

18 After all, prayer and petition, staying awake with a view to praying in every due time in spirit, and in all perseverance, and to petition about all the holy ones.

19 And on behalf of me so that a word may be given to me in opening my mouth in outspokenness to make known the mystery of the Good News 20 for which I am an [ambassador] [elder] in a chain so that in it, I may speak freely as it is binding for me to speak.

21 But so that you may perceive the things according to me, what I am practising, Tychicus the beloved and faithful minister in the Lord will make known to you, 22 whom I sent to you for this same reason so that you may know the things about us and he may encourage your hearts.

23 Peace be to the brothers and love with faith from God the Father and the Lord Jesus Christ, 24 The gracious favour be with all those loving our Lord Jesus Christ in incorruption.

10 As for the rest of you, grow stronger in the mighty power of the Lord. 11 Put on the full armour of God so that you will stand up to the Devil's wily tricks, 12 for our fight is not against humans, but against the governments and dark powers that rule the world, the evil spirit forces in the invisible realm. 13 So put on every part of God's armour to enable you to fight when the evil time comes; if you do so diligently you will stand firm.

14 So get up, buckle on the belt of truth, make virtue your breastplate, 15 and be sure your feet are well shod, ready to spread the peaceful Good News. 16 Above all deploy that shield of faith, large as a door, which will deflect all the enemy's flaming missiles. 17 Put on the helmet of salvation, and arm yourself with the close-combat sword of God's word.

18 After all this do not forget prayer and your requests to God, praying earnestly at every opportunity. Persevere in it, going without sleep to petition God on behalf of the holy ones.

19 I would also ask you to pray for me, that suitable words may be given me to speak boldly and clearly the concealed truth of the Good News. 20 For this I am an ambassador, in spite of wearing this chain. Pray that I may fulfil my obligation to speak freely.

21 So that you will understand the methods I am employing, I am sending our dear brother Tychicus, a faithful minister of the Lord, who will explain it all to you. 22 I have also sent him to let you know of our experiences, and with these he will encourage you.

23 May all you brothers have peace and love, with faith from God the Father and our Lord Jesus Christ. 24 May gracious favour be with all who sincerely love our Lord Jesus Christ.

Philippians 1

Chapter 1

Paul and Timothy, slaves of Christ Jesus to all the holy ones in Christ Jesus to those being in Philippi with overseers and ministers. 2 Gracious favour to you, and peace from God our Father and of the Lord Jesus Christ.

3 I thank my God for every memory of you, 4 always making request for all of you with joy in every petition of mine, 5 for your share in the Good News from the first day until now. 6 Having been persuaded the same, that the one having started a good work in you will finish it until a day of Jesus Christ, 7 just as it is righteous for me to be thinking this over all of you, because of me to be having you in the heart, and in my bonds and in the defence and establishing of the Good News, all you being sharers with me of gracious favour. 8 God is my witness, as I long for you all in an inward emotion of Christ Jesus.

9 And this I am praying so that your love yet more and more may be abounding in full knowledge and all discernment, 10 for you to be testing the things [differing] [carrying over] so that you may be sunlight-tested pure, and not stumbling in a day of Christ, 11 having been filled with righteous fruit through Jesus Christ into the glory and praise of God.

12 But I wish you to be knowing brothers, that the things according to me has come to further advancement of the Good News, 13 so that my bonds to become manifest in Christ in the whole praetorium and to all the rest. 14 And more of the brothers in the Lord having been persuaded by my bonds to be daring, are to be speaking the word of God fearlessly.

15 While some also are preaching Christ because of envy and contention, but some because of good-will. 16 Those truly out of love, being aware that I am languishing in defence of the Good News. 17 But those out of contention, are promoting Christ not purely, supposing to be raising up pressure to my bonds. 18 For what? nevertheless that in every way whether in pretense or in truth Christ is being promulgated and in this I am rejoicing, and I will rejoice. 19 For I am aware that this will turn out to salvation for me through your petition and supply of the spirit of Jesus Christ, 20 according to my watching with outstretched head and hope that in nothing I shall be ashamed.

But in all outspokenness, as always also now,

Chapter 1

From Paul and Timothy to all the holy ones in Philippi that are united with Christ Jesus, along with the overseers and ministers. 2 May you have gracious favour and peace from God our Father, and from the Lord Jesus Christ.

3/4 As I constantly pray to God for you all in all of my prayers, I cherish my happy memories of you, 5 as you shared in spreading the Good News from the very first day until now. 6 Of one thing I am convinced, that he who started the good work among you will complete it by the time Jesus Christ arrives. 7 It is only right that I should think of you all in this way, for you are so dear to me, being sharers with me of the gracious favour, as I defend and establish the Good News in my imprisonment. 8 As God can testify, I am longing to see you with the tender feelings Christ Jesus himself has.

9 This is what I actually pray for you: that your love will expand yet more and more, with full knowledge and complete discernment. 10/11 Then you will be able to put anything that contradicts to the test, and being impelled by the virtuous principles of Christ Jesus, you will attain enlightened purity. You will thus cause no offense during the day of Christ, all to God's credit and praise.

12 I would like you to know brothers, that my experience has served to further advance the Good News. 13 My house arrest because of Christ, has become well-known to the whole praetorium guard, - and to everyone else for that matter. 14 This has stimulated more of the brothers in the Lord to be bold, and to speak the word of God fearlessly.

15 It is true that the way some are preaching Christ is causing jealousy and contention, but others are preaching with goodwill. 16 These are truly moved by love, being aware that my languishing here is in defence of the Good News, 17 but the contentious ones are promoting Christ with a wrong motive. They think to add distress to my imprisonment. 18 Why are they doing this? Well, even so, in every way, whether from bad motive or good, Christ is made known. That gives me joy and will continue to do so. 19 For I am aware that along with your prayers and the spirit Jesus Christ gives, it will mean my salvation. 20 This I eagerly await and hope that I will have nothing to be ashamed of.

But frankly, it is just the same now as it has always

Philippians 1-2

Christ will be magnified in my body whether through life or through death. 21 For to me to be living is Christ and to die is gain. 22 But if to be living in flesh, this to me is a fruit of work, and what I will choose I am not making known, 23 but I am being constrained by the two, having the craving to be released and to be together with Christ, for it is very much better. 24 but staying longer in the flesh is more necessary because of you. 25 And having been persuaded of this, I am aware that I will stay, and I will stay by all of you for your advancement and joy of the faith, 26 so that your boasting may be abounding in Christ Jesus by me through my presence again with you.

27 Only as citizens conduct yourselves worthily of the Good News of Christ, so that whether having come and having seen you or being away, I may hear about you that you are standing in one spirit, in one soul striving together for the faith of the Good News. 28 And not being frightened by anything, by those opposing which to them is a display of destruction, but of you, salvation, and this from God. 29 Because to you it was graciously given on behalf of Christ. not only to be believing in him but also to be suffering on his behalf. 30 Having the same contest of the sort you saw in me, and now you are hearing in me.

Chapter 2

Therefore if any encouragement in Christ, if any reassurance of love, if any sharing of spirit, if any inward feelings and compassions, 2 fill my joy so that you may think the same, having the same love, together in soul, minding the one thing. 3 Do nothing according to contentiousness nor according to vainglory, but with lowly mind considering one another being over yourselves, 4 each not scrutinizing the things of themselves but also the things of each different one.

5 This minding be in you which also is in Christ Jesus, 6 who [beginning] [existing] in a form of God did not consider a seizing, to be equal to God, 7 but he emptied himself having taken a form of a slave, having become in likeness of men. 8 And having been found in appearance as a man, he lowered himself, having become obedient until death, but a death of an execution stake*.

9 Through which also God highly exalted him and he graciously gave to him the name over every name, 10 so that in the name of Jesus every knee should bend, heavenly and earthly,

been, my body will always serve to bring honour to Christ, whether by my life or my death. 21 If I live, it will be for Christ, but if I die, the gain is mine. 22 Yet if I go on living I would see the results of my work, so I cannot really say which I would choose. 23 I am caught in a dilemma between the two; I crave to be released from this life to be with Christ, which is the far better choice, 24 but your need for me is greater here in the flesh. 25 Being convinced of this I know that I shall stay, and my staying will be for the advancement and joy of you all in the faith. 26 Then I will be the cause of your overflowing appreciation of Christ Jesus when I am with you again.

27 However, just as honest citizens, conduct yourselves in a manner worthy of the Good News of Christ, so that whether I come and see you or am absent, I may hear that with one resolve and united effort you are contending shoulder to shoulder for the faith in the Good News. 28 Do not be afraid of anything, especially those who oppose; their displays will mean destruction for them, but God-sent salvation for you. 29 The reason for this is that the privilege you received was not only that of believing in Christ, but of suffering for him too. 30 So you are having the same sort of struggle that you saw I had, and about which you are now hearing.

Chapter 2

If then, any encouragement can be gained from being a Christian, any re-assurance from the love that is to be found, any sense of fellowship, any sympathy and compassion; 2 if you think there is any of these, then make me really happy by cultivating that love with fellow feeling in unity of purpose. 3 Never show off by trying to score off each other, but keep a low opinion of yourselves, regarding others as better than you. 4 Do not be too absorbed in your own affairs, be also concerned in the interests of others.

5 In fact you should cultivate the same attitude that Christ Jesus had; 6 although he was like God in nature, he never even considered seizing the chance to be equal with God. 7 Instead he relinquished his position, took on the nature of a slave, and became human. 8 Having thus appeared as a man he then lowered himself further, not only submitting to death, but death on an execution stake.

9 Because of this, God highly exalted him, graciously giving him a name that is above every other name, 10 that at the name of Jesus every knee should bend, of those in heaven, those on earth, and those beneath the earth. 11 Furthermore, every tongue

Philippians 2

and subterranean. 11 Also every tongue should agree absolutely that Jesus Christ is Lord to the glory of God the Father.

12 So then my beloved, just as you always listened, not as in my presence only but now much more in my absence, with fear and trembling be working out the salvation of yourselves. 13 For God is the one working in you both to be willing and to be working in for the goodwill. 14 Do all apart from muttering and deliberations 15 so that you may become blameless and uncontaminated, children of God unblemished in the midst of a crooked and perverted generation among whom you are shining as illuminators in the world.

16 Keep holding on to the word of life for my boasting in the day of Christ, that I ran not in vain nor got tired in vain. 17 But if also I am being poured as a libation on the sacrifice and voluntary* service of your faith, I am rejoicing and I am rejoicing with you all. 18 But likewise you also, be rejoicing, and be rejoicing with me.

19 But I am hoping in the Lord Jesus, to send Timothy soon to you so that I also may be in good soul having known the things about you. 20 For I have no-one equally souled who genuinely will worry about you, 21 for all those of themselves are seeking, not the things of Christ Jesus. 22 But the testing of him you are knowing, that as a child to a father he slaved for the Good News with me. 23 Him therefore I am certainly hoping to send as soon as I can concentrate on the things about me forthwith. 24 But I have been persuaded by the Lord that I will come very soon.

25 But I considered necessary to send to you Epaphroditus my brother and fellow worker and fellow soldier, but your [apostle] [sent one] and voluntary* worker for my need, since he was earnestly longing to see all of you, and being distressed because you heard that he was sick, 27 for he was sick near to death, but God had mercy on him, but not him only but also me, so that I may not have grief upon grief. 28 Therefore I sent him more promptly so that having seen him again you may rejoice and I myself may be not grieved. 29 Accept him therefore in the Lord with all joy and have such in honour, 30 because he came near unto death because of having thrown himself into the work of the Lord to the soul, so that he may fill your absence by voluntary* work toward me.

should agree without hesitation, that Jesus Christ is Lord to the credit of God the Father.

12 So then my dear ones, you who have always heeded my counsel, not only when I was with you, but also as now, when I am absent, go on working toward your salvation with reverence and trepidation. 13 For it is God who inspires you both to have the determination, and to accomplish his good purpose. 14 Do everything then, without grumbling or arguing, 15 be blameless, innocent children of God. Though you live in the midst of a warped and perverted society, avoid being contaminated by it, for you are shining examples in a corrupt world.

16 Keep holding on to the word of life, then I can say in the day of Christ that all my efforts and fatigue on your behalf were not in vain. 17 If I am being expended in voluntary service for your faith like a drink offering being poured out over a sacrifice, I am glad, and I rejoice with you all. 18 You also be glad and rejoice with me.

19 I hope, if the Lord Jesus permits, to send Timothy to you soon, it will cheer me up no end when I hear all the news about you. 20 I have no-one else here with a disposition like his, who will show real concern for you; 21 all the others are more concerned for their own interests than for those of Christ Jesus. 22 He has proved himself, as you well know, for we both worked hard together for the Good News, like a father and son. 23 I fully intend to send him, as soon as I can get my immediate affairs sorted out. 24 However, the Lord has intimated to me that I myself will be visiting you very soon.

25 Meanwhile I thought it necessary to send brother Epaphroditus, my fellow worker and companion in the fight, whom you sent to attend to my needs, and which he does at his own expense. 26 He especially wanted to see you because he was very upset that you had heard of his illness. 27 He really was ill too, in fact he nearly died, but God had mercy on him, and not only on him but also on me, that I may not have one grief on top of another. 28 So I sped him on his way, knowing you would be relieved to see him again, and saving me from much anxiety. 29 Be sure to give him a hearty Christian welcome. It is men like that you should honour; 30 for it was because he wholeheartedly threw himself into the Lord's work that he came so near to death, in fact he really made up for your absence by his self-sacrificing help to me.

Philippians 3

Chapter 3

For the rest my brothers, keep rejoicing in the Lord. The same things to be writing to you is not irksome to me but is security to you. 2 Look for the dogs, look for the evil workers. Look for the incision*, 3 for we ourselves are the circumcision, those serving by God's spirit and boasting in Christ Jesus and not having confidence in flesh.

4 Although I also having confidence in flesh, if any other thinks to have been confident in flesh, I moreso. 5 Circumcision by the eighth day, out of the nation of Israel, of the tribe of Benjamin, a Hebrew out of Hebrews. According to Pharisee law, 6 according to zeal, hunting down the congregation; according to righteousness in the Law, having become blameless.

7 But whatever was gain to me has been considered loss because of Christ. 8 But actually therefore, I really consider all to be loss through the superiority of the knowledge of Christ Jesus my Lord, through whom I lost all and consider rubbish so that I may gain Christ. 9 And I may be found by him, not having my righteousness out of Law, but through the faith of Christ, righteousness from God on account of faith, 10 to know him and the power of his resurrection and sharing his sufferings, being conformed to his death, 11 if somehow I may come to the resurrection out of the dead.

12 Not that I received it already, or I have been completed already, but I am pursuing, if also I may take possession, over which I have been taken possession by Christ Jesus. 13 Brothers, I myself not yet am reckoning to have taken possession, but one thing, forgetting the things behind, and stretching fully out to the things before, 14 according to an objective I am pursuing the prize of the upward calling of God by Christ Jesus.

15 Therefore as many as are complete, let us be thinking this, and if you are thinking anything differently, this also God will reveal to you, 16 however, into what we progressed, proceed in order in the same. 17 Become fellow imitators of me brothers, and scrutinize those thus walking just as you have a pattern,-us.

18 For many, of whom many times I spoke to you but now also I am speaking weeping, are walking hostile to the execution stake* of Christ, 19 of which the end is destruction, of which the god is the belly, and the glory in their disgrace, those thinking earthly. 20 For us the citizenship

Chapter 3

My final counsel brothers is to keep happy as Christians. I keep writing the same things to you, yet this is not irksome to me because it is for your protection. 3 So watch out for those with immoral intentions; watch out for evil workers. Watch out for those who merely make fleshly incision, for true circumcision is what we practise, as we serve by God's spirit, taking pride in Christ Jesus, rather than being confident in physical things.

4 If it comes to that, I have as good a reason as anyone for having such confidence, indeed even moreso. 5 I was circumcised by the eighth day, being of the nation of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews. I lived by the law of the Pharisees, 6 and had zeal enough to hunt down the congregation, I could not be faulted in virtuously keeping the Law.

7 But whatever I gained thereby, I lost because of Christ. 8 In fact I am prepared to lose everything, because knowing Christ Jesus my Lord means far more to me than all that. I gave everything up because of him, and to gain his favour I consider it as just a lot of rubbish. 9 So may he find me, not gaining virtue from keeping the Law, but by faith in Christ. That God-given virtue by faith 10 enables me to know him and the power behind his resurrection, to share in his sufferings and to submit to a death like his. 11 Then perhaps I may attain to a resurrection from the dead.

12 Not that I have already attained that virtue or have achieved final approval, but I am going all out in the hope of acquiring it, just as Christ Jesus acquired me. 13/14 So brothers, as I know I haven't yet acquired it, I have just one goal. I put the past behind me, and concentrate entirely on what lies ahead, going all out for the prize of God's call to heaven by means of Christ Jesus.

15 All who are mature Christians should think the same way; if any do not, then God will make it clear to you. 16 Meanwhile, whatever progress you have made, keep advancing, step by step. 17 All should follow my example, brothers, and closely observe the pattern of those who behave as we do.

18 There are many, of whom I have spoken many times to you, but now can only mention with tears, who are behaving with hostility to Christ's sacrifice, 19 and whose end will be destruction. Greed is their religion, they delight in their disgraceful behaviour, for they can think of nothing else but earthly things. 20

Philippians 3-4

is in heaven, out of where we are eagerly awaiting a saviour, the Lord Jesus Christ, 21 who will transform our lowly body to a like form to his glorious body, just as the working in for him to be powerful, to subject all to himself.

Chapter 4

So then my beloved and longed for brothers, my joy and crown, thus keep standing in the Lord, beloved ones.

2 I exhort Euodia and I exhort Syntyche to be thinking the same in the Lord. 3 Yes I request also thee genuine yoke-fellow, hold yourself with them, which in the Good News they contended together with me, also with Clement and the rest of my fellow workers, of whom the names are in the book of life.

4 Always rejoice in the Lord, again I will say, rejoice. 5 Your reasonableness let be known to all men. The Lord is near. 6 Worry about nothing, but in everything by prayer and by petition, your requests with thanksgiving, let them be made known to God, 7 and the peace of God surpassing all thought, guard your hearts and your minds by Christ Jesus.

8 The rest brothers, as many as are true, as many as honourable, as many as righteous, as many as pure, as many as likeable, as many as of good report, if there is any excellence and if any praise, keep considering these. 9 Which things also you learned and you accepted, and you heard, and you saw by me, these practise, and the God of peace will be with you.

10 But I rejoiced greatly in the Lord that sometime already you have started again to be thinking on my behalf; upon which you were thinking but you were having no opportunity. 11 Not that according to want am I saying, for I learned in what I am to be self-sufficient. 12 I am aware to be brought low, also I am aware to be abounding; in everything and in all I have been [well acquainted] [let into the secret], to be replete and to be hungry, to be abounding and to be wanting, 13 for all I have strength by the one empowering me.

14 However, you did well having shared with me in the pressure. 15 But you yourselves are also aware Philippians, that in a beginning of the Good News when I went out from Macedonia, not one congregation shared with me a word of giving and receiving except you alone 16 because

As for us, we are citizens of heaven, from where our saviour, the Lord Jesus Christ whom we so eagerly await, will come. 21 He will transform our lowly body to one like his resplendent body as he has the power to do, and he will subject all things to himself.

Chapter 4

So then, my dear brothers whom I am longing to see, my bringers of joy, my proof of success. Keep steadfast in the Christian faith, my dear ones.

2 I exhort Euodia and Syntyche to pull together in the Lord's service, 3 and I would ask you, my trusty partner, to help them. They contended for the Good News by my side, as did Clement and the others who worked with me, whose names are all in the book of life.

4 As Christians you should always be happy; I repeat, be happy. 5 Let everyone see that you are reasonable. As the Lord is by your side 6 you should let nothing worry you, but let God know all your requests and petitions as you thank him in your prayers. 7 May the peace of God which is far greater than you could possibly imagine, guard your motivation and your thinking, with the help of Christ Jesus.

8 Regarding other matters brothers, whichever ones are true and honourable, whichever are virtuous and pure, whichever are pleasing and are spoken well of, in fact all things that are excellent and praiseworthy, these are what you should be giving your mind to. 9 Practise the things you heard and saw me do, which you learned and accepted, and the God of peace will be with you.

10 I am very grateful to the Lord that you once again thought of my material needs. You would have done so before, but you had no opportunity. 11 I am not saying this because I lacked anything, for I have learned to make do with what I have. 12 I am aware of what it is like to be low on provisions, and also to have plenty. I am well acquainted with every situation under all conditions: to be full, and to be hungry, to have plenty, and to be in need. 13 But for all of them I have the strength from the one who is my source of power.

14 Even so, you did well in relieving me of some of the pressure. 15 As you are well aware Philippians, when I left Macedonia to start my missionary tour, not a single congregation sent me a word that I could expect any gift from them, except you alone. 16 In fact in Thessalonica you sent supplies for my needs not once, but twice.

Philippians 4

also you sent in Thessalonica also once and twice for my need.

17 Not that I am eagerly seeking the gift, but I am eagerly seeking the more fruit to your word. 18 But I fully have all, and am abounding; I have been filled having received from Epaphroditus the things from you, a sweet-smelling odour, acceptable, well-pleasing to God. 19 But my God will fill all your need according to his riches in glory by Christ Jesus. 20 But to our God and Father be the glory to the ages of the ages, Amen.

21 Warmly embrace* every holy one in Christ Jesus. The brothers with me are warmly embracing you. 22 All the holy ones and especially those out of Caesar's household warmly embrace you.

23 The gracious favour of the Lord Jesus Christ be with your single* spirit.

17 It is not that I am concerned to get a gift, but I am concerned that credit may be increased to your account. 18 Actually I now have everything I need, and more besides, for I was well supplied by the things you sent with Epaphroditus; it was very acceptable, and pleasing to God like the fragrant smell rising from a burnt offering. 19 God will certainly satisfy all your needs from his riches, with honour, through Christ Jesus. 20 So to our God and Father all credit will be given, for all the ages to come; may it indeed be so.

21 To each of the holy ones who are united with Christ Jesus I send warm greetings, and so do the brothers with me. 22 The holy ones here also send warm greetings, especially those from Caesar's household.

23 May the gracious favour of our Lord Jesus Christ be an inspiration to you all.

Colossians 1

Chapter 1

Paul, an apostle of Christ Jesus through the will of God and brother Timothy, 2 to the holy and faithful brothers in Christ in Colossae. Gracious favour to you and peace from God our Father.

3 We give thanks to the God and Father of our Lord Jesus Christ, always praying about you, 4 having heard of your faith in Christ Jesus and the love which you have for all the holy ones, 5 because of the hope, the one laid up for you in the heavens which you heard before in the word of truth of the Good News, 6 the one being present in you just as also in all the world it is bearing for itself fruit and is being increased just as also in you from which day you heard and you fully knew the gracious favour of God in truth. 7 It is just as you learned from Epaphras our beloved fellow slave who is a faithful minister of Christ on our behalf, 8 the one also having revealed to us your love in spirit.

9 Because of this, we also from which day we heard, we are not ceasing praying on your behalf and asking so that you may be filled with the deep knowledge of his will in all wisdom and spiritual understanding, 10 to walk worthily of the Lord so as to be all pleasing, in every good work bearing fruit, and being increased in the deep knowledge of God. 11 In all power being made powerful according to the might of his glory for all tenacious endurance* and long temper with joy, 12 giving thanks to the Father, the one having made you sufficient for the share of the lot of the holy ones in the light.

13 Who drew us to himself out of the authority of darkness and transferred into the kingdom of the Son of his love, 14 in whom we are having the release by ransom, the dismissing of the sins, 15 who is an image of the invisible God, firstborn of all creation, 16 because by him was founded* all in the heavens and upon the earth, the visible and the invisible, whether thrones or lordships or rulerships or authorities, all through him and by him it has been founded. 17 And he is before all, and all by him has been put together. 18 And he is the head of the body, of the congregation, who is the [chief] [beginning], a firstborn from the dead, so that he may become in all the first.

19 Because in him he thought fit all the fulness* to reside, 20 and through him to fully reconcile all to him, having made peace through the blood of his execution stake, by means of him whether things upon earth or things in the heavens.

Chapter 1

From Paul, an apostle of Christ Jesus by God's will, and from brother Timothy; 2 to the holy and faithful Christian brothers in Colossae. May you have gracious favour and peace from God our Father.

3 We thank God the Father of our Lord Jesus Christ in our constant prayers for you, 4 for we have heard of your faith in Jesus Christ, and of your love for the holy ones 5 kindled by your hope of a place reserved for you in heaven. After you recognized the ring of truth in the Good News, 6 it became part of you. Just as it is now increasing and producing results throughout the whole world, that is how it was with you, from the day you first heard it and got to know the whole truth about God's gracious favour. 7 It is just as you learned from our dear fellow worker Epaphras, who attends to our needs as a Christian minister. 8 He it was who told us of your sincere love.

9 From the day that we heard all about you we have not stopped praying for you, asking that you be filled with the deep knowledge of God's will, along with wisdom and an understanding of spiritual matters. 10 And we pray that you will behave in a manner worthy of the Lord, and so be pleasing to him, that all your good works be crowned with success, and the depth of your knowledge of God be increased. 11 Also we ask that power, the power that emanates from his mighty presence, will make you determined to stand firm, with patience and joy. 12 And we thank the Father, that he qualified you to share the lot of the enlightened holy ones.

13 He drew us to himself out from this system ruled by darkness, to transfer us into the kingdom of his dear Son 14 who set us free by his ransom sacrifice, and so put paid to our inherited shortcomings. 15 He is exactly like God himself who is invisible. Of all creation, he was the first to be produced, 16 in fact it was he that formed all other things in heaven and on earth, visible and invisible. Whether kingdoms or dominions, governments or authorities, all came into existence as a result of him and by means of him. 17 As he made them all, he is the first and foremost. 18 He is also head of the body which is the congregation; and he became the chief by being the first to be raised from the dead. He is thereby foremost in everything.

19 Hence God saw fit to endow him with all authority and power 20 so that he could fully reconcile all creation to himself through him. So whether on earth or in heaven, peace was restored by means of the blood shed on the execution stake, and it was all because of him.

Colossians 1-2

21 And you being sometime having been alienated and enemies, in the contemplation of the wicked works, 22 but now he reconciled in his body of flesh through the death, to stand by you holy and unblemished and without accusation before his sight, 23 if really you remain in the faith having been founded and seated and not being moved away from the hope of the Good News which you heard, the one having been preached in all creation under the heaven of which I Paul became a minister.

24 Now I rejoice in the sufferings over you and fully fill instead the deficiency of my pressures of Christ in the flesh on behalf of his body which is the congregation, 25 of which I myself became a minister according to the house managership of God having been given to me for you to fulfil the word of God. 26 The mystery having been hidden away from the ages and from the generations, but now it was manifested to his holy ones, 27 to whom God willed to make known what the riches of the glory of this mystery among the nations, which is Christ in you, the hope of the glory, 28 whom we are promoting, putting in mind every man and teaching every man in all wisdom so that we may stand by every man, complete in Christ, 29 into which also I am tiring myself out, competing in a contest according to his inward working, the inward working in me by power.

Chapter 2

For I want you to be aware how great my exertions like an athlete's, I am having over you, and of those in Laodicea, and as many as not seen my face in flesh, 2 so that their hearts may be encouraged having being brought together in love and into all riches of being fully convinced of the insight in full knowledge of the mystery of God, of Christ. 3 In whom are all the treasures of wisdom and knowledge hidden away. 4 I am saying this so that no-one may reckon falsely by persuasive speech.

5 For if even in the flesh I am absent, yet in the spirit I am together with you, rejoicing and seeing your orderliness and the firmness of your faith in Christ. 6 Therefore as you accepted Christ Jesus the Lord, in him be you walking, 7 having been rooted and having been built on by him, and being established in the faith just as you were taught, abounding in it in thanksgiving.

8 Look! lest someone will be leading you off as plunder through philosophy and empty deceit according to the given traditions of men

21 Because you were so absorbed in evil practices you were once alienated from God and were actually his enemies. 22 But Christ brought about a reconciliation by the death of his human body, and you can now stand before God, holy, without fault and without reproach. 23 This of course depends on whether you remain in the faith in which you were founded and established. You must never abandon the hope that you heard from the Good News of which I Paul am a minister, and which is being preached throughout the whole inhabited earth.

24 As for my sufferings on your behalf, I am really glad of them, because they make up for any lack of physical pressure that I should be undergoing on behalf of the body of Christ, which is the congregation. 25 I became a minister by my supervisory appointment from God, to fully expound God's word to you 26 regarding the Hidden Truth. Concealed from time immemorial and from all past generations, it has now been revealed to his holy ones. 27 It became God's will to let them know the full extent of all its marvels. This Hidden Truth involves non-Jews; it enables you too to be united with Christ, with the hope of heavenly honour! 28 So it is him we are promoting, informing and teaching everyone we can with sagacity, so that they may all stand as fully mature Christians. 29 That is what I am tiring myself out and contending for, with all the power that God has given me.

Chapter 2

I would like you all to be aware of the strenuous exertions that I am having over you and those in Laodicea, and many others who have not seen me personally. 2 Then perhaps they would be encouraged, as love draws them all together in the precious certainty of their insight into the full knowledge of God's Hidden Truth, which is Christ. 3 For in him have been concealed all the treasures of wisdom and knowledge. 4 I say this so that no-one will persuade you otherwise by false reasoning.

5 Though I am absent in body, I am with you in spirit, and I am happy to see how well organized and resolute you are in the Christian faith. 6 So, having accepted Christ Jesus as Lord, continue in his teachings, 7 for by him you were rooted, and built up. As you are thus established in the faith that you were taught, show your gratitude and overflow with it

8 Watch out though, in case someone may take you in with philosophy and futile arguments based on human reasoning and worldly standards, instead of

Colossians 2-3

according to the world's rules and not according to Christ, 9 because in him is bodily residing all the fulness of the Godship. 10 And you are having been filled by him, who is the head of all rulership and of authority, 11 by whom also you were circumcised with a circumcision not done by hand, in the stripping off of the fleshly body, in Christ's circumcision 12 having been buried with him in the baptism, in whom also you were raised through faith in the inworking of God, the one having raised him from the dead.

13 And you being dead to the falling away and to the uncircumcision of your flesh, he made you alive together with him, having graciously forgiven us all the falling away. 14 Having wiped out the adverse handwriting with the decrees contrary to us, he has raised it out of the midst, having nailed it to the execution stake*, 15 having stripped off the rulers and the authorities he exhibited in boldness having triumphed over them by it.

16 Let not anyone therefore judge you in eating and in drinking or in respect of a festival or of a new moon or of sabbaths, 17 which are a shadow of the soon to be, but the body, of Christ. 18 Let no-one cheat you of your prize, wanting a lowly mind, and ceremonial worship of the angels, going into things which he has seen, being puffed up in vain by his fleshly mind, 19 and not holding strongly the head out of whom all the body through the joints and ligaments being plentifully supplied and being brought together, is growing the growth of God.

20 If you died together with Christ from the rules of the world, why as living in the world are you submitting to its decrees: 21 you should not grasp, nor should you taste, nor should you touch, 22 which are all for perishing with the full use, according to the commands and teachings of men? 23 Which certainly are a word having wisdom in will-worship and lowly mindedness and unsparing of body, not in any value but to a fulness of the flesh.

Chapter 3

If then you were raised with Christ, seek the upward things where Christ is sitting at the right hand of God, 2 Think the upward things, not the things upon the earth, 3 for you died and your life has been hidden with Christ in God. 4 Whenever Christ may be made manifest, then our life also you together with him will be made manifest in glory.

the teaching of Christ. 9 Remember that he fully embodies divine authority and power, 10 so being head of all government and authority, he bestowed it upon you too. 11 He also circumcised you, not by hand, but with Christian circumcision, by stripping away the body's sensual desires. 12 You were buried with him by baptism, and raised up with him by your faith in what God accomplished by raising him from the dead.

13 You were as good as dead because of your failings and physical state of uncircumcision, but he restored you to life with him by graciously forgiving all our failings. 14 He wiped out that unfavourable document with its burdensome regulations, effectively taking it from our midst and nailing it to his execution stake. 15 There is where he revealed that he had stripped the rulers and authorities of their power by his fearless triumph over them.

16 So then, let no-one criticize you over what you should eat or drink, whether you should keep the festivals, observe new-moon rituals or sabbaths. 17 These things merely cast a shadow ahead of the reality to come, which was Christ. 18 But be careful that no-one makes you lose your prize by his self abasement, performing rituals in honour of the angels, speculating on what he claims to have seen, and being irrationally inflated by his debased thinking. 19 This he does instead of holding fast to the head who plentifully supplies all that the body needs through its joints and ligaments. It thereby is united and grows in the way that God intended.

20/21 If you died to the world's standards along with Christ, why, as if living for the world, do you still submit to rules that are based on the commands and teachings of men? The saying: 'do not handle this, taste it, or touch it', 22 is applied to commodities that are eventually consumed and so are gone forever. 23 It may certainly seem an appropriate saying to those who invent their own religion based on self abasement and mortification, but it has no real value, it merely satisfies their ego.

Chapter 3

So if you were raised with Christ, pursue the uplifting things pertaining to Christ now sitting at the right hand of God. 2 Let your mind dwell on these uplifting things, not on things of the earth, 3 for you died to them and by God's will your life is now in safe keeping with Christ. 4 Therefore whenever Christ becomes manifest, our lives and yours will become radiantly manifest with him.

Colossians 3

5 Deaden therefore the members upon the earth, fornication, uncleanness, passionate desires, bad craving and the avarice which is idolatry, **6** because of which the displeasure of God is coming. **7** In which you also walked sometime when you were living by these, **8** but now you yourselves put away all resentment, hot anger, badness, slander, obscene speech, out of your mouth, **9** do not lie to one another.

Having stripped off the old man together with his practises, **10** and having put on the new, the one being renewed for a full knowledge according to an image of the one having created him, **11** where there is not a Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave, freeman, but Christ is all and in all.

12 Put on therefore as chosen ones of God, holy ones and having been loved, inward feelings of compassion, kindness, lowliness of mind, unprovokable mildness, long-tempered, **13** putting up with one another, graciously forgiving one another if ever anyone to someone may have a complaint, just as the Lord graciously forgave you, thus also you **14** but above all these, love which is a complete bond. **15** And the peace of Christ arbitrate in your hearts, for which also you were called in one body and become thankful.

16 The word of Christ let it dwell richly in all wisdom, teaching, putting yourselves in mind with psalms, with hymns, with spiritual songs in graciousness, singing in your hearts to God. **17** And everything which ever you may be doing in word or in deed, all in the name of the Lord Jesus, giving thanks to God the Father through him.

18 The women, put yourselves under the husbands, as has been becoming in the Lord. **19** The husbands, keep loving the wives and do not be embittered toward them. **20** The children listen to the parents according to all, for this is well pleasing in the Lord. **21** The fathers, do not provoke your children so that they may become discouraged.

22 The slaves, listen according to all to the masters according to the flesh, not in eye slaving, as men pleasers but in sincerity of heart, fearing the Lord. **23** Which if ever you may be doing, be working out of soul as to the Lord and not to men. **24** being aware that from the Lord you will receive back the recompense of the allotment. Slave for the Lord Christ, **25** for the one acting

5 Kill off then the parts of you that are carnal, such as fornication, perversion, sexual fantasies, craving for what is bad, and greed, which is really self-idolatry, **6** for God's displeasure is coming upon all of these. **7** At one time you followed that sort of life, **8** but now you no longer let angry words, rage, vulgarity, slander and obscenities pass your lips, **9** but take care also not to tell lies to each other.

Having discarded your old personality and all that went with it, **10** you have adopted a new one; one being continually renewed by the full knowledge of him who fashioned it after his own likeness. **11** That one is Christ, and his personality makes no distinction between Greek or Jew, those circumcised or uncircumcised, between foreigners or Scythians, slave or freeman, all are the same to Christ. **12** So my dear ones, who are God's chosen and holy, adorn yourselves with deep compassion, kindness, humility, mildness that is never provoked, and patience.

13 Put up with one another, and if anyone has a complaint against someone let him forgive with good grace. In the same way that the Lord graciously forgave you, do likewise to others. **14** In doing so put love above all else, because it is the perfect bond, **15** and let the Christian peace that is within you be the arbiter, for you were called to be a united body; be thankful for that.

16 Let the sayings of Christ remain vividly with you, with all their practical application. Teach yourselves and be reminded of them by reciting psalms, and singing heartfelt songs of praise and other sacred songs to God with joy. **17** And whatever you do, in word or deed, do it in the name of the Lord Jesus, thereby giving thanks to God our Father, through him.

18 You wives, be in subjection to your husbands, for this is the right thing for Christians. **19** You husbands, never stop loving your wives, and never feel bitter toward them. **20** You children, always listen to what your parents tell you and take heed, then the Lord will be really pleased with you. **21** You fathers, do not provoke your children because that could discourage them.

22 You slaves, obey your human masters in everything, not only when they can see what you are doing, nor to curry favour with them, but with a sincere motive, out of respect for the Lord. **23** Whatever you are doing put everything into it, as if you are doing it for the Lord and not for men. **24** Do this knowing that the Lord will reward you with a place in heaven, for really you are slaving for Christ

Colossians 3-4

unrighteously will bring on himself which he did unrighteously and there is not receiving of face.

Chapter 4

The masters, be righteous, having with you equality for the slaves, being aware that you also have a Master in heaven.

2 In prayer, be persisting, staying awake in it in thanksgiving, 3 praying at the same time also about us, so that God may open to us a door of the word, to speak the mystery of Christ, because of which also I have been bound, 4 so that I may be manifest as it is binding on me to speak.

5 Be walking in wisdom toward those outside, urgently purchasing* for yourselves the appropriate time. 6 Your word always be in graciousness having been seasoned with salt, to be aware how it is binding for you each one to be answering.

7 All the things according to me Tychicus will make known to you, the beloved brother and faithful minister and fellow slave in the Lord, 8 whom I sent to you for just this, so that you may know the things about us and he may encourage your hearts, 9 with Onesimus, the faithful and beloved brother who is out of you; all things here they will make known to you.

10 Aristarchus my fellow captive warmly embraces you and Mark the cousin of Barnabus about whom you received commands: if ever he may come to you, accept him, 11 and Jesus, the one called Justus, these being out of circumcision; only these fellow workers for the Kingdom of God who became a comfort to me.

12 Epaphras warmly embraces you, the one out of you, a slave of Christ Jesus, always exerting himself like an athlete in prayer over you, so that you may stand complete having been fully carried in all the will of God. 13 For I testify to him that he is having much pain over you and those in Laodicea and those in Hierapolis.

14 Luke the beloved physician is warmly embracing you and Demas. 15 Warmly embrace the brothers in Laodicea and Nymphas and the congregation according to her house.

16 And whenever the letter may be read with you, cause so that it may be read also in the Laodicean congregation and the one out of Laodicea so that also you may read. 17 Also tell

as Master. 25 So anyone who does wrong will suffer the consequences, for there is no partiality with him.

Chapter 4

You masters, always be just and fair, treating your slaves without partiality, for you are well aware that you have a Master over you, in heaven.

2 Keep awake when you are praying, and continue long at it. When you offer thanks, 3 pray also for us, that God may open the door of opportunity for me to speak about the Hidden Truth of Christ. This is why I was bound 4 so that I may speak about it plainly, which I am bound to do.

5 Exercise prudence when dealing with those outside the faith, urgently taking whatever time is needed for it from other pursuits. 6 Season your conversations with them with tactfulness just like salt, for you are fully aware the sort of answer you should be giving to them.

7 Our dear brother Tychicus, a faithful minister and a fellow worker for the Lord will let you know of my affairs. 8 I have sent him to you for this very reason, so that you will know how I am getting on and to give you some encouragement. 9 Onesimus a dear faithful brother who originally came from your congregation, is with him, they both will tell you of what is happening here.

10 Aristarchus who is a prisoner here with me, sends you his warm greetings as does Mark the cousin of Barnabus. You may recall that you were asked to welcome him if he ever got as far as you. 11 Jesus, also known as Justus greets you too. Of the Jews that are here, these fellow workers for God's Kingdom are the only ones who came to cheer me up.

12 Epaphras, who was also from your congregation, sends his warm greetings. As a devoted Christian, he continually exerts himself strenuously in his prayers for you, so that you may become mature and fully convinced about the will of God. 13 I can testify that he is really suffering on your behalf, and for the brothers in Laodicea and Hierapolis.

14 Our dear doctor Luke sends his warm greetings, and Demas does too. 15 Give my Christian love to the brothers in Laodicea, and to Nymphas and the congregation that meets in her home.

16 When you finished having this letter read, arrange for it to be read to the Laodicean congregation, and their letter arrange to be read to you. Also tell

Colossians 4

Archippus: “look at the ministry which you accepted in the Lord so that you may fulfill it.”

18 The warm greeting in my hand, of Paul. Remember my bonds. The gracious favour be with you.

Archippus: “See that you carry out fully the ministry that you accepted from the Lord.”

18 And now a greeting in my own handwriting, from Paul. Don't forget my bonds, may gracious favour be yours.

1 Thessalonians 1-2

Chapter 1

Paul and Silvanus and Timothy, to the congregation of Thessalonians in God Father and in Lord Jesus Christ. Gracious favour to you and peace.

2 We are always giving thanks to God about all of you, making remembrance in our prayers, 3 incessantly calling to mind your faithful work and loving toil and of the tenacious endurance* of the hope of our Lord Jesus Christ before our God and Father, 4 being aware brothers having been loved by the God, the choosing of you, 5 that our Good News did not come to be in you in word only, but also in much power and in holy spirit and full credence, just as you are aware what sort we became to you because of you. 6 And you became imitators of us and of the Lord, having accepted the word under much pressure with joy of holy spirit, 7 in order for you to become a type to all those believing in Macedonia and in Achaia.

8 For from you the word of the Lord has been sounded out not only in Macedonia and Achaia but in every place your faith toward God has gone out so that there is no need to be having us to be speaking anything, 9 for they are bringing reports about us, what sort of way in we had to you, and how you turned around toward God from the idols to be slaving for the living and true God, 10 and to be waiting for his Son out of the heavens whom he raised out of the dead, Jesus the one rescuing us out of the coming displeasure.

Chapter 2

For just as you are aware brothers that our way in to you has not become empty, 2 but having previously suffered and having been insolently treated in Philippi just as you are aware, we were emboldened by our God to speak to you the Good News of God by much athletic exertion. 3 For our exhortation is not out of straying, nor out of uncleanness, nor out of a snare, 4 but just as we have been tested by God, to be entrusted with the Good News, thus we are speaking, not as pleasing to men, but to God, the one testing our hearts. 5 For at no time did we appear with a word of flattery just as you are aware, nor with an appearance to cover avarice, God is witness, 6 nor seeking glory from men, nor from you nor from others, being empowered to be a weight as apostles of Christ. 7 but we became speechless babies in your midst as if a nourisher cherishes her own children, 8 thus yearning of

Chapter 1

From Paul, Silvanus and Timothy, to the congregation of the Thessalonians who are united with God the Father and with the Lord Jesus Christ. May you have gracious favour and peace.

2 We continually give thanks to God for all of you and remember you in our prayers. 3 We keep remembering how you proved your faith by your work, which was a real labour of love, and your resolute stand before God in the hope of our Lord Jesus Christ. 4 We are aware brothers, that God loves you and has chosen you, 5 because you made the Good News that we preached, your own, and not just in word. It was with much power, holy spirit and full conviction that you accepted it, for you could see the sort of persons we had become to you in your behalf. 6 So you followed our example as well as that of the Lord, and though under great stress, gladly accepted the message along with holy spirit. 7 You thus became a pattern for all believers in Macedonia and Achaia.

8 Indeed, you have been responsible for the spreading of the Lord's word not just in Macedonia and Achaia, but everywhere that the story of your faith in God has circulated, and to such an extent that there is no need for us to say anything about it at all. 9 In fact, we keep getting reports of how we came to you, and how you turned from your idols to serve the living and true God, 10 and how you are waiting for his Son Jesus whom he raised from the dead, to come down out of heaven and rescue us from God's coming displeasure.

Chapter 2

So as you can see brothers, our coming to you has not proved to be in vain. 2 It was because of our experiences at Philippi where we were insulted and suffered much, as you are aware, that God urged us to preach his Good News to you, which we did with much strenuous exertion. 3 Our exhortation did not stray from the truth, nor was it in any way contaminated with error or deceit, 4 we spoke what God saw fit to entrust to us, the Good News, not to please men, but God who examines our motives. 5 So as you are well aware, and as God is our witness, we at no time came with flattering speech or with a sanctimonious show to cover greed. 6 Nor did we seek honour from men, either from you or anyone else, although as Christ's apostles we have the weight of authority. 7 Instead we were like innocent babies among you, just as a young mother is when she cherishes her own children. 8 So we yearned for you and were happy to share not only God's Good

1 Thessalonians 2-3

you we were pleased to [share with] [impart to] you not only God's Good News but also our own souls, through which you became beloved to us.

9 For you remember brothers, our weariness and hard work night and day, working to not to put weight upon anyone of you, we preached to you God's Good News. 10 You are witnesses and God, as we became reverently and righteously and blamelessly to you, ones believing, 11 even as you are aware, as each one of you, as a father his own children, encouraging you and comforting and testifying, 12 with a view to you to be walking worthily of God, the One calling you to his own Kingdom and glory.

13 And because of this we also are giving thanks to God incessantly, because having taken to the word of God on hearing from us, you accepted, not the word of men, but just as it truthfully is, the word of God which also is working in you, those believing. 14 For you became imitators brothers, of the congregations of God, those being in Judea in Christ Jesus, because you yourselves also suffered the same by your own fellow countrymen just as they by the Jews. 15 Those also having killed the Lord Jesus, and the prophets, having hunted us down, are not pleasing to God, and are contrary to all men, 16 hindering us to speak to the nations so that they may be saved, so as always to fill up their sins. But displeasure came upon them in the end.

17 But we brothers having been orphaned from you to a due time of an hour, in face not in heart, we hastened more abundantly your face to see in much desire. 18 Because of which we wanted to come to you, I Paul, indeed, once and twice, but Satan cut in on us. 19 For what is our hope or joy or crown of boasting if not also you, before our Lord Jesus in his presence? 20 For you yourselves are our glory and joy.

Chapter 3

Through which no longer holding out, we thought well to be left behind alone in Athens, 2 and we sent Timothy our brother and God's minister in Christ's Good News to establish you and to encourage over your faith, 3 for no-one to be cajoled in these pressures. For you yourselves are aware that for this we are set, 4 for when we were with you we said before to you that we are soon to be under pressure just as also it has happened and you are aware. 5 Because of this I also am no longer holding out, I sent with a view to know your faith, that the one tempting had

News with you, but even our own lives; that is how dear you were to us.

9 You will remember brothers, how we worked hard to the point of exhaustion night and day so as not to be a burden to any one of you while we preached the Good News to you. 10 You can testify, as God can, that we acted toward you believers in a godly way, honourably and without reproach. 11 As you are well aware, we encouraged, comforted and taught you just as a father does his children, 12 so that you would be worthy of the God who called you into his Kingdom and all its grandeur.

13 We always thank God for the eager way you listened to the word of God from us, and accepted it not as the word of any man, but what it truly is, the word of God. It is clearly at work in you believers 14 for you have become just like the Christian congregations of God in Judea. You are suffering the same things at the hands of your fellow countrymen that they are from the Jews. 15 They killed the Lord Jesus and the prophets, and are persecuting us. They thereby displease God and act contrary to the interests of all men, 16 by hindering us from speaking to the non-Jews so that they may be saved. They are as always, full of guilt, but in the end, God's displeasure has caught up with them.

17 As for us brothers, we have been away from you for quite a while, at least we have in body though not in spirit. So we have greatly desired and have tried our hardest to get to see you; 18 I, Paul, planned a visit on two occasions, but Satan somehow blocked it. 19 Really though, what is our hope and our joy, our crowning achievement? Is it not you, as you stand before our Lord Jesus in his presence? 20 Indeed it is you yourselves who are our pride and joy.

Chapter 3

Anyway, when we could no longer stand the strain, we thought it best to stay alone in Athens 2 and send on to you our brother Timothy, a minister appointed by God for the Christian Good News. He was to firmly establish your faith and to encourage you 3 so that none of you would give in under pressure. You were aware that you should be prepared for this, 4 because when we were with you the last time, we warned you of the pressures that soon would come, which in fact they have, as you are well aware. 5 So I sent Timothy because I could no longer stand the suspense of not knowing how your faith had turned

1 Thessalonians 3-4

not somehow tempted you and our hard work may become as empty.

6 But at present, Timothy having come to us from you and having given good news to us of your faith and love, and that you have good memory of us, always yearning to see us just as also we you, 7 Because of this brothers, we were encouraged over you upon all our necessity and pressure, through your faith, 8 because now we live if you are standing in the Lord. 9 For what thanksgiving are we able to repay to God about you over all the joy which we are rejoicing because of you in front of our God? 10 Night and day superabundantly petitioning so as to see your face and to render fit the shortcoming of your faith. 11 But our God and Father himself and our Lord Jesus may he direct our way toward you.

12 But you may the Lord increase and may he make you abound in the love to one another and to all, just as also we to you, 13 so as to establish your hearts blameless in holiness in front of our God and Father in the presence of our Lord Jesus with all his holy ones.

Chapter 4

For the rest brothers, we are asking you and exhorting in the Lord Jesus, so that just as you accepted from us how it is necessary for you to be walking and to be pleasing to God, just as also you are walking, so that you may rather abound.

2 For you are aware of what instructions we gave to you through the Lord Jesus. 3 For this is the will of God, your [sanctification] [separation from others], to be holding yourselves back from fornication, 4 to be aware each of you, to acquire his own vessel* in holiness and honour, 5 not in passion of craving, just as also the nations, those not being aware of God, 6 not to be overstepping and to be taking more in the matter from his brother, because of which the Lord is an avenger about all these, just as also we said before to you and we thoroughly testified. 7 For God did not call us upon uncleanness but in holiness. 8 So then indeed, the one putting aside, it is not man he is putting aside, but God, the one giving his spirit, the holy, to you.

9 But about brotherly fondness, you are having no need for me to be writing to you, for you yourselves are taught by God to be loving one another. 10 For you are doing it to all the brothers, those in the whole of Macedonia, but

out, whether the tempter had succeeded and all my work was in vain.

6 Well, Timothy has returned safely and is with me at this moment. He has told us the good news about your faith and love, your fond memories of us, and how you are yearning to see us, as we are you. 7 When we heard this about your faith we were greatly encouraged in spite of all our necessities and stress, 8 your firm stand for the Lord has brought fresh life to us. 9 Really, what can we say in giving thanks to God for all the joy you have brought us before him? 10 We are fervently petitioning God night and day, that we may get to see you, and put right what still may be lacking in your faith. 11 So may our God and Father, and our Lord Jesus open the way for us to come and visit you.

12 Meanwhile may the Lord give you increase, and may your love abound to each other and to everyone, just as ours does to you. 13 May your motives be always pure and holy before our God and Father in the presence of our Lord Jesus, just as they are with all the holy ones.

Chapter 4

Furthermore brothers, we ask you and indeed exhort you for the sake of the Lord Jesus, that just as you accepted our counsel as to how you should conduct yourselves to please God, and which you are actually doing, that you continue to do it, but even moreso.

2 You are aware of the instructions we gave you, that 3 it is God's will for you to be different from everyone else by holding yourselves back from fornication. 4 As you are aware, each should get his own wife and so remain blameless and honourable. 5 Then you will not be tempted into immoral sexual passion, as are people of the world who are not aware of God. 6 And you will not be trespassing on the marital rights of a brother, for just as we told you before and drummed it into you, the Lord will avenge these. 7 God did not call us to give us opportunities for adultery, but to be holy. 8 If anyone disregards this it is not man he is disregarding but God who gave you his spirit which is holy.

9 There is one thing about which I have no need to write to you, and that is brotherly affection. You yourselves have been taught by God to love one another, 10 and that is just what you have been doing to all the brothers in the whole of Macedonia. So we greatly encourage you brothers to continue

1 Thessalonians 4-5

we are encouraging you brothers very much to be abounding, 11 and to be fond of the honour to be quiet and to be practicing your own things and to be working with your hands, just as we instructed you, 12 so that you may be walking well behaved to those outside and you may be having no need.

13 But we are not willing for you to be ignorant brothers, about those sleeping so that you may not grieve just as also the rest, those not having a hope. 14 For if we are believing that Jesus died and he rose, those having slept thus also God will lead together with him by means of Jesus.

15 For we are saying this by the word of the Lord, that we the living being left over into the presence of the Lord should certainly not precede those having slept, 16 because the Lord himself by a command, in a voice of an archangel and in a trumpet of God will come down from heaven and the dead in Christ will stand up first, 17 [thereupon] [immediately afterwards] we the living those being left over, at the same time together with them, will be seized in clouds for meeting the Lord into air, and thus always we shall be together with the Lord. 18 Therefore keep encouraging one another in these words.

Chapter 5

But about the times and the due times brothers, you are having no need to be written to you, 2 for you yourselves are accurately aware that the Lord's day is coming as a thief in a night. 3 Whenever they may be saying 'Peace and stability' then unexpected destruction is standing over them just as a birth pain to her having in the belly, and they may certainly not escape.

4 But you brothers are not in darkness, so that the day may take you unawares as a thief. 5 For you yourselves are sons of light and sons of day, we are not of night nor of darkness.

6 So then may we not sleep soundly as the rest, but may we be awake and may we be sober. 7 For those sleeping soundly are sleeping soundly at night and those getting drunk are drunk at night. 8 But we being of day should be sober, having put on a breastplate of faith and of love, and a head-surround hope of salvation, 9 because God did not lay us into displeasure but into making secure salvation through our Lord Jesus Christ. 10 The one having died concerning us so that whether we may be awake or we may be

doing this, but to an even greater extent. 11 Appreciate the value of a quiet life, and so keep out of other people's affairs. Work to support yourself just as we ordered you. 12 You will then earn the respect of people on the outside, and you will never be in want.

13 We don't want you to be ignorant brothers about those who have died, so that you may not grieve like the rest who have no hope. 14 If we believe that Christ died and rose from the dead, then God will also bring those who have died to him, by means of Jesus.

15 What I am about to tell you now are the Lord's words. Those of us who remain and are still alive at the time of the Lord's presence will definitely not go on ahead of those who have died. 16 The Lord will give the command in the resounding voice of an archangel, the trumpet of God will sound, and he will descend from heaven. All those who have died in union with Christ will then be raised before any others. 17 Immediately afterwards, those of us who are left and are still alive, will be taken up into the clouds at the same time with them, and will meet the Lord in the air. We shall then always be together with the Lord. 18 So, keep encouraging one another with these words.

Chapter 5

As for the times and appointed periods brothers, you have no need for me to write to you, 2 for you fully realise that the Lord's day is coming like a burglar in the middle of the night. 3 Just when people are congratulating each other on how peaceful and stable things are, unexpected disaster will be poised over them, just as birth pains come upon a pregnant woman. They will certainly not escape!

4 But you are not in the dark brothers, so that the day will surprise you as a burglar would. 5 You are all sons of light and of the day; none of us are of the night or of darkness.

6 Let us then not drift into a deep spiritual slumber like all the others, but keep awake and fully alert. 7 It is during the night that people fall into deep sleep, and it is at night that they get intoxicated, 8 but as we belong to the day, we must stay alert. We have put on the breastplate of faith and love, and have donned the helmet of the hope of salvation. 9 We have not been marked by God to suffer his displeasure, but to establish our salvation by means of our Lord Jesus Christ. 10 He died for us so that whether we are awake or asleep we may live with

1 Thessalonians 5

sleeping soundly we may live at the same time together with him. 11 Through which keep encouraging one another, and build up each one just as also you are doing.

12 But we ask you brothers, to be aware of those working hard among you and standing before you in the Lord and putting you in mind, 13 and to be considering them superabundantly in love because of their work. Be peaceable among yourselves.

14 But we are exhorting you brothers, put in mind the disorderly, comfort the low-spirited, hold against the weak, be long tempered toward all. 15 See that no-one bad against bad may give back to anyone, but always pursue the good to one another and to all.

16 Always rejoice, 17 pray incessantly, 18 in everything give thanks, for this is the will of God in Christ Jesus for you. 19 Do not quench the spirit, 20 do not disparage prophecies, 21 but keep testing all, hold fast the good. 22 Hold yourselves from every wicked appearance.

23 But the God of peace himself, may he [sanctify] [separate] you wholly complete, and your wholly allotted spirit and the soul and the body may it be guarded blamelessly in the presence of our Lord Jesus Christ. 24 Faithful is the one calling you who also will do it.

25 Brothers, pray also about us. 26 Warmly embrace all the brothers with a holy kiss.

27 I put you on oath by the Lord for the letter to be read to all the brothers. 28 The gracious favour of our Lord Jesus Christ be with you.

him. 11 So keep encouraging one another with these thoughts, just as you are in fact doing.

12 Now we ask you brothers to be aware of those who are working hard among you, presiding over your meetings on behalf of the Lord, and instructing you. 13 Give them every loving consideration because of their work, and be at peace among yourselves.

14 We also exhort you brothers, to warn the unruly, comfort the depressed, and support the weak; be patient with everyone. 15 If anyone has wronged another, see that no-one retaliates, work only good toward each other, and to all.

16 Always be cheerful, 17 and pray continually. 18 Be thankful for everything, for this is what God wants of you, as does Christ Jesus. 19 Do not be unresponsive to God's spirit, 20 and do not spurn its prophecies. 21 Test everything, then stick to what you have proved to be good. 22 Avoid anything that even appears to be evil.

23/24 May the God of peace who called you and can be relied on, set you completely apart by the full dedication of your life, body, and aspirations. May you keep it free from reproach in the presence of our Lord Jesus Christ.

25 Brothers, please pray also for us. 26 Warmly embrace each other with a chaste kiss.

27 And now I want you to promise in the name of the Lord that you will read this letter to all the brothers. 28 May you have the gracious favour of our Lord Jesus Christ.

2 Thessalonians 1-2

Paul and Silvanus and Timothy to the congregation of Thessalonians in God our Father and in the Lord Jesus Christ. 2 Gracious favour to you and peace from God the Father and the Lord Jesus Christ.

3 We are obliged always to give thanks to God about you brothers, just as it is worthy, because your faith is growing exceedingly and the love of each one of all of you for one another is increasing 4 so that we ourselves are to be boasting in you among the congregations of God over your tenacious endurance* and faith in all your huntings down and in the pressures in which you are holding up, 5 evidence of the righteous judgement of God for you to be counted totally worthy of the Kingdom of God over which also you are suffering.

6 If indeed it is righteous by God to give back pressure to those pressuring you, 7 and to you, those being pressured, a letting up with us in the revelation of the Lord Jesus from heaven with his powerful angels 8 in flaming fire, giving vengeance to those not being aware of God and to those not listening to the Good News of our Lord Jesus. 9 To which justice will pay age-lasting destruction from the face of the Lord and from the glory of his strength, 10 whenever he may come in that day to be glorified among his holy ones, and to be marvelled at among all those having believed, because our testimony was believed by you.

11 For which also we are praying always about you so that our God may count you worthy of the calling and he may fulfil every good intention and work of faith in power, 12 so that the name of our Lord Jesus may be glorified in you and you in him according to the gracious favour of our God and of the Lord Jesus Christ.

Chapter 2

But we ask you brothers, for the presence of our Lord Jesus Christ and of our being all led together to him 2 for you not soon to be shaken from the mind, nor cry out excitedly, nor through a spirit, nor through a word, nor through a letter as through us, as that the day of the Lord has arrived. 3 No-one should by any means [beguile] [deceive] you, because it will not, unless the apostasy should come first. and the man of lawlessness should be uncovered, the son of destruction, 4 the one opposing and raising himself up over everyone being called a god or an object of veneration, for him to sit in the

From Paul, Silvanus and Timothy to the congregation in Thessalonica serving God our Father and our Lord Jesus Christ. 2 May you have gracious favour from God our Father and from our Lord Jesus Christ.

3 We feel compelled to give thanks continually to God about you brothers. It is only right that we should in view of the great progress your faith has made, and how your love for each other is increasing. 4 We are proud to tell the other congregations of God how you are standing firm, and of your faith in spite of persecution, and how you are bearing up under the strain. 5 This is proof of how upright God's judgements are, in that you are counted totally worthy of a place in the Kingdom of God for which you are suffering.

6 It is also right and proper that God should distress those distressing you, 7 and for those of you who are under stress, to get relief with us when the Lord Jesus is revealed from heaven with his mighty angels 8 in a flaming fire. Then he will bring vengeance on those who couldn't care less about God and those who did not listen to the Good News about our Lord Jesus. 9 Everlasting destruction will be justly meted out to them from the presence of the Lord by the majesty of his power. 10 In that day when he comes in full splendour among his holy ones, believers everywhere will indeed marvel because you believed our testimony.

11 So that is what we continually pray for you, that our God may count you worthy of the calling, and by his power may support your every good intention and work of faith. 12 In this way the name of our Lord Jesus will be honoured among you, and yours by him, in accord with the gracious favour of our God and our Lord Jesus Christ.

Chapter 2

We ask you brothers, in view of the presence of our Lord Jesus Christ when we will all be presented together to him, 2 that you be not easily shaken from your belief. Nor should you get excited if a spirit-communication, or a verbal message or letter that is claimed to come from us, asserts that the day of Jehovah has arrived. 3/4 Do not let anyone by any means deceive you over this, because it will not come unless the apostasy comes first. Then the lawless one who is destined for destruction, the opposer who sets himself up over every other religion and form of religious worship, will be revealed. He will even claim to occupy God's place on earth, and

2 Thessalonians 2-3

sanctuary of God, insistently showing himself that he is a god.

5 Do you not remember that while being with you I was telling you these things? 6 And now you are aware of the thing holding down for him to be revealed in his due time. 7 For the mystery of the lawlessness is already working within; only the one is holding down at present, until he might come to be out of the midst. 8 And then the lawless one will be revealed whom the Lord Jesus will take away by the breath of his mouth and render useless in the manifestation in his presence. 9 Of whom is the presence according to the working within of Satan in all power and in false signs and portents, 10 and in every deception of unrighteousness to those being destroyed, because they did not receive the love of the truth for them to be saved, 11 and because of this God is sending to them working within a straying, for them to believe the lie, 12 so that they may be judged, all those not having believed the truth but having approved of unrighteousness.

13 But we are obliged to always give thanks to God about you brothers, having been loved by the Lord, because God chose you from a beginning to salvation in [sanctification] [separation] of spirit and in belief of truth, 14 to which he called you through our Good News into making available glory of our Lord Jesus Christ. 15 So then brothers stand firm and hold fast the things given over which you were taught whether through our word or letter.

16 But our Lord himself Jesus Christ, and God our Father the one having loved us and having given age-lasting encouragement and good hope in gracious favour, 17 may he encourage your hearts and may he establish you in every work and good word.

Chapter 3

The rest, brothers, pray about us, so that the word of the Lord may be running and it may be glorified just as also toward you, 2 and so that we may be drawn from the out of place and wicked men, for the faith is not of all.

3 But the Lord is faithful who will set you firm and he will guard from the wicked. 4 But we have been persuaded by the Lord over you that what we are instructing, also you are doing and you will do. 5 But may the Lord direct your hearts to the love of God and to the tenacious endurance* of Christ.

loudly insist that he is the one to be venerated.

5 Do you not remember that I told you all this when I was with you? 6 So now you are aware of what it is that is holding him back until the due time for his exposure. 7 The rebellion is already secretly at work within the congregations, but only until the one holding it back is taken from your midst. 8 Then the lawless one will be fully revealed, whom the Lord Jesus will call to account and incapacitate when he is manifest during his presence. 9 He embodies all the powerful works of Satan: false miracles, astonishing sights, 10 in fact every evil deception for those destined for destruction. They failed to cultivate a love for the truth which could have saved them, 11 so God permits an evil influence to mislead them so that they believe a lie. 12 That is the basis on which they will be judged, their rejection of the truth and preference for what is bad.

13 But for you brothers whom the Lord loves, we cannot help thanking God continually, because from the start he chose you for salvation. He set you apart spiritually because you believed the truth. 14 He called you by our preaching of the Good News, so that you may attain the splendour of our Lord Jesus Christ. 15 So then brothers, stand firm and hold fast to the instructions we taught you whether verbally or by letter.

16 So may our Lord, Jesus Christ himself, and God our loving Father who never ceases to encourage us, and makes our hope certain by his gracious favour; 17 may he strengthen your confidence, and back up all the good things you say and do.

Chapter 3

In addition brothers, please pray for us, so that the word of the Lord may continue to make rapid progress, and it may be highly esteemed just as it is with you. 2 Also pray that we may be delivered from men who are disorderly and evil, for not everyone is in the faith.

3 However, you can trust the Lord to keep you safe and guard you from the wicked, 4 for he has convinced us that you are carrying out our instructions and will continue to do so. 5 May the Lord therefore arouse in you appreciation for God's love and the steadfast endurance of Christ.

2 Thessalonians 3

6 But we are instructing you brothers in the name of the Lord Jesus Christ to withdraw yourselves from every brother walking disorderly and not according to the thing given over which you accepted from us. 7 For you yourselves are aware how it is necessary to be imitating us because we were not disorderly among you, nor did we eat gift bread by anyone, 8 but in tiredness and hard work, working night and day not to burden anyone of you. 9 Not that we did not have authority, but so that we may give ourselves as a type for you to be imitating us.

10 For also when we were with you we were instructing you this, that if anyone is not willing to be working, neither let him eat, 11 for we are hearing some are walking disorderly among you, working at nothing but working around. 12 But to such we are instructing and we are exhorting in the Lord Jesus Christ so that working with tranquillity, they may eat bread of themselves.

13 But you brothers, you should not behave badly in doing well. 14 But if anyone is not listening to our word through this letter, mark for yourselves this one, do not commingle with him so that he may be [turned] [shamed]; 15 and do not consider him as an enemy, but remind him as a brother.

16 But the Lord of peace himself, may he give you peace through all in every turn. The Lord be with all of you.

17 The warm greeting in my hand, of Paul which is a sign in every letter, thus I am writing.

18 The gracious favour of our Lord Jesus Christ be with all of you.

6 But now brothers I am instructing you in the name of the Lord Jesus Christ, to avoid association with any brother who is behaving improperly and not according to the principles that you accepted from us. 7 As you are aware, you should follow our example, for we did not behave improperly when we were with you, nor did we sponge off anyone for our food. 8 We worked until we were exhausted, day and night so as not to be a burden to any one of you. 9 Not that we did not have the authority to, but we wanted to provide an example for you to follow.

10 We also gave this instruction when we were with you: if anyone does not want to work, then neither let him eat. 11 Yet we hear that there are some among you who are not following this rule; they are not working at all but are just loafing around. 12 Our instruction to these, in fact it is an exhortation of our Lord Jesus Christ, is to get a steady job, then the food they eat will be what they have earned for themselves.

13 As for you brothers, do not neglect your good work, 14 and if anyone refuses to heed the instructions in this letter, mark him. Do not associate with him, and this may make him change. 15 However, do not treat him as an enemy, but counsel him as a brother.

16 May the Lord of peace give you peace in every situation and in every way; may he be with all of you.

17 Now I Paul send you my warm greetings in my own handwriting, which is how I sign all my letters.

18 The gracious favour of our Lord Jesus Christ be with you all.

1 Timothy 1

Chapter 1

Paul, an apostle of Christ Jesus according to an order of God our Saviour and of Christ Jesus our hope, 2 to Timothy a genuine child in the faith be gracious favour, mercy, peace from God the Father and of Christ Jesus our Lord.

3 Just as going on to Macedonia, I encouraged thee to tarry in Ephesus so that thou may pass the message on to some not to teach differently, 4 and not to be holding to interminable myths and genealogies, which have with them searchings out rather than God's house administration in faith. 5 But the end of passing the message on is love out of a clean heart and of a good conscience and of unhypocritical faith, 6 of which some having missed the mark, were turned aside to vain talk, 7 wanting to be teachers of the Law not discerning either what they are saying, or about what they are vigorously affirming.

8 But we are aware that the Law is fine if ever anyone is using it lawfully. 9 Being aware of this that to the righteous, law is not set, but to the lawless and insubordinate, to the irreverent and sinners, to the impious and irreligious, to father strikers and to mother strikers, to manslaughterers, 10 to fornicators, to homosexuals, to slave dealers, to liars, to oath-breakers, and if anything different set against the healthy teaching 11 according to the Good News of the glory of the sublimely happy* God with which I was entrusted.

12 I am having thanks to the one having empowered me, to Christ Jesus our Lord, because he considered me faithful, having been put into service. 13 Firstly, being a slanderer and pursuer and aggressive, but I was shown mercy because unknowing, I did it in unbelief, 14 but gracious favour of our Lord with faith and love in Christ Jesus was superabundant. 15 Faithful the word and worthy of all welcome that Christ Jesus came into the world to save sinners, of whom I am first. 16 But because of this I was shown mercy so that Christ Jesus may show in me first, all long temper toward an outline of those soon to be believing on him into age-lasting life.

17 But to the king of the ages, imperishable, invisible, only God, be honour and glory to the ages of the ages, Amen.

18 This message I am putting on thee, child Timothy, according to the prophecies going before upon thee, so that thou may soldier in them

Chapter 1

From Paul an apostle of Christ Jesus, appointed by God who is our Saviour, and Christ Jesus who is our hope; 2 to Timothy a true son of the faith, may you have gracious favour, mercy and peace from God our Father and from Christ Jesus our Lord.

3 When I left for Macedonia, I encouraged you to stay in Ephesus so that you could pass on the message to some there, not to teach anything different, 4 and not to keep on about stories of dubious authenticity and family trees. They involve a lot of study, but very little profit in the way of building up faith in God. 5 The purpose of that message was to promote genuine love, a good conscience, and a faith that practised what it preached, 6 things which some have lost sight of and have been diverted into pointless discussions. 7 They want to become teachers of the Law, but they don't really know what they are talking about, nor do they understand the doctrines they insistently assert to be true.

8 We are aware that the Law is all very well for those who keep it as it was intended. 9 We realise too that the Law was not aimed at the innocent, but unprincipled ones contemptuous of authority; wrongdoers lacking respect, and having no regard for God or religion; those who even beat up their own parents; murderers, 10 fornicators homosexuals, slave traders, liars and those who go back on their word. It applies to these or any other practices contrary to the wholesome teaching 11 that was entrusted to me, about the Good News of the magnificent and happy God.

12 I am most grateful to Christ Jesus our Lord who gave me the commission because he thought I was reliable, and gave me the strength to carry it out. 13 Yet before that I was a slanderer and persecutor, I was aggressive; but I was shown mercy because I did not know what I was doing, I did it in unbelief. 14 But our Lord's gracious favour and the faith and love of Christ Jesus just overwhelmed me. 15 It is certainly true and worthy of acceptance by everyone, that Christ came into the world to save delinquents, because I was the biggest of them all. 16 So because of this, I was shown mercy so that Christ Jesus could first of all use me as an example of his patience for all those yet to become his believers for everlasting life.

17 To the Ruler of Time, who is indestructable and invisible, the one and only God, be honour and splendour for all time to come. May it indeed be so.

18 So Timothy my son, I place this responsibility on you just as the spirit foretold about you, so that with

1 Timothy 1-3

the fine military campaign, 19 having faith and a good conscience, which some having thrust aside were shipwrecked regarding the faith, 20 of whom is Hymenaeus and Alexander, whom I gave over to Satan so that they may be disciplined not to be slandering.

Chapter 2

Therefore I am encouraging first of all, petitions, prayers, intercessions, thanksgivings to be made over all men, 2 over kings and all those being in high office, so that we may lead through a calm and quiet life, in all godliness and honour. 3 This is commendable and acceptable in sight of our Saviour, God, 4 who wants all men to be saved and to come into a full knowledge of truth.

5 For one God, also one mediator of God and of men, a man Christ Jesus, 6 the one having given himself a ransom over all; the testimony in its own due time, 7 into which I was put, a preacher and apostle, I am telling truth, I am not lying, a teacher of nations in faith and truth. 8 I wish therefore, men to pray in every place, lifting up devout hands apart from anger and disputation.

9 So also women, in [orderly] [let down] dress pleasingly arranged with modesty, and to pleasingly arrange themselves with soundness of mind, not in braiding, and gold or pearls, or costly clothing, 10 but what is fitting for women promising godly devotion through good works.

11 Woman, let her learn in quietness in all subjection, 12 but for a woman to be teaching I am not permitting, nor to dominate a man, but to be in quietness. 13 For Adam first was moulded, then Eve, 14 and Adam was not deceived, but the woman having been completely deceived has come to be in side-stepping. 15 But she will be saved through childbearing*, if ever they may stay in faith and love, and [sanctification] [separateness] with soundness of mind.

Chapter 3

Faithful is the word. If anyone for overseership is reaching out, he is craving an excellent work.

2 Therefore it is necessary the overseer to be without accusation, a one woman man, sober, sound in mind, orderly, fond of strangers, a skilled teacher, 3 not long at the wine, not a striker but gentle, not fighting, not fond of silver.

your faith and good conscience, you will always put up a good fight for what is right. Some have pushed those qualities out of the way, and thereby have shipwrecked their faith. Hymenaeus and Alexander are among those, ones that I gave over to Satan so that the discipline may teach them not to slander.

Chapter 2

First of all then, I want to encourage the offering of petitions and prayers, entreaties and thanksgiving on behalf of all men, 2 but especially for kings and those in high office. Thereby we may lead a calm and quiet life with all godliness, by maintaining a good reputation. 3 This is what we should do, and is what God our Saviour desires of us, 4 for he would like all men to be saved and come to a full knowledge of the truth.

5 He is the one and only God, and there is just one mediator between God and man, the man Christ Jesus 6/7 who gave himself as a ransom for all. I tell you this truthfully without a word of a lie, that when the due time came for testimony to be given about him, I was the one appointed as preacher and apostle to teach the non-Jews faith and truth. 8 So in each congregation I want prayer to be offered by devoted men who are free from anger and who are not given to arguing.

9 Also I wish the women to attire themselves in a pleasing manner with modesty, and to use good judgement in the way they dress. Not using elaborate hair styles, with gold and pearls and expensive clothing, 10 but dress that is suitable for women who profess to worship God and do good works.

11 Let a woman learn quietly and with deference, 12 for I will not allow a woman to teach or to hold sway over a man, she should be reticent. 13 Adam was made first, then Eve, 14 and while Adam was not deceived, the woman was taken in completely and side-stepped her husband's authority. 15 However, a woman can be saved from this error by having children, providing she stays in the faith, exercises love, keeps herself pure, and shows good judgement.

Chapter 3

Now these instructions are to be followed. Anyone striving to become an overseer, has a laudable aim, 2 but it is essential that an overseer be unimpeachable with only one woman in his life. He must be reasonable with good judgement, orderly, hospitable, and a skilled teacher. 3 He must not be too fond of the drink, not one who will come to blows and resort to a fight, but is gentle, -and not a money lover.

1 Timothy 3-4

4 Conducting well his own household having children in subjection with all dignity, **5** but if anyone is not aware of how to conduct his own household, how will he take care of God's congregation? **6** Not newly planted so that not having been made to smoke*, he may fall in the judgement of the Devil. **7** But it is also necessary to be having an excellent testimony from those outside so that he may not fall into a reproach and a snare of the Devil.

8 So also ministers, dignified, not double speaking, not having before them much wine, not fraudulent profiteers, **9** having the mystery of the faith in a clean conscience. **10** But these, let them be tested first, then let them minister, being without accusation.

11 So also [women] [wives], dignified, not slanderers, sober, faithful in all. **12** Ministers, let them be one woman men, with well conducted children also their own households. **13** For those having ministered well, are securing for themselves an excellent step and outspokenness in faith in Christ Jesus.

14 I am writing these things to thee hoping to come to thee speedily, **15** But if ever I may be delayed, so that thou may be aware how it is necessary to be deporting oneself in God's household which is a congregation of the living God, a pillar and seating of the truth. **16** And it is agreed that great is the well revered mystery, who was manifested in flesh, exonerated in spirit was seen with angels, was preached among nations was believed in the world, was taken up in glory.

Chapter 4

But the spirit expressly says that in subsequent due times some will apostatize from the faith, inclining to misleading spirits and teachings of demons, **2** tellers of lies in hypocrisy, their own conscience having been cauterized, **3** preventing to be marrying, keeping themselves from foods which God created for acceptance with thanksgiving by the faithful and by those having fully known the truth. **4** Because every creation of God is excellent, so nothing being received with thanksgiving to be thrown away, **5** for it is being sanctified through God's word and intercession.

6 Put down these things to the brothers and thou will be an excellent minister of Christ Jesus, being nourished on the words of faith, and of the

4 He must be exemplary in the way he runs his family, having respectful children well under control, **5** for if anyone has no idea how to cope with his own family, how can he possibly take care of God's congregation? **6** Do not appoint a new convert, otherwise he may become engulfed with conceit and end up with the same condemnation as the Devil. **7** It is also essential for him to have a good report from those outside the faith, so that he is not the subject of some scandal which could lead him into the Devil's trap.

8 Similar requirements are needed for ministers. They must be respectable, not two-faced, not addicted to alcohol, and not swindlers. **9** Thereby they can have a clean conscience as they promote the deeper truths of the faith. **10** Try them out first, and if no fault can be found with them, appoint them to minister.

11 Their wives should also be respectful, not malicious gossips, being reasonable, and totally reliable. **12** Ministers too should have only one woman in their lives, with exemplary families and well-behaved children. **13** Those who have thus obtained the ministry have taken an excellent step, and can serve in the faith under Christ Jesus with uninhibited speech.

14 I hope to visit you very soon, but I am writing these instructions **15** in case I am delayed. So now you can be aware of how all should conduct themselves in God's household, for it is the support and basis of the truth. **16** We all want to treat with the greatest reverence that deep truth about the one who appeared as a human, was attested by the spirit and seen in the company of angels; who was preached among the nations, believed on in the world, and was taken up to heaven in majesty.

Chapter 4

However, the spirit makes it quite clear that in due time many will abandon the faith. They will give heed to professed revelations and teachings that originated with demons. **2** They will go after lying hypocrites whose conscience is deadened like scarred flesh. **3** These will insist on celibacy, and reject food that God provided to be gratefully accepted by the faithful and those who well know the fact that **4** everything God provides is first class. So never throw anything away for which thanks has been offered, **5** for it has been dedicated by God's word and by prayer.

6 If you present all this to the brothers you will prove yourself a worthy minister of Christ Jesus, one who was nurtured on words of faith and abided by the excellent teaching you received. **7** But take no notice of secular theories and old wives tales. Train yourself

1 Timothy 4-5

excellent teaching which thou have followed by. 7 But beg off the secular and old-womanish myths. Exercise yourself gymnastically, but toward godliness, 8 for bodily exercise is beneficial for a little, but godliness is beneficial for everything, having promise of life, of the one now, and of the one soon. 9 Faithful is the word and worthy of all enthusiastic acceptance, 10 for to this we are tiring ourselves out and we are contending, because we have hoped upon a living God who is Saviour of all men, most of all, of faithful.

11 Pass on these things and teach them. 12 No one thy youth let him despise, but become an example to the faithful in word, in deportment, in love, in faith, in chastity. 13 Until I come, hold toward reading, to encouraging, to teaching.

14 Do not be careless of the gracious gift in thee which was given to thee through prophecy, with laying on of hands of the elders. 15 In these things be thou careful, so that in them thy cutting ahead may be manifest to all 16 Hold on for thyself and to the teaching, stay with them, for by doing this thou will save thyself and those hearing thee.

Chapter 5

You should not browbeat an older man, but be exhorting as a father, younger men as brothers, 2 older women as mothers, younger women as sisters in all chastity.

3 Honour widows, those actually widows. 4 But if any widow, has children or descendants let them learn to be godly first in their own household, and to be giving back to their progenitors, for this is acceptable in the sight of God. 5 But the actual widow having been alone has hoped on God and she is lingering in the petitions and in the prayers night and day. 6 But the one living [in luxury] [wantonly] has died.

7 Pass on these things so that they may be without accusation. 8 But if anyone is not providing for his own and especially for his household, he has disowned the faith and he is of an unbeliever, worse.

9 Let a widow be listed, having become not less than sixty years, a one man woman, 10 being testified in excellent works, if she reared children, if she welcomed strangers, if she washed the feet of holy ones, if she defended those being pressured, if she followed closely every good work.

rigorously like an athlete, but in godly activities. 8 Physical training is helpful up to a point, but godly training is totally beneficial because it holds the promise of life now and life soon to come. 9 This is a reliable saying and is worthy of full acceptance. 10 It is to this end that we are tiring ourselves out and struggling, because our hope is based on a living God who is the Saviour of all men, but especially those who are faithful.

11 So do pass these things on and teach them, 12 and don't let anyone tell you that you are too young. Be an example to the faithful in your speech, conduct, faith, love and morals. 13 Until I come to you, keep up your reading and encouraging, and also your teaching.

14 Do not neglect the gracious gift that was predicted would be given you when the elders appointed you. 15 Be diligent in all these things so that your progress in them will be clearly seen. 16 Hold on to them for your own sake as well as your teaching, stick with them, for in that way you will save both yourself, and those who listen to you.

Chapter 5

You should not reprimand a man who is older than you are, but appeal to him as a father, also younger men as brothers. 2 Treat older women as mothers, and younger women as sisters, with all propriety.

3 Consider for relief, widows that are without any means of support. 4 If a widow has children or grandchildren, let them first practise godliness in their own home, and repay those that produced them, for this is what God requires. 5 A widow without support and who is on her own has only God to help her, she lingers in prayer and petitions night and day, 6 but the one who lives a dissolute life is spiritually dead.

7 Pass on these instructions so that no-one can be accused of being unfair. 8 For if anyone does not provide for his own family, especially those in his own home, he has turned his back on the faith and is worse than an unbeliever.

9 A widow should be put on the list if she is not less than sixty years of age and had only one husband. 10 Her reputation should speak well for her. Did she rear children? Was she hospitable to all? Did she make those in the faith especially welcome? Did she come to the aid of those in distress? Did she miss no opportunity to do good?

11 Reject widows that are younger than this, for when

1 Timothy 5-6

11 But refuse younger widows, for whenever they may be sexually aroused, they want to marry against Christ, 12 having judgement because the first faith they put aside. 13 But at the same time they are learning to be workshy, going about the houses, and not only workshy but also babbling and busybodies, speaking unnecessary things. 14 I wish therefore younger ones to marry, to bear children, to manage a house, not one opportunity to be giving to the opposer on account of reviling, 15 for already some were turned aside behind Satan. 16 If any believing woman has widows, let her defend them, and let not be a burden to the congregation, so that to those actually widows it may be a defence.

17 The elders having presided well, let them be considered worthy of double honour, especially those growing weary in word and teaching, 18 for the scripture is saying 'Thou shall not muzzle an ox threshing', and 'The workman is worthy of his wages'. 19 Do not accept an accusation against an elder unless not without two or three witnesses. 20 But reprove those sinning so that also the rest may be having fear.

21 I am testifying fully in the sight of God and Christ Jesus and of the chosen angels so that these thou may keep apart from prejudgement doing nothing according to leaning. 22 Lay hands quickly on no-one, neither share in sins belong to another; keep thyself chaste.

23 Drink water no longer, but use a little wine because of the stomach, and thy frequent sickness.

24 Of some men, the sins are before all seen, leading forth into judgement, but to some also they are following on. 25 So also the excellent works are before all seen, and those having otherwise are not able to be hid.

Chapter 6

As many as are slaves under a yoke, let them consider their own masters worthy of all honour, so that the name of God and the teaching may not be slandered. 2 But those having believing masters, let them not despise because they are brothers, but rather let them be slaving because those receiving back the good work are faithful and loved.

Keep teaching these and exhort. 3 If anyone is teaching differently and he is not coming to

their sexual passions get the better of them, they want to go off and marry men who are not Christians. 12 So they bring judgement on themselves for leaving their first faith. 13 At the same time they get into the habit of avoiding work, and wander aimlessly around the houses. Not only are they workshy, but they engage in gossiping, busybodying, and generally poking their nose in other people's business. 14 So I would prefer the younger widows to marry, rear children, and become housewives. Then no opposer will have any further excuse for reproach, 15 for some actually have already followed Satan in this. 16 If any believing woman has relatives who are widows, let her help them, so that they will not become a burden on the congregation. It will then be able to aid those widows who have no support and really need it.

17 You should honour elders who preside well, both in esteem, and in a practical way, especially those who grow weary in speaking and teaching. 18 The scriptures say: "You must not muzzle the ox that does the threshing," and also "The workman has earned his wages". 19 Do not listen to any accusation against an elder, unless it is supported by the testimony of two or three witnesses. 20 However, you must reprove those who fall short so that the others may take the matter seriously.

21 I can vouch for these principles before God, Christ Jesus and the chosen angels, so do not feel inclined to reject them, but keep them. 22 Do not appoint anyone hastily, or you may find yourself responsible for the misdeeds of others; you want to keep yourself free from that.

23 As for your frequent bouts of sickness, I recommend that you avoid water and take a little wine instead, your stomach should be better for this.

24 Regarding the failings of some men, they are obvious to everyone and so bring swift judgement, but that of others only become apparant later. 25 The same is true of good deeds, some are clearly seen by all, but even the other sort cannot be permanently hidden.

Chapter 6

Those who are in service as slaves should regard their masters with all due respect, so that no reproach will be cast on God's name and our teaching. 2 Those having believing masters should not take advantage of them just because they are brothers in the faith. Rather they should work diligently because those benefiting from their good work are faithful and dear to them.

Keep teaching and encouraging this, and 3 if anyone teaches anything different, what he says is unsound,

1 Timothy 6

words being healthy, to those of our Lord Jesus Christ and according to the godly teaching, 4 he has been made to smoke*, acquainted with nothing but doting about searchings and arguments over words out of which comes to be [envy] [malice], contention, slanders, wicked suspicions, 5 rubbing through the mind of men, completely consumed and the truth having been denied, considering godliness to be acquisition. 6 But it is a great acquisition, godliness with self-sufficiency, 7 for we brought in nothing into the world, neither are we able to carry out anything, 8 but having nourishment and covering, with these we will be content.

9 But those wishing to be rich are falling into testing and a snare and many unwise and harmful intense desires which are submerging men into destruction and total ruin, 10 for a root of all the bad is the fondness for silver for which some stretching themselves, were led astray from the faith and pierced themselves through with many pains.

11 But thou O man of God, flee these things, but pursue righteousness, godliness, faith, love, tenacious endurance*, an unprovokable mild temper. 12 Contend the fine contention of the faith, take hold of age-lasting life into which thou were called, and thou professed the good profession in sight of many witnesses.

13 I am passing on to thee in the sight of God the one producing all alive and of Christ Jesus the one having testified the good profession at the time of Pontius Pilate, 14 to observe thee the commandment, spotless, without accusation, until the manifestation of our Lord Jesus Christ, 15 which in its own due time will show the sublimely happy* and only Potentate, the King of reigning kings and Lord of ruling lords, 16 the only having immortality dwelling in unapproachable light, whom no-one of men saw, nor is able to see; to him be honour and might age-lasting, Amen.

17 Pass on to the rich in the present age, not to be high-minded, and not to be having hope in uncertain riches, but in God the one richly presenting to us all for enjoyment, 18 to be working at good, to be rich in worthwhile works, to be well with giving, to be sociable, 19 treasuring up for themselves an excellent foundation for the future so that they may truly receive life.

20 O Timothy, guard what is laid down, turn yourself aside from the secular empty soundings

and out of harmony with our Lord Jesus Christ and the godly teaching. 4 He is engulfed with conceit, but has no real knowledge at all, he loves to delve into things and have arguments over them. This only results in bad feeling, contention, insults, and unwarranted innuendo. 5 He wears men down mentally until they are completely confused and deny the truth. He views religion as a source of profit. 6 Actually it is highly profitable, -religion that teaches contentment, 7 for we brought nothing into the world, and neither can we take anything out. 8 As long as we have food and clothing we will be satisfied.

9 Indeed, those who want to be rich fall into all sorts of temptations, snares and dangerous cravings which bring men to destruction and ruination. 10 In fact one of the basic causes of all the evil in the world is a love of money. Some have struggled hard for it and as a result have left the faith and brought all kinds of trouble on themselves.

11 But as a man of God Timothy, you should flee from all this and pursue what is right: true godliness, faith, and love; stick fast to the truth, keeping calm under all circumstances. 12 Put up a hard fight for the faith and so achieve the everlasting life to which you were called, and for which you gave that excellent testimony before many witnesses.

13 So, in the presence of God who produced all living things and Christ Jesus who himself gave an excellent testimony before Pontius Pilate, I pass on this exhortation. 14 Keep your commission free from all blame or accusation until our Lord Jesus Christ is manifest. 15 Then in due time, will be revealed the one and only happy and all powerful Sovereign, he who is King over all kings and Lord over all lords. 16 He, the only Immortal, who resides in a radiance so brilliant that no man could possibly approach it. Indeed, no man has seen him, nor could see him, the One to whom all honour and power will be for all eternity. May it indeed be so.

17 Now I will ask you to pass on a message to those who are rich in this world's goods. Do not think highly of yourselves, and do not pin your hopes on riches which are so unreliable, but on God who generously provides everything for our enjoyment. 18 Work at what is good, and be rich in worthwhile deeds. Be generous, and associate with those who are less fortunate. 19 In this way lay down real treasure, an excellent basis for the future which truly will bring life.

20 I implore you Timothy, guard well the established teaching. Turn away from the empty mouthings of

1 Timothy 6

and opposing assertions of falsely named knowledge, 21 which some professing missed the mark about the faith.

The gracious favour be with you all.

secular theorists with their contradicting assertions based on so-called 'knowledge'. 21 Some who professed to have this have departed from the faith.

So may God's gracious favour be with you all.

2 Timothy 1

Chapter 1

Paul, an apostle of Christ Jesus through the will of God about a promise of life by Christ Jesus; 2 to Timothy, a loved child, be gracious favour, mercy, peace from God the Father and of Christ Jesus our Lord.

3 I have thanks to God whom I serve from progenitors in a clean conscience, as incessantly I have remembrance about thee in my petitions night and day, 4 having been reminded of thy tears, earnestly longing to see thee so that I may be filled with joy.

5 Having taken a reminder of the unhyprocritical faith in thee which first dwelt in thy grandmother Lois and thy mother Eunice, and I have been persuaded that is also in thee. 6 Through which cause I remind thee to kindle the gracious gift of God which is in thee through the laying on of my hands. 7 For God gave not to us a spirit of timidity but of power and of love and of a sound mind. 8 Thou should not be made ashamed therefore over the witness of our Lord, nor me his bound one, but suffer bad with the Good News according to the power of God.

9 He having saved us and having called to a holy calling, not according to our works, but according to his own purpose and gracious favour having been given to us in Christ Jesus before age-lasting times. 10 But having been manifested now through the manifestation of our Saviour Christ Jesus, having nullified indeed the death* but having given light on life, and imperishability through the Good News, 11 for which I was put a preacher, and apostle and teacher. 12 Because of which cause also I am suffering these things, but I am not made ashamed, for I am aware for whom I have believed and I have been persuaded that he is able to guard what is laid with me into that day.

13 Have an outline of words being healthy, of which thou heard by me in faith and love in Christ Jesus. 14 Guard the excellent thing laid with thee by the holy spirit dwelling within us.

15 This thou are aware that all those in Asia were turned away from me, of whom is Phygelus and Hermogenes. 16 May the Lord give mercy to the household of Onesiphorus, because many times he cooled me off and he was not made ashamed of my manacles, 17 but having come to be in Rome he sought and he found me speedily, 18 -the Lord may he give to him to find mercy

Chapter 1

From Paul, an apostle of Christ Jesus by God's will, sent to make known the promise of life through Christ Jesus, to Timothy, my dear son. 2 May you have gracious favour, mercy, and peace from God our Father, and from Christ Jesus our Lord.

3 I thank God whom I serve with a clear conscience as did my ancestors, as I remember you continually day and night in my prayers. 4 When I recall your tears over me, I am filled with an earnest longing to see you, which indeed would make me very happy.

5 I well remember the sincere faith that your grandmother Lois first showed, as well as your mother Eunice. I am quite sure that you have it too, 6 which is why I now remind you to revive God's gracious gift which came on you when I appointed you. 7 God did not endow us with a timid spirit, but one of power, love, and common sense. 8 So never be ashamed to witness about our Lord, nor about me as a prisoner for his sake. Be prepared to suffer for the Good News, because God's power will always back you up.

9 He saved us and called us for a sacred assignment, not one depending on what we accomplished, but one due to his own gracious favour that he purposed long ago for us with Christ Jesus. 10 It was revealed when our Saviour Christ Jesus appeared, cancelling the death we inherit, and shedding light on life and immortality by means of the Good News. 11 It was for this I was appointed a preacher, apostle and teacher, 12 and is the reason I am now suffering what I am. But I am certainly not ashamed because I know for whose sake it was I became a believer, and I know very well that he can preserve what was entrusted to me to that day.

13 Keep to the outline of sound principles that you heard from me concerning faith and love among Christians, 14 and guard that incomparable privilege entrusted to you by the holy spirit that is within us.

15 You already are aware that all those from Asia have departed from me, among whom were Phygelus and Hermogenes. 16 May the Lord show favour to Onesiphorus and his family for the number of times he came and cheered me up. He was not ashamed of me because I was a prisoner in chains. 17 When he came to Rome he searched for me and soon found me, 18 and you know better than I the many

2 Timothy 1-2

from the Lord in that day, -and how many in Ephesus he ministered to, thou knows very well.

Chapter 2

Thou therefore my child, empower thyself in the gracious favour in Christ Jesus 2 and what thou heard from me by means of many witnesses, these lay thou beside faithful men who will be sufficient also to teach different ones. 3 Share suffering evil as an excellent soldier of Christ Jesus. 4 No-one serving as a soldier implicates himself with the practices of living, so that he may please the one having enlisted him as a soldier, 5 but if ever also anyone may contend in the games he is not being crowned if ever he should not lawfully contend. 6 It is necessary for the weary earthworker to be accepting of the fruits first. 7 Understand what I am saying, for the Lord will give to thee comprehension in all.

8 Be remembering Christ Jesus having been raised out of the dead, out of the seed of David according to my Good News, 9 in which I suffer evil until bonds as an evildoer. But the word of God has not been bound, 10 because of this I am tenaciously enduring all because of the chosen ones so that they also may attain salvation in Christ Jesus with age-lasting glory. 11 The word is faithful, for if we die together also we shall live together; 12 if we endure tenaciously, also we shall reign as kings together; if we disown, that one also will disown us; 13 if we are unfaithful that one remains faithful, for he is not able to disown himself. 14 Keep reminding them of these things, giving a thorough witness in the sight of God.

Not to be disputing over words to nothing useful, but to overthrowing of those hearing. 15 Speed thyself to stand tested by God, a workman unashamed, cutting straight the word of truth.

16 But stand aloof from the secular empty soundings, for they will advance upon more ungodliness, 17 and their word as gangrene will be having fertile ground, of whom is Hymenaeus and Philetus, 18 who missed the mark about the truth, saying the resurrection already to have happened, and they are overturning the faith of some. 19 Certainly the solid foundation of God has stood, having this seal: 'The [Lord] [YHVH]* knew those being of him' and 'Everyone naming the name of [Lord] [YHVH]* let him stand away from unrighteousness'.

20 But in a great house not only are gold and silver vessels, but also wooden and earthenware,

ways he ministered in Ephesus. May the Lord grant that he finds God's favour in that day.

Chapter 2

As for you my son, strengthen yourself in the gracious favour of Christ Jesus, 2 and all that you heard from me by various means, commit to capable faithful men who will teach yet others. 3 Take your share of suffering evil as a first class soldier of Christ. 4 No-one who serves as a soldier gets involved in everyday civilian affairs because he seeks the approval of the one who enlisted him. 5 And anyone exerting himself in the games will never win the prize unless he competes according to the rules. 6 The fruits of the harvest must always be offered first to the weary ploughman. 7 Now make sure you get the point of what I am saying, for the Lord will make it all clear to you.

8 Never forget the Good News that I preached to you of how a descendant of David, Christ Jesus, was raised from the dead. 9 This is the reason I am suffering imprisonment in chains like a criminal, but you cannot chain the word of God. 10 So I am sticking it out to the end for the sake of the chosen ones, that by my example they too may attain salvation by Christ Jesus with everlasting honour. 11 It is a true saying that if we die together, we shall also live together, and if we stick it out, we shall reign as kings together. 12 Yet if we deny knowing him, he will deny knowing us; 13 if though we are unfaithful, he remains faithful, for he cannot deny himself. 14 Keep reminding the brothers of this before God and impress it on them thoroughly .

Never get into wrangles over words, for nothing good ever comes of it, all it does is to confuse the listeners. 15 Be quick to gain God's approval as a workman who has no need to feel embarrassed, because he applies God's word without deviation.

16 Keep well away from unchristian empty prattling that goes from bad to worse in its ungodliness. 17 Its chatter spreads like a contagious disease and finds fertile ground in the likes of those such as Hymenaeus and Philetus. 18 They have completely missed the point about the truth, by saying that the resurrection has already taken place. Some have lost their faith because of them. 19 However, the solid foundation laid by God is marked by these statements: 'Jehovah knows his own', and 'Let all who call on the name of Jehovah keep free from wrongdoing'.

20 In any large house will be found containers that are made not only of gold and silver, but also of wood and earthenware. Some are used for a dignified

2 Timothy 2-3

and some for honour but some for dishonour. 21 If anyone therefore should clean out himself from these things he will be a vessel for honour, separated, of good use to the master, having been prepared for every good work. 22 But flee the youthful cravings, but pursue righteousness, faith, love, peace, with those calling on the Lord out of a clean heart.

23 But the stupid and untaught searchings beg off, being aware that they are generating disputes, 24 but it is not necessary for a slave of the Lord to be disputing, but to be gentle toward all, a skilled teacher, putting up with the bad. 25 In unprovokable mildness disciplining those placing themselves in strong opposition in case God may give to them reformation* to a full knowledge of truth, 26 and they may become sober out of the snare of the Devil, having been taken alive by him into the will of that one.

Chapter 3

But be aware of this that in last days difficult due times will arrive. 2 For men will be fond of themselves, fond of silver, [imposters] [boasters] seemingly superior, slanderers, disobedient to parents, unthankful, impious, 3 lacking family affection, implacable, malicious accusers*.

They will be lacking self-control, wild, not fond of goodness, 4 givers away, precipitous, having been made to smoke*, fond of pleasure rather than fond of God, 5 having a form of godliness but having disowned its power, turn thyself away from these. 6 For out of these are those getting into the houses and leading captive little women having been heaped up with sins, being led by various cravings, 7 always learning but never able to come to a full knowledge of truth.

8 And what manner Jannes and Jambres stood against Moses, thus also these are standing against the truth, men having been depraved in the mind, untested about the faith. 9 But they will not push forward any more, for their mindlessness will be outwardly evident to all, as also that of those became.

10 But thou followed with me in the teaching, in the leading, in the purpose, in the faith, in long temper in the love, in the tenacious endurance*. 11 In the pursuings, in the sufferings of the sort that happened to me in Antioch, in Iconium, in Lystra, I bore up under, and out of all, the Lord drew me away. 12 But all those willing to be living godly in Christ Jesus will be pursued. 13

purpose, while others for a use lacking dignity. 21 If anyone cleans himself up from being the latter, he will be accounted as an honourable container, set apart from the rest and very useful to his owner, ready for any worthy purpose. 22 So flee youthful cravings by associating with those who strive after virtue, faith, love and peace, and who call on the Lord's name with a pure motive.

23 Excuse yourself from becoming involved with silly questions from those who have not been properly taught. You are quite aware that they only lead to arguments, 24 and the slave of the Lord has no need to argue. He should be gentle toward all, a skilled teacher who can put up with any unfavourable response. 25 He should refute those who strongly oppose with mildness, without becoming upset, for God may yet give them a full knowledge of the truth causing them to change. 26 So although they had been caught by the Devil for his own evil purpose they may still escape from his clutches.

Chapter 3

I want you to realise that in the last days the time will be ripe for very difficult conditions to develop. 2 People will be selfish and money grabbers, full of their own achievements and importance, while they blacken the characters of others. Disobedience to parents will be seen everywhere, but gratitude will not, nor respect for God. 3 There will be no love within the family; and with no-one prepared to settle their differences, malicious accusations will abound.

Self-control will be non-existent, so people will just run riot. Virtue will count for nothing, 4 and no-one will be trusted. Reckless behaviour will engulf people in their own folly, and their pleasures will mean far more to them than their love of God.

5 Those that do put up a religious front will have no real faith in its power. Keep well away from people like that! 6 for they are the sort who trick themselves into other people's houses. There they captivate weak naive women who are burdened down with their failings and led on by their diverse passions. 7 Although they are continually being taught, these never do acquire a sound knowledge of the truth.

8 In fact, these men who are mentally depraved and whose faith has never been tested, oppose the truth just as Jannes and Jambres opposed Moses. 9 But they will not get very far, for their ignorance will become obvious to all, just as that of those men did.

10 But you followed my teaching, my training, and my aim in life, as well as my faith, patience, and love. You know how I stood firm 11 in persecutions and sufferings

2 Timothy 3-4

But wicked men and imposters will push forward on to worse leading astray and being led astray.

14 But thou stay in what thou learned and thou were persuaded, being aware from whom thou learned. 15 And that from a baby thou have known sacred writings, those able to make wise to salvation through faith in Christ Jesus. 16 All scripture is God inspired and beneficial toward teaching toward reproof, toward re-straightening, toward disciplining in righteousness 17 so that the man of God may be perfectly fitted having been fully equipped toward every good work.

Chapter 4

I fully testify in the sight of God and of Christ Jesus the one soon to be judging the living and the dead, and his manifestation and his Kingdom, 2 preach the word, stand by it, well due timed and not due timed, reprove, rebuke, exhort, in all long temper and teaching. 3 For there will be a due time when they will not put up with teaching being sound, but according to their own cravings, they will heap up for themselves teachers tickling the hearing, 4 and while they will turn from hearing the truth, yet they will be turned away to myths. 5 But thou be sober in all things, suffer bad, do the work of an evangelist, fully carry out thy ministry.

6 For already I am being poured as a libation and the due time of my release has been standing by. 7 I have contended the great contest, I have finished the race, I have observed the faith, 8 henceforth is laid up for me the crown of the righteousness, with which the Lord, the righteous judge will reward me in that day. But not only to me but also to all those having loved his manifestation.

9 Speed thou to come to me quickly, 10 for Demas left me down, having loved the present age, and went to Thessalonica, Crescens into Galatia, Titus to Dalmatia. 11 Luke alone is with me. Having taken up Mark, bring him with yourself for he is very useful to me to minister, 12 but Tychicus I sent to Ephesus. 13 When coming, bear the hooded travelling cloak which I left behind in Troas with Carpus, also the booklets especially the parchments.

14 Alexander the coppersmith displayed much bad to me, the Lord will repay him according to

such as those that overtook me at Antioch, Iconium and Lystra. I bore up under all of them and came out on top because the Lord rescued me. 12 Indeed all who would live a godly life in Christ Jesus will be persecuted, 13 because wicked men and imposters will get even worse as they lead men astray, just as they have been led.

14 You though, stand firm for what you learned and what convinced you, remembering who it was that taught you. 15 For it was as a baby you came to know the sacred writings which can give you the wisdom that brings salvation, by faith in Christ Jesus. 16 This is possible because all scripture was inspired by God. It thus can be used to advantage for teaching and reproof, for correction and disciplining. So the man of God has all he needs for every situation that may arise in the ministry.

Chapter 4

Therefore, in the presence of God and Christ Jesus who will soon judge the living and the dead when he appears in his Kingdom, I urge you to 2 use God's word in your preaching and stick to it, whether the occasion seems appropriate or not. Use it patiently to teach as you reprove, rebuke, and exhort. 3 For a time is coming when they will not put up with sound teaching but will amass for themselves teachers who will tell them what they want to hear. 4 They will reject the truth, preferring pleasant stories instead. 5 But you, Timothy, keep alert in everything, be prepared to suffer evil, convert those outside while you fully perform your ministry to those inside.

6 Already I am being poured out like a drink offering over a sacrifice, and the due time for me to leave this life is very close. 7 I have run well in the Great Race, and by observing the rules of the faith have reached the finish. 8 Now my prize is awaiting, the crown of the upright, to be awarded by our Lord the equitable judge in that day, and not only to me, but to all who have eagerly looked forward to his appearance.

9 Try to get to me as soon as possible, 10 for I have been let down by Demas who preferred the attractions of this world. He has now gone off to Thessalonica, Crescens has gone to Galatia, while Titus has gone to Dalmatia. 11/12 I sent Tychicus to Ephesus, so Luke is the only one with me at the moment. Pick up Mark and bring him with you, for he is a great help when he ministers to me. 13 And when you come, bring the hooded travelling coat that I left behind with Carpus at Troas, also the booklets, but especially the parchments.

14 Alexander the coppersmith has done me a lot of harm, -the Lord will repay him for his deeds. 15 Be on your guard against him though, for he bitterly opposed what we were saying.

2 Timothy 4

his works, 15 whom thou also guard thyself, for he stood against our words greatly.

16 In my first defence no-one became beside me but all left me behind -may it not be counted to them. 17 But the Lord stood beside me and he empowered me so that through me the preaching may be fully carried, and all the nations may hear, and I was drawn out of the mouth of a lion. 18 The Lord will draw me out from every wicked work and he will save into his Kingdom, the heavenly, to whom be the glory to the ages of the ages, Amen.

19 Warmly embrace Prisca and Aquila and the household of Onesiphorus.

20 Erastus remained in Corinth, but I left Trophimus sick in Miletus. 21 Hasten to come before wintry weather.

Eubulus warmly embraces you and Pudens and Linus and Claudia and all the brothers. 22 The Lord be with thy spirit. The gracious favour be with you all.

16 When I made my first defence, no-one came with me to back me up, they all deserted me, -may it not be counted against them. 17 But the Lord stood by me and gave me power so that I gave a thorough witness, and all the non-Jews present heard it. Thus I was delivered from the lion's mouth. 18 The Lord will certainly deliver me from all their evil schemes and save me for his heavenly Kingdom. To him be the splendour for all time to come, may it indeed be so.

19 Give my warm greetings to Prisca and Aquila and the family of Onesiphorus.

20 Erastus stayed on at Corinth, and I had to leave Trophimus at Miletus because he was ill. 21 So do try to get here before the winter storms break.

Eubulus, Pudens, Linus, Claudia, and all the brothers send their warm greetings to you. 22 May the Lord be an inspiration to you, and his gracious favour be with you all.

Chapter 1

Paul, a slave of God and apostle of Jesus Christ according to faith of the chosen of God, and a full knowledge of truth, according to godliness 2 upon hope of everlasting life which God who does not lie promised before everlasting times. 3 And he manifested his word in his own due time by preaching, which I myself was entrusted according to an order of our Saviour, of God.

4 To Titus a genuine child according to a common faith, gracious favour and peace from God our Father and of Christ Jesus our Saviour.

5 On this account I left thee behind in Crete so that the things being left, thou may thoroughly straighten out, and thou may set in place elders in city after city as I prescribed to thee, 6 if anyone is without public accusation, a one woman man, having faithful children, not under a legal charge as unsaveable, or insubordinate.

7 It is necessary for the overseer to be without public accusation as a house manager of God, not self-willed, not given to anger, not with wine, not a striker, not a fraudulent profiteer. 8 But he is fond of strangers, fond of goodness, sound in mind, righteous, devout, self-controlled.

9 He is supporting the teaching according to the faithful word, so that he may be able both to be encouraging in the sound teaching, and to be reproving those contradicting. 10 For many are insubordinate, futile talkers, and [mind deceivers] [subject to delusions*], mostly those out of the circumcision*, 11 whom it is necessary to stop their mouth who are overturning whole households teaching which it is not necessary on account of fraudulent profit.

12 Someone, their own prophet out of them said: "Cretans are ever liars, evil beasts, not working gluttons." 13 This testimony is true, for which cause, reprove them cuttingly so that they may be sound in the faith, 14 not holding to Jewish myths and commandments of men turning themselves away from the truth. 15 All is clean to the clean, but to those having been stained and faithless nothing is clean but both the mind and the conscience has been stained by them. 16 They profess to have been aware of God, but by works they disown, being foul smelling and disbelieving, and not standing the test for every good work.

Chapter 1

From Paul a slave of God and apostle of Jesus Christ, who was sent to build up the faith of God's chosen ones with a full knowledge of the truth 2 based on the godly hope of everlasting life. God promised this ages ago, -and he never lies! 3 That promise God revealed in his own due time by the preaching that he entrusted to me and was commanded to me by our Saviour.

4 To Titus, a real son in our common faith. May you have gracious favour and peace from God our Father and from Christ Jesus our Saviour.

5 I left you behind in Crete so that you may finally straighten out the things that still needed attention. I also instructed you how to appoint elders in various cities. 6 The candidate should not have a bad reputation, there should be only one woman in his life, he should have believing children, should not have a serious criminal record, and should not be rebellious.

7 It is essential that an overseer has a good reputation in order to care for God's household. So he does not insist on doing things his way, and does not flare up in a temper. He is not too fond of the drink and does not settle things by blows, he does not extract money by fraudulent deals. 8 He is hospitable, and a lover of all that is good; he is balanced, virtuous, God-learning, and has self-control.

9 He fully supports the teaching of approved doctrine, so that he can both encourage sound teaching and reprove those who contradict it. 10 There are many who are rebellious, talking nonsense as they promote their delusions. Most of these are ex-proselytes to Judaism. 11 It is essential that they be silenced, for they are overturning the faith of whole households. They dishonestly teach things of no importance for money.

12 One of their own prophets said of them: "Cretans were always liars, evil beasts and idle gluttons." 13 What he said was true, which is why you should reprove them severely, so that they may become sound in the faith, 14 not hanging on to Jewish fables and human dogmas which turn them away from the truth.

15 To those who have clean minds everything appears to be clean, but those with dirty minds lacking faith can see nothing clean at all. They have soiled not only their minds but their consciences. 16 They make out that they believe in God, but their actions prove otherwise, in fact they stink, and by their disbelief they show they are not fit for any sort of good work.

Titus 2-3

Chapter 2

But thou speak which is fitting for sound teaching. 2 Old men to be sober, dignified, sound in mind, sound in the faith, in love, in tenacious endurance*. 3 Old women likewise, in deportment fitting holy ones; not malicious accusers, and not having been enslaved to much wine, teaching what is good, 4 so that they may make sound in mind the young women, to be fond of husbands, fond of children, 5 sound in mind, chaste, homeworkers, good, subjecting themselves to their own husbands, so that the word of God may not be slandered. 6 Likewise the younger men exhort to be sound in mind.

7 About all having held out thyself a type of excelling works, incorruptness in the teaching, dignity, 8 sound speech which cannot be despised, so that the one out of opposition may be turned back on himself having nothing foul to say about us.

9 Slaves to be subjecting themselves to their own masters in all, to be well-pleasing not speaking against, 10 not setting apart for themselves but showing in themselves all good faith, so that the teaching of our Saviour, of God, they may be adorning in all.

11 For the gracious favour of God was made to appear saving to all men, 12 disciplining us so that having denied ungodliness and the worldly cravings, we should live with soundness of mind and righteously, and with godliness in the present age. 13 Awaiting the sublimely happy* hope and manifestation of the glory of the great God and of our Saviour, Christ Jesus, 14 who gave himself over for us so that he may release us by ransom from all lawlessness and he may cleanse for himself a surplus people, zealous for excelling works.

15 Speak these things and exhort and reprove with all putting over. Let no-one think around thee.

Chapter 3

Cause them to remember to be subjecting themselves to rulerships, to authorities, to be obedient to rulers, to be ready for every good work, 2 to be slandering no-one, to be not contentious, gentle, showing in themselves unprovokable mildness* toward all men. 3 For we ourselves were sometime unthinking, disbelieving, being misled, slaving to cravings and to various pleasures, leading through in

Chapter 2

Your own counsel should always be based on sound principles. 2 Elderly men should be sober, dignified, balanced in judgement, strong in faith, and love, and should be standing firm. 3 Elderly women should be the same, behaving themselves as Christians ought, not spreading malicious gossip, nor addicted to a lot of wine, but teaching what is right and proper. 4 They can thus impress the younger women with the right ideas, to love their husbands and their children, 5 to be balanced, morally clean, busy in their own homes, virtuous, and in subjection to their own husbands. Thereby no reproach will be brought on the word of God. 6 Similarly exhort the younger men to use good judgement.

7 In everything set a good example: in the splendid work you do, in teaching that is free from error, in dignity, 8 and in wholesome speech that cannot be faulted. Then the opposer will have to eat his words, having nothing to criticize.

9 Slaves should subject themselves to their masters, not answering back but giving satisfaction in every way. 10 They should never misappropriate their master's goods, but show complete honesty. Thus they will be a credit to the teaching of our Saviour and of God, in everything.

11 Really, God's gracious favour came on the scene to save all men, 12 but us it disciplined, so that having turned away from ungodly things and worldly cravings, we may at present live with good judgement, virtue, and godliness. 13 Yet we also look forward to that marvellous hope of the majestic manifestation of the magnificent God and of our Saviour Christ Jesus. 14 He gave himself up as a ransom so that he may relieve us from all lawless deeds. And that he may make for himself a clean and extraordinary people, eager to perform works that excel.

15 You should speak out about these things, exhorting and reproofing with firmness, and don't let anyone speculate about them with you.

Chapter 3

Remind them they must be subject to secular governments and authorities and be obedient to rulers. They must be prepared to engage in every good work, 2 to slander no-one or be contentious. Rather they should be gentle to all men, displaying mildness that is never provoked. 3 At one time we ourselves were thoughtless, disbelieving, and misled. We were slaves to our cravings and indulged in all sorts of pleasure; we followed bad ways, envying,

Titus 3

badness and [envy] [malice], hateful, hating one another.

4 But when the favour and the philanthropy of our Saviour, of God was made to appear, 5 not the righteousness out of works which we did, but according to his mercy he saved us through a bath of water of regeneration and of renewing of holy spirit 6 which he poured out upon us richly through Jesus Christ our Saviour 7 so that having been exonerated by the gracious favour of that one, we may become inheritors according to a hope of everlasting life.

8 The word is faithful, and about these I wish thee to vigorously affirm so that those having believed in God may have in mind to put forward excelling works. These are excellent and beneficial to men.

9 But stupid searchings and genealogies and contention, and disputes about the Law stand away from, for they are not beneficial and empty. 10 A sectarian man, after a first and second putting in mind, beg off, 11 being aware that such one has been turned out and is sinning, being self-condemned.

12 Whenever I may send Artemas to thee or Tychicus, hasten to me to Nicopolis, for there I have decided to winter. 13 Send* on Zenas the lawyer and Apollos quickly so that nothing may be lacking by them. 14 But let also our ones learn to put forward excelling works for the necessary requirements so that they may be not unfruitful.

15 All those with me warmly embrace thee. Warmly greet those having affection for us in faith. The gracious favour be with all of you.

being hateful and hating one another.

4 But then the generosity and favour of God our Saviour appeared. 5 He saved us, not by the merit of anything we did, but by mercifully cleansing us in a bath of regeneration, renewing us by the holy spirit. 6 This he poured out copiously upon us through our Saviour Jesus Christ. 7 So his gracious favour has removed our blame and we are now inheritors with the hope of everlasting life.

8 These facts are undeniable, and I want you to promote them vigorously so that all who believe in God may be stimulated to press on with worthwhile activities for the benefit of mankind.

9 Avoid silly questions, family trees, contentions, and disputes over the Law, for they bring no benefit at all and have no substance. 10 Give any man who tries to cause divisions a first and a second warning, then reject him. 11 You are fully aware that anyone like that has been turned from the faith and is falling short, for he has condemned himself.

12 If I should send either Artemas or Tychicus to you at Crete, I want you to come as soon as possible to me at Nicopolis, for I have decided to spend the winter there. 13 Send Zenas the lawyer and Apollos on their journey with sufficient provisions that they will not go short of anything. 14 However, let our brothers also learn to put in good work to provide for their needs, then they will avoid being unable to provide for themselves.

15 Everyone here sends their warmest greetings. Please give our love to all my friends in the faith. May the gracious favour be with you all.

Philemon

Chapter 1

Paul, bound of Christ Jesus and brother Timothy, to Philemon the beloved and our fellow worker, 2 and to Apphia the sister, and to Archippus our fellow soldier, and to the congregation according to thy house. 3 Gracious favour to you and peace from God our Father and of the Lord Jesus Christ.

4 I give thanks to my God always making memory of thee in my prayers, 5 hearing of thee the love and the faith which thou are having for the Lord Jesus Christ and for all the holy ones. 6 so that the sharing of thy faith may become in working in full knowledge of everything good among us in Christ. 7 For I had much joy and encouragement over thy love because the inward feelings of the holy ones has been refreshed because of thee, brother.

8 Through which, having much outspokenness in Christ to be ordering thee the fitting thing, 9 because of love rather I am encouraging, being such a one as Paul, an old man now, and also a prisoner of Christ Jesus.

10 I am encouraging thee about my child whom I generated in bonds, Onesimus. 11 To thee one time useless, but now to thee and to me very useful. 12 Him whom I sent back to thee, that is my inner feelings, 13 whom I myself was wishing to be holding back myself so that he may serve me in the bonds of the Good News, in place of thee. 14 But apart from thy opinion I wanted to do nothing, so that not as according to necessity thy good may be, but according to willingness.

15 For possibly because of this he was parted for an hour so that you may have him back agelasting, 16 no longer as a slave but above a slave, a beloved brother, mostly by me, but rather how much to thee, also in flesh and in the Lord. 17 If therefore thou are having me a sharer, accept him as me.

18 But if in anything he wronged thee, or he is in debt, reckon this to me. 19 I Paul wrote in my hand, I will repay, so that I am not saying to thee that also thyself to me thou owe besides. 20 Yes brother, I may help myself of thee in the Lord, rest my inner feelings in Christ.

21 Having trusted to thy listening, I wrote to thee, being aware that also above what I am saying thou will do. 22 But at the same time also prepare for me lodging, for I am hoping that

Chapter 1

From Paul, a prisoner for Christ Jesus and from Timothy, to dear Philemon our fellow worker 2 and to sister Apphia, also Archippus our companion in the fight, and the congregation that meets at your home. 3 May you have gracious favour and peace from God our Father and from our Lord Jesus Christ.

4 I continually remember you in my prayers, and I thank God 5 for the faith and the love which I hear you have for our Lord Jesus, and for all the holy ones. 6 So the sharing of your faith with others will be effective, because you have a good knowledge of all the fine things we enjoy as Christians. 7 Indeed brother, I was delighted and greatly encouraged by how touched the brothers were when they heard of your love.

8 Because of this, although having the freedom of speech granted by Christ to order you to do the right thing, 9 I would much rather appeal to you out of love, being as I am, Paul, an elder, and also a prisoner for Christ Jesus.

10 It is about Onesimus, a spiritual son whom I brought into the faith while a prisoner here, that I want to appeal to you. 11 At one time he was no good at all to you, but now he is very useful to both of us. Well, I have sent him back to you, and with him goes my deepest affection. 13 I would like to have kept him myself so that he could look after my needs as a prisoner of the Good News, instead of yourself. 14 But I wanted to do nothing without your consent, so that any generosity on your part would not be forced, but be willing.

15 It could be that you lost him for a short while so that you could have him back again forever, 16 not just as a slave, but much more than that, -as a dear brother. Particularly dear to me, but much more to you as now you have him in the flesh, and also as a fellow Christian. 17 If you think of me as a friend, receive him as you would me.

18 If he took anything of yours, or owed you anything, put it down to my account. 19 I Paul, hereby set down in writing that I will settle the debt, not to remind you that you owe me yourself! 20 So brother may I count on your help in association with the Lord, and so really warm my heart as a fellow Christian.

21 I felt sure you would comply, which I why I wrote to you, in fact I knew that you would do more than I asked of you. 22 So, while I am writing this, can I ask you to get a room ready for me, for I hope that as a

through all your prayers I will be graciously given to you all.

23 Epaphras my fellow captive in Christ Jesus warmly greets you, 24 Mark, Aristarchus, Demas, Luke, my fellow workers.

25 The gracious favour of the Lord Jesus Christ be with thy spirit.

result of all your prayers I will be freed to visit you all again.

23 Epaphras, my fellow prisoner, sends you his warm greetings, 24 as do my fellow workers Mark, Aristarchus, Demas and Luke.

25 May the gracious favour of our Lord Jesus Christ be an inspiration to you all.

Hebrews 1

Chapter 1

In many parts and in many ways long ago, God having spoken to the fathers by the prophets, 2 in these last days spoke to us by a Son whom he placed heir of all, through whom also he made the ages. 3 Who being radiant of the glory and a die-stamp of his actual being, carrying of all things by his powerful saying, having made a cleansing of the sins he sat down by the right hand of the greatness in high places.

4 Having become so much better than the angels, he has been allotted a name how much more different from them. 5 For to which did he say at any time of the angels, "Thou art my Son, I have produced thee today," and again. "I shall be to him as a father, and he will be to me as a son?" 6 But whenever he may bring again the Firstborn into the habitation, he is saying: "And prostrate yourselves to him all God's angels."

7 And so regarding the angels he says: "The one making his angels spirits, and his public servants a flame of fire." 8 But to the Son: "Thy throne, is God, to the age of the age and the straight staff, the staff of his Kingdom. 9 Thou loved righteousness and thou hated lawlessness, because of this God, thy God, anointed thee with the oil of great joy besides thy partners."

10 And "Thou beginning after beginning* Lord*, laid the earth, and the heavens are the works of thy hands, 11 they shall destroy themselves, but thou, thou art continuing throughout, but all as an outer garment will be made old. 12 And as if a cloak cast around thou wilt fold them up, and as an outer garment they will be changed, but thou art the same, and thy years will not leave off."

13 And to which of the angels has he said at any time: "Sit at my right hand until possibly I may lay thy enemies a footstool of thy feet?" 14 Are they not all public ministering spirits being sent to minister because of those soon to be allotted salvation?

Chapter 2

Because of this it is necessary to have before us more abundantly the things having been heard, that not at any time we may flow by. 2 For if the word having been spoken through angels became established and every side-stepping and inattentive listening received just recompense, 3 how shall we ourselves escape, not having cared so great a salvation, which having received a

Chapter 1

In times past, God spoke to our forefathers in many places and in many ways by means of the prophets. 2 But now in these last days he has spoken to us by means of a Son whom he has put in charge of everything, and who ordered the epochs of creation. 3 He is radiant with God's splendour, being his exact replica, and everything is maintained by his authoritative direction. Having made a clean sweep of inherited shortcomings, he sat down at the right hand of the Eminence in the heights.

4 He is far superior than the angels and has been given a rank that is totally different from theirs. 5 To which of the angels did God ever say: "Today I have made you my Son"? or "I will be a Father to him, and he will be a Son to me"? 6 And when God again brings his Firstborn back to where man lives he will say: "Prostrate yourself before him, all you angels."

7 Furthermore concerning the angels the psalmist says: "He has made his angels spirits and public servants, like a fiery flame," 8 but to the Son: "It is God who supports your dominion for all time to come, the rule that is upright, the rule of your Kingdom. 9 It was because you loved what is right and hated what is wrong, that God picked you from your fellows for the jubilation of being anointed as king."

10 He also said: "From one creative day to another, you prepared the earth, and the heavens too are the work of your hands. 11 Even if they should come to their end as a worn out garment, you will go on endlessly. 12 Just as one changes a garment, you will fold them up like a wrap-around cloak, but you will always be the same, and there will be no end to your years."

13 And yet again, when did he ever say to one of the angels: "Sit at my right hand until I may make your enemies a stool on which to rest your feet." 14 Are they not ministering spirits sent to attend those soon to be granted salvation?

Chapter 2

So then, it is essential that we pay the closest attention to the things we have heard, so that we may never drift off-course. 2 For if the commandments given through angels were enforced so that any deviation or neglect was justly punished, 3 how could we escape if we disregarded a much greater salvation?, one that was started by the Lord's teaching, was taken up by those of us who heard it,

Hebrews 1-2

beginning to be spoken by the Lord, was established by those of us having heard, 4 God joining in testifying with signs and also omens and various miracles, and holy spirit distribution according to his will?

5 For not to angels he put under that being inhabited, the one being soon, about which we are speaking, 6 but someone somewhere fully testified saying: "What is man that thou are remembering him, or the son of man that thou are looking on him? 7 Thou made him something a little less beside angels, with glory and with honour thou crowned him, and thou stood him down upon the works of thy hands, 8 thou put down all underneath his feet." For by 'to put down all', nothing he let go not put down. But now we are not yet seeing all having been put down.

9 But the 'having been made something a little less beside angels', we are looking at Jesus, through the suffering of death having been crowned with glory and with honour, so that by gracious favour of God he may taste death for all.

10 For it was fitting for him because of whom are all and by means of whom are all, having brought many sons to glory, to perfect the originator of their salvation through sufferings. 11 For the one separating and those being separated, are all out of one, because of which reason he is not ashamed to call them brothers, 12 saying: "I will declare thy name to my brothers, in the midst of the congregation I will sing praise to thee".

13 And again: "I will be having trusted in him", and again: "Look, I and the little boys whom God gave to me." 14 Since therefore the little boys have shared blood and flesh, he also partook nearby of the same so that by means of the death he may render ineffective the one having the power of the death, this is the Devil. 15 And he may release these, as many as were to be living in slavery to fear death. 16 For not indeed is he somewhere taking hold of angels, but he is taking hold of the seed of Abraham. 17 From where he was obliged according to all, to be made like the brothers so that he may become a merciful and faithful chief priest, with a view to making reconciliation for the sins of the people to God, 18 for in which he himself has suffered having been tried, he is able help those being tried.

4 and was confirmed by God with spectacular happenings, omens and miracles, as well as the dispensing of the holy spirit according to his will?

5 It was not to angels that he subjected the inhabited earth soon to come, -the one of which we are speaking. 6 Somewhere in the scriptures a writer pointedly put it like this: "What is man that you remember him, or the son of man that you take notice of him? 7 You made him to rank just lower than the angels, and you endowed him with nobility and honour. You put him over all you created, 8 and subjected everything to him." By saying "subjected everything", nothing was excluded. However, we do not yet see everything subjected.

9 Saying "a rank just lower than the angels", makes us think of Jesus. For suffering death he was endowed with nobility and honour, and by God's gracious favour, submitted to death for us all.

10 It is appropriate that God who made everything according to his purpose, having honoured so many sons, should perfect the one who suffered to bring about their salvation. 11 For he who thus separated them and those who are separated have the same Father, so he is not ashamed to call them his brothers. 12 It was said of him: "To my brothers I will make known your name, and in the middle of the congregation I will sing your praises."

13 It was also said: "I will put my trust in him," and further: "See, it is I and the youngsters God has given me." 14 Since those 'youngsters' all had human nature, he also acquired it, so that he could die, and thus counteract the one holding the power of death, who is the Devil. 15 He can thereby release those whose whole lives are spent subject to the fear of death. 16 For in no way does he come to the aid of angels, but descendants of Abraham.

17 So when everything is considered, he had to become like his brothers so that he could have sympathy for them and show mercy as a High Priest making reconciliation to God for the failings of the people. 18 Having suffered and been tried himself, he could help them from practical experience.

From whence holy brothers, sharers of a heavenly calling, carefully consider the apostle and chief priest of our profession, Jesus, 2 being faithful in the having made him, as also Moses in his whole house. 3 For this one has been counted worthy of more glory than Moses, just as much as he is having more honour having [built] [furnished] it, than the house. 4 For every house is being [built] [furnished] by someone, but God is having [built] [furnished] all.

5 And Moses, indeed faithful as a servant in his whole house, for a witness that will be spoken, 6 but Christ as a Son over his house, which house we ourselves are, if ever the outspokenness and boasting of the hope we may retain firm until the end.

7 Through which just as the holy spirit is saying: "Today, if ever you may hear his voice 8 you should not harden your hearts as in the extreme bitterness during the day of the testing in the wilderness, 9 where your fathers made a trial in testing. And they saw my works forty years, 10 through which I became heavily vexed toward this generation and I said: 'Ever they are being led astray in the heart, but they knew not my ways', 11 as I swore on oath to them in my displeasure 'if* they will enter into my rest*...'"

12 Look out brothers, that not at anytime will be in anyone of you a wicked heart of disbelief to apostatize from the living God. 13 But exhort yourselves during each day until when it is being called "Today", so that anyone out of you may not be hardened by the deception of the sin,* 14 for we have become sharers with the Christ if it be that the beginning of the foundation we may hold down firm until the end.

15 In the to being said: "Today if you may hear his voice you should not harden your hearts as in the extreme bitterness." 16 For which having heard caused extreme bitterness? Did not all those having gone out from Egypt because of Moses? 17 And to which did he became heavily vexed for forty years? Was it not those having sinned of whom the body parts fell in the wilderness? 18 But to which did he swear on oath they will not be entering into his rest, if not to those having been unconvinced? 19 And we are looking that they were not able to enter through disbelief.

So from that viewpoint, my spiritual brothers who share the heavenly call, carefully consider the apostle and High Priest whom we profess, Jesus. 2 He was faithful in his appointment just as Moses was among the whole household of Israel. 3 But he was considered worthy of higher esteem than Moses, just as the householder is given greater honour than his household. 4 Someone cares for every household, but God cares for them all.

5 Among his whole household Moses indeed proved faithful, but as a servant, so that he could be spoken of as an example. 6 But Christ is the Son over his household, which in fact we are, as long as we hold fast to our outspokenness and confidence to the end.

7 It is just as the holy spirit says: "If today you should hear his voice, 8 do not be stubborn like they were during that bitter experience, when they tested my patience in the wilderness. 9 There your forefathers tried and tested me, although they saw what I did for them for forty years. 10 Because of that I became really angry with that generation and said: 'They are always letting their attitudes lead them astray and they are totally ignorant of my ways'. 11 I was so displeased that I swore that if they entered my rest, I am not the Almighty."

12 Watch out then brothers that none of you should ever be moved by ill-conceived disbelief to draw away from the living God. 13 Exhort each other daily, while it scripturally can still be called "today", so that no-one will become hardened in the deceptive practices of his inherent failings. 14 Remember that we are sharers with Christ, only as long as we firmly hold to the end, the foundation of our faith that we laid at the beginning.

15 As to what was said: "If today you should hear his voice, do not be stubborn like they were in that bitter experience." 16 Was it not those who heard it, who were responsible for that bitter experience? were they not those whom Moses led out of Egypt? 17 And who was it who greatly provoked God for forty years? was it not those who rebelled and whose corpses fell in the wilderness? 18 Who was it to whom he swore on oath that they would not enter his rest, if not those who refused to be convinced? 19 So we see that it was their lack of faith, that stopped them entering.

Hebrews 4

Chapter 4

A promise to enter into his rest being left, we may fear therefore someone out of you may not at anytime seem to have fallen short. 2 For we too are being addressed with Good News just as also they, but hearing the word did not benefit those not having been mixed in the faith with those having heard. 3 For we are entering into the rest, those having faith, just as he has said: "As I swore on oath to them in my displeasure 'if* they will enter into my rest*...'"

And yet the works having become from the casting down of the world, 4 For he has said somewhere about the seventh thus: "And God rested in the seventh day from all his works." 5 And in this again: "If* they will enter into my rest..."*.

6 Since therefore some remain to enter into it, and those firstly having been given good news did not enter through disbelief. 7 Again he is appointing a certain day "Today" in David, saying after so long a time, just as it has been said before, "Today, if ever you may hear his voice, you should not harden your hearts. 8 For if [Joshua] [Jesus] rested them, not likely about another day was he speaking afterwards, 9 Therefore sabbath keeping remains for the people of God. 10 For the one having entered into his rest, also he rested from his works just as God from his own. 11 Therefore we should hasten to enter into that rest so that not anyone in the same example should fall in disbelief.

12 For the living word of God, is energetic, and sharper above every two faced short sword, and passing through as far as parting soul and spirit, joints and also marrows, and able to judge inward passions and thoughts of the heart. 13 And creation is not unmanifest in his sight, but all is naked and is having been laid bare to his eyes toward whom the word to us.

14 Having therefore a great chief priest having gone through the heavens, Jesus the Son of God, may we grasp the profession, 15 for we are not having a chief priest not able to sympathise with our weaknesses, but having been tested according to all, according to likeness, apart from sin. 16 May we go forward therefore with outspokenness to the throne of gracious favour, so that we may receive mercy and may find gracious favour for well-timed help.

Chapter 4

However, that promise to enter his rest is still valid, and we are afraid in case some of you may sometimes seem to fall short of it. 2 We are receiving the Good News just as they did, but just hearing the word was no benefit to them because they did not combine it with faith. 3 We are the ones who are entering into his rest because we have faith, for it was to them he said: "As I swore in my displeasure, 'If they enter my rest, I am not the Almighty'".

So the rest continues even though God's works were complete when the world was created, 4 because somewhere he said about the seventh day: "God rested from all his works on the seventh day". And also he said: "if they enter my rest, I am not the Almighty.

6 It is still possible then, for some to enter, seeing that those who were first given the Good News failed to do so because of their lack of faith. 7 But once more he stipulates a certain day, which is the "today" mentioned so long ago in David's psalm. It reads as we previously quoted: "If today you should hear his voice, do not be stubborn". 8 Now if Joshua brought them into rest in his day, it is not likely that David would be speaking about another day afterward. 9 So God's people can still enjoy the day of rest. 10 For whoever enters into his rest desists from his works just as God did his. 11 We should then hasten to enter into that rest so that no-one should fall as they did, because of lack of faith.

12 God's word is alive and can accomplish much, it is sharper than any two-edged sword for it can penetrate deeply to separate soul and spirit, to cut joints apart, and even reach the marrow. It can discern our innermost feelings and desires. 13 Really nothing in creation is hidden from him, but all is naked and laid bare before the eyes of him who addresses that word to us.

14 So then, as we have a great High Priest who passed through the heavens, Jesus the Son of God, let us hold fast to what we profess. 15 Our High Priest is not one who cannot sympathise with our weaknesses, because he was tested in every way just as we are, but without fault. 16 So let us go openly to the throne of gracious favour to receive mercy, and by that gracious favour, find help just when it is needed.

Hebrews 5-6

Chapter 5

For every chief priest being taken from men, is being appointed over men the things toward God, so that he may bring forward gifts and sacrifices over sins, 2 being able to measure his feelings to the ignorant and those being misled, since he also is encompassed with weaknesses, 3 and through it he is obligated to be bringing forward for sins just as for the people thus also for himself. 4 And not by himself is anyone taking the honour, but is being called by God just as also Aaron.

5 Thus also Christ, he glorified not himself to become chief priest, but the one having spoken to him: "Thou are my Son, today I have produced thee". 6 Just as also in a different place he is saying: "Thou are a priest as far as the age*, according to the rank of Melchizedek.

7 Who in the days of his flesh, having carried forward petitions and supplications to the one able to be saving him out of death with strong outcry and tears, and having been listened to for his devotion. 8 Though being a Son he learned listening from what he suffered, 9 and having been completed he became a source of everlasting salvation to all those listening to him, 10 having been addressed by God: 'chief priest according to the rank of Melchizedek'.

11 The word about whom, much by us to be saying and unexplainable, since you have become sluggish in the hearings; 12 yet also having a duty to be teachers because of the time, you have need for someone to teach you again from the beginning the basic rules of the precepts of God, and you have become in need of having milk, not solid nourishment. 13 For everyone partaking milk, the word of righteousness is untried, for he is an infant 14 but the solid nourishment is of adults, of those through the habit, the faculty of perception having been exercised to having discernment of good and also the bad.

Chapter 6

Wherefore having left the beginning of the word of Christ, may we carry ourselves on to completion, not again casting down for ourselves a foundation of reformation*, from dead works, and of faith in God, 2 teaching of baptisms, and laying on of hands, of resurrection of the dead, and of everlasting judgement. 3 And this we shall do if ever God may permit.

Chapter 5

Every human high priest is appointed to offer gifts and sacrifices to God on behalf of men for their shortcomings. 2 He is able to be moderate in his dealings with the ignorant and the misled, because he himself is subject to weakness; 3 so he must make offerings for his own failings as well as those of the people. 4 Not one of them bestowed the honour on himself, but was called to the office, just as Aaron was.

5 It was just the same with Christ, he did not appoint himself to the privilege of being High Priest. He was appointed by the One who said: "You are my Son, today I have become your Father," 6 and in another place: "You are an everlasting priest, of the same rank as Melchizedek."

7 While he was here on earth, he entreated and implored the one who could save him from death, with outcry and tears; and he was duly heard for his devotion. 8 Though he was a Son, what he suffered taught him to listen. 9 Thus he became fully qualified to bestow everlasting salvation on those listening to him, 10 having been called by God a High Priest of Melchizedek's rank.

11 We could say a lot more about him, but it would be hard to explain because you are so slow to grasp the things you are told. 12 By this time you really ought to be teaching others, yet you are in need of someone to teach you all over again the basic principles of God's word. You still need milk instead of solid spiritual food. 13 Anyone who drinks only milk has not tested the truth of God's word for himself, for he is just an infant. 14 It is adults who take in the solid food. Training their perceptive faculties has become a habit like that of a sportsman, so they can readily distinguish between what is good and what is bad.

Chapter 6

So having passed the elementary Christian teachings, we should be advancing to a full understanding, not continually going over the same basic doctrines, such as abandoning futile works, faith in God, 2 the teaching about baptism, congregation appointments, resurrection of the dead, and the final judgement. 3 And if God permits, that is what we shall do.

Hebrews 6-7

4 It is impossible for those once for all having been enlightened, and having tasted of the heavenly gift, having become sharers of holy spirit, 5 and having tasted the excellent saying of God, and powers of the imminent age, 6 and having fallen away, to renew again to reformation* those again putting on the stake* the Son of God for themselves, and making an exhibition. 7 For earth having drunk the rain coming many times upon it, and producing pasture well suited to those through whom also it is being cultivated, is receiving back commendation from God. 8 But bearing thorns and thistles is disapproved and near a curse of which the end is burning.

9 But we have been persuaded about you beloved, better things and having salvation, if and thus we are speaking, 10 for God is not unrighteous to forget your works and the love which you displayed for his name having ministered to the holy ones and ministering. 11 But we crave each of you to be displaying the same haste to fully carry the hope until the end, 12 so that you may not become sluggish, but imitators of those through faith and long temper, being allotted the promises.

13 For God having promised Abraham, since according to no-one he was having greater to swear, he swore according to himself 14 saying: "If* truly... speaking well I shall speak well to thee, and multiplying I shall multiply thee." 15 And thus having shown long temper he lighted upon the promise.

16 For men swear according to the greater, and the oath confirms an end of all contradiction by them. 17 In which God wishing to show more abundantly to those allotted the promise, the unchangeableness of his purpose pledged himself with an oath, 18 so that through two unchangeable facts in which it is impossible for God to lie, we may have strong encouragement, those having fled for refuge, to seize the hope lying before us, 19 which we are having as an anchor of the soul, stable and also confirmed, and entering into the inner of the curtain, 20 where a forerunner over us entered, Jesus, having become chief priest as far as the age* according to the rank of Melchizedek.

Chapter 7

For this Melchizedek, king of Salem, priest of God the Most High, having met Abraham turning back from the cutting of the kings and having commended him, 2 to whom also

4-6 If those who were once enlightened and sampled the heavenly gift, sharing in the holy spirit, discovering the wisdom of God's sayings and the power of the incoming age, should fall away, they cannot by any means be restored. By their actions they are making an exhibition of the Son of God as if nailing him to the stake all over again. 7 It is just like the earth which receives frequent rain, some produces crops that were intended by the cultivator and so earns commendation from God. 8 But that which bears thorns and thistles warrants disapproval, it is as if cursed, and ends up being burned.

9 However, my dear friends, although we speak like this, we are convinced of better things about you, things leading to your salvation; 10 for God is not so unjust as to ignore all that you have done, and the love you have shown for his name and the way you have ministered to the holy ones, and still do. 11 But we would earnestly ask each one of you to show the same zeal in maintaining your hope to the full, right to the end. 12 Then you will not ease up but rather imitate those who will realise the promises because of their faith and patience.

13 God made the promise to Abraham, and since there was no-one greater for him to swear by, he swore by himself. 14 He said: "As sure as I am the Almighty, I will tell of good things, and I will tell them to you, for I will increase you and make your descendants many." 15 It was because of his patience that Abraham received that promise.

16 When men make an oath they swear by what is greater, and if there is any dispute, the oath settles the matter. 17 So when God wanted to reassure those who would benefit from the promise, that he would not go back on it, he pledged himself with an oath. 18 So both by his unchangeable oath and the fact that it is impossible for God to lie anyway, those of us who have fled to him for refuge can be greatly encouraged to seize the hope that is offered. 19 This gives stability to our lives like an anchor, and confidence that we will enter beyond the temple curtain into the heavenly Most Holy 20 where Jesus went before us. That is why he became an age-lasting High Priest of the same rank as Melchizedek.

Chapter 7

This Melchizedek was the king of Salem and also a priest of the Most High God. He met Abraham as he was returning from the defeat of the kings and commended him, 2 whereupon Abraham gave him a

Hebrews 7

Abraham apportioned a tenth from all, first is being translated King of righteousness, but after that also King of Salem, which is King of peace. 3 Fatherless, motherless, without genealogy, neither having beginning of days nor end of life, but being exactly like the Son of God, he remains a priest to perpetuity.

4 But perceive how great this one was to whom Abraham the patriarch gave a tenth out of the top of the heap. 5 And those certainly out of the sons of Levi receiving the priesthood, are having a commandment to be taking tenths from the people according to the Law, this is their brothers, and even having come forth out the loins of Abraham. 6 But the one not being genealogically traced out of them, Abraham has given a tenth, and is commending the one having the promises. 7 But apart from all contradiction, the lesser by the better is being commended.

8 And yet here dying men are receiving tenths, but there it is being testified that he is living. 9 And to say, so to speak, through Abraham and Levi who receives tenths, has given tenths. 10 For he was yet in the loins of his father when Melchizedek met him.

11 If therefore perfection was really through the Levitical priesthood, -for the Law has been imposed on the people- what yet need a different priest to be standing according to the rank of Melchizedek, and not to be said according to the rank of Aaron? 12 For the priesthood being changed out of necessity and a change of law is taking place. 13 For upon whom these are being said has shared of a different tribe from which no-one has held to the altar, 14 for it is openly evident that out of Judah our Lord has arisen, for which tribe Moses spoke nothing about priests.

15 And yet it is more abundantly evident if a different priest according to the likeness of Melchizedek is standing, 16 who has become not according to a fleshly commandment's law, but according to the power of indissoluble life, 17 for it is being testified that "Thou art a priest as far as the age* according to the rank of Melchizedek."

18 For a putting aside certainly takes place of a previous commandment because of its being weak and useless, 19 for the Law perfected nothing but was a good introduction of a better hope through which we are drawing near to God. 20 And how great, not being apart from a sworn oath, 21 for indeed those having become priests

tenth of the spoils he had taken. By translation, first of all his name means 'King of Uprightness', and as Salem means 'peace' he is also the King of Peace. 3 In that he has no recorded family tree he is without father or mother, and there is no account of his birth or his death. So in effect he is an everlasting priest, and thereby just like the Son of God.

4 Consider how great this one was to whom Abraham gave a tenth of the best of the spoils. 5 Those who can prove their descent from Levi are appointed as priests. The Law instructs them to accept a tenth or tithe from the people who are their brothers, although they too are descendants of Abraham. 6 Yet Melchizedek who had no family relationship to them, received the tenth from Abraham. He also commended the one who had received the promises, and 7 without dispute, it is always the lesser who receives commendation from the greater.

8 Furthermore, while the priests who receive tithes are mortal men, according to the genealogical record he is in effect, still alive. 9 And Levi who usually receives tithes, in a manner of speaking paid tithes to him through Abraham, 10 because he was in his ancestor's loins when Melchizedek met him.

11 If perfection could be achieved through the legally established Levitical priesthood, what need was there for another priest to be installed after the style of Melchizedek instead of that of Aaron? 12 Well, the Law is being changed and this necessitates a change of priesthood. 13 The one appointed is of a different tribe, from which no-one has ever before officiated at the altar. 14 It is well-known that our Lord came from the tribe of Judah, about which Moses said nothing regarding priests.

15 So it should be quite obvious whether a different priest according to the pattern of Melchizedek is officiating; 16 one who has not come about by the rule of natural descent, but by the authority of a life which cannot be extinguished. 17 For it is testified: "You are an everlasting priest according to the rank of Melchizedek."

18 Because the previous decree indeed proved ineffective and of no practical value it was set aside, 19 for the Law made nothing perfect. But it was a good introduction to a better prospect for us to draw near to God. 20 And how great that prospect is, for it was not given without a sworn oath, 21 yet priests are appointed without one. However, the one who

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are apart from a sworn oath, but the one with a sworn oath through the one saying to him: "[Lord] [YHVH]* swore, and will not change his mind, thou art a priest as far as the age*". 22 And as great also, Jesus has become a pledge of a better covenant.

23 And indeed more are having to become priests, those being prevented to be remaining such through death. 24 But him, because of remaining to the age, he is having the priesthood unmovable. 25 And from which he is able to be saving completely those coming to God through him, always living with a view to be interceding over them.

26 For such also was a fitting chief priest for us, devoted, not bad, unstained, having been separated from the sinners and having become higher than the heavens, 27 who is not having necessity each day just as the chief priests formerly, to be offering up sacrifices over his own sins, thereupon of those of the people; for this he did once, having offered up himself. 28 For the Law sets down chief priests having weakness, but the word of the sworn oath after the Law, a Son having been completed for the age.

Chapter 8

But the head upon things being said, we have such a chief priest who sat down at the right hand of the throne of greatness in the heavens, 2 a voluntary* worker of the true tabernacle, which the Lord assembled not man.

3 It is necessary for every chief priest set in place for the offering of gifts and also sacrifices, to be having something, and this which he may offer. 4 If therefore he was indeed upon the earth he was not likely a priest being of those offering the gifts according to Law, 5 who serving for example and for a shadow of the heavenly, just as Moses has been instructed being about to complete the tabernacle. "For see," he says, "thou wilt do all according to the pattern, the one having been shown to thee in the mountain."

6 But now he has achieved a more surpassing service, also he is a mediator of how much better a covenant, which has been imposed by law upon better promises. 7 For if the first, that one, was blameless, not likely a place was being sought for a second. 8 For blaming them he says: "'Look!, days are coming,' says [Lord] [YHVH], 'and I will conclude upon the house of Israel and upon the house of Judah, a New Covenant, 9 not

received the sworn oath did so by one saying to him: "Jehovah promised, and will not go back on it, 'You are an age-lasting priest'". 22 Equally important is the fact that Jesus is himself the guarantee of a better covenant.

23 Because human priests died and so could no longer serve, others had to succeed them. 24 But he has no successors because he remains forever. 25 He can therefore completely save those who come to God through him, as he is always alive to approach God on their behalf.

26 A better high priest could not be imagined for us than he, devoted, upright, without any stain on his character, quite different from ordinary erring men, one in fact who has become higher than the heavens. 27 He does not have to offer up sacrifices each day, first for his own failings, and then for those of the people, as the old high priests used to. He offered only one sacrifice, -himself. 28 The Law appointed high priests who had their weaknesses, but after the Law, by the word of a sworn oath, the Son became fully qualified for his age-lasting commission.

Chapter 8

But to cap everything we have said so far, our High priest is one who has sat at the right hand of the greatest throne of them all, the one in the heavens! 2 He volunteered to serve at the real tabernacle, the one assembled by God, not man.

3 It is essential that every high priest appointed to present gift offerings and sacrifices has something to offer. 4 So if he remained on earth, he could hardly be a priest making gift offerings according to the Law, 5 for they only served as an example and shadow of heavenly things. It was just as Moses was told when he was about to construct the tabernacle: "See that you make it according to the pattern that was shown you in the mountain".

6 So he has attained to a far higher service, and has become the mediator of a much better covenant, which by God's law has been based on promises giving greater benefits. 7 If the first covenant had no disadvantages there would be no room for the second. 8 In chastising his people God said: "'Look out for the time that is coming,' says Jehovah, 'when I will make a New Covenant with the family of Israel and Judah, 9 not like the one that I made with their

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according to the covenant which I made with their fathers in a day of my taking hold of their hand to lead them out of the land of Egypt, because they did not remain in my covenant, and I did not care for them,' says [Lord] [YHVH].

10 "For this is the covenant which I will covenant with the house of Israel after those days,' [Lord] [YHVH] says, 'giving my laws for their understanding, and I will write upon their hearts, and I shall be to them for God, and they shall be to me for a people. 11 And they may certainly not teach each his citizen and each his brother saying 'Know [the Lord] [YHVH]', because all will be aware of me from their small ones even to great, 12 because I will be merciful to their unrighteousness, and I may certainly no longer be reminded of their sins.'"

13 In to be saying 'new', the first he has made old, and that being made old and becoming aged is near disappearing.

Chapter 9

The first therefore, was indeed having righteous decrees of service and a worldly Holy. 2 For the first tabernacle was [furnished] [built] in which the lampstand and the table and the setting forth of the loaves, which is being called 'Holy'. 3 But after the second tabernacle curtain, the one being called 'Holies of Holies', 4 having a golden incense burner and the ark of the covenant having been covered around all over with gold, in which a golden jar having the manna and the staff of Aaron, the one having sprouted, and the tablets of the covenant. 5 But over and above it glorious cherubs, overshadowing the reconciliation, about which it is not now to be saying according to detail.

6 But of these thus having been [built] [furnished], the priests are indeed entering the first tabernacle through all, completing the services. 7 But into the second, the chief priest alone once of the year, not apart from blood which he is offering for himself and of the sins of ignorance of the people.

8 This the holy spirit is making apparent: the way of the Holies was not yet to have been made manifest while the first tabernacle is having a standing, 9 which having stood in place as a parable for the due time.

According to which gifts and also sacrifices are being offered, not being able to perfect the one serving according to conscience, 10 only upon

forefathers at the time that I gently led them out of the land of Egypt. They did not stick to that agreement, so I no longer cared for them,' said Jehovah.

10 "This is the actual covenant that I will make with the family of Israel at that time', Jehovah said, 'my laws will be given for them to understand, and I will impress them into their very being. I shall be their God and they will be my people. 11 No-one will ever need to exhort his neighbour or his brother by saying "Know Jehovah", for they will all be aware of me from the least to the greatest of them. 12 I will be merciful toward their wrongdoing, and will certainly not recall their past failings.'"

13 So by using the term 'new', he has made the first covenant old, and what is made old, is out of date and is virtually becoming obsolete.

Chapter 9

The first covenant had its orders of service and its Holy place on the earth. 2 The 'Holy', as the first compartment of the tabernacle was called, was fully equipped with its lampstand and the table on which the loaves were set out. 3 Beyond the second curtain of this compartment was one called the 'Most Holy'. 4 This contained the golden incense burner and the ark of the covenant which was completely overlaid with gold. In it was kept a golden jar containing manna, Aaron's staff that sprouted, and the stone tablets on which the Law was inscribed. 5 Stretching out over it were the wings of the splendid cherubs, completely overshadowing the lid on which the blood of reconciliation was sprinkled. However this is not the time to go into that in detail.

6 The first compartment being so equipped, was entered by the priests at all times to carry out their duties. 7 But the second was entered only by the high priest once a year, and then not without blood, which he offered for himself and the unwitting failings of the people.

8 The holy spirit is now making all this quite clear, for the way into the two symbolic Holy compartments was not to be revealed while the original tabernacle had any significance. 9 It only served as a pattern until the due time arrived.

Just the same as then, gifts and sacrifices are being offered, but they cannot in all good conscience make the one offering them perfect. 10 They merely have

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foods and drinks and different baptisms, fleshly righteous decrees imposed until a due time of straightening out.

11 But Christ having become a chief priest of the good things having taken place through the greater and more perfect tabernacle not handmade that is not of this creation, 12 not through the blood of goats and young bulls, but through his own blood he entered once and for all into the Holies having found an everlasting redemption. 13 For if the blood of goats and bulls and ashes of a heifer sprinkling those having been made vulgar* is sanctifying to cleanness of the flesh, 14 how much more the blood of Christ, who through an everlasting spirit brought himself unblemished to God, will cleanse our consciousness from dead works with a view to be rendering service to the living God?

15 And through this he is a mediator of a New Covenant so that a death having occurred for a deliverance by ransom from the transgressions of the first covenant, those having been called may receive the promise of the everlasting allotment. 16 For where a covenant is, a death is a necessity to be borne by the one having so arranged it for himself. 17 For a covenant is established over the dead, since it is not then in force when the one having arranged for himself is living.

18 Whereupon neither the first has been inaugurated apart from blood, 19 for having been spoken, every commandment to all the people according to the Law by Moses, having taken the blood of the young bulls and of the goats with water, and crimson wool and hyssop he sprinkled it and the small book and all the people, 20 saying: "This is the blood of the covenant which God instructed you." 21 And the tabernacle but also all the vessels of voluntary work likewise he sprinkled with the blood. 22 And nearly all is being cleansed by blood according to the Law, and apart from shedding of blood a letting go is not taking place.

23 A necessity therefore indeed for these to be cleansed as examples of the things in the heavens themselves, but the heavenly things with better sacrifices than these. 24 For Christ entered not into handmade Holies, antitypes of the true, but into heaven itself now to be manifested to the face of God for us.

25 But not so that he may offer himself many times even as the chief priest is entering into the Holies year by year with blood belonging to another, 26 in which case it would be binding on

to do with food and drink and various baptisms, worthy physical rules indeed, but only imposed until the due time came to straighten it all out.

11 But Christ became a High Priest to administer the benefits available from the greater and more perfect tabernacle, the one not made with human hands or even of this creation. 12 He entered once and for all into its Holy compartments, not needing to take in goat's blood or that of bulls, but blood of his own; thereby he ensured our everlasting redemption. 13 Indeed, if the sprinkling of goat's or bull's blood, or the ashes of a heifer, over unholy people sanctified them, cleansing them from the effect of human weakness, 14 how much more will the blood of Christ? Will not his presenting himself without fault to God by the everlasting holy spirit, cleanse all death dealing impulses from our very thoughts so that we can serve the living God?

15 Because of this he is the mediator of a New Covenant. As a death has occurred which provides deliverance by ransom from offenses against the first covenant, those who have been called can be promised an everlasting inheritance. 16 To illustrate, for a will to be executed, the death of the testator is required. 17 The will can only be enacted at his death, it has no force at all while the testator is still alive.

18 Well, the first covenant was not inaugurated without bloodshed. 19 After Moses announced all the commandments recorded in the Law, he took some of the blood of bulls and goats with water, along with crimson wool and hyssop. Then he sprinkled it over the book of the Law and all the people, 20 saying: "This is the blood of the covenant which God instructed you". 21 He sprinkled it not only on the tabernacle, but on all the vessels used in its service. 22 According to the Law, virtually everything can be cleansed with blood, and unless blood is shed there can be no acquittal.

23 It was necessary for these things to be cleansed so they could serve as examples of heavenly things, although the heavenly ones had far better sacrifices. 24 Christ did not enter into man-made Holy compartments that were merely pictorial of the real thing, but into heaven itself to appear before God on our behalf.

25 And he did not have to offer himself repeatedly, as the high priest used to enter year after year with blood that was not his own. 26 If that was so, he

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him to suffer many times from the casting down of the world. But now, once upon the completion of the ages he has been manifested for a putting aside of the sin* through his sacrifice. 27 And just as much it is laid up for men to die once but after this a judgement, 28 thus also the Christ, once having been offered for the many to bear sins, he will be made visible a second time apart from sin to those eagerly awaiting him for salvation.

Chapter 10

For the Law is having a shadow of the good things imminent, not the same image of the things. Year after year they are offering the same sacrifices continually, never able to perfect those coming forward, 2 since not likely they stopped being offered, because those serving not yet to be having consciousness of sins once for all having been cleansed. 3 But in them is remembrance of sins year after year. 4 For it is impossible for the blood of bulls and of goats to be taking away sins.

5 Through which entering into the world he is saying: "Sacrifice and offering thou did not want, but a body thou made suitable for me; 6 whole burnt offerings and those about sin thou did not think well of'. 7 Then I said 'Look I have come, in the small heads of the little book it has been written about me, to do thy will, God.'"

8 Higher up he is saying that "sacrifices and offerings and whole burnt offerings and those about sin, thou did not want nor think well of," which are being offered according to Law. 9 Then he has said: "Look I have come to do thy will." He is taking away the first so that he should establish the second. 10 In which will we are having been sanctified through the offering of the body of Jesus Christ once for all.

11 And indeed every priest has stood day by day voluntarily* serving and offering the same sacrifices many times, which never are able to remove sins. 12 But this one offered one sacrifice for sins to the continuation, and sat down on the right hand of God, 13 the rest awaiting until his enemies should be put a footstool of his feet.

14 For by one offering he has perfected those being sanctified to the continuation. 15 But the holy spirit is testifying to us for it to have said afterward: 16 "This is the covenant which I shall covenant for myself to them after those days' says [Lord] [YHVH]*, 'giving my laws upon their hearts, and upon their understanding

would have to have suffered many times since mankind's fall. But now at this present time he has been manifest just once, so that our inherited shortcomings can be cancelled by his sacrifice. 27 So just as the prospect facing mankind is to die once, then afterwards to be judged, 28 so also Christ who was sacrificed to pardon the failings of many, will become visible a second time to those earnestly awaiting salvation, though not to pardon failings.

Chapter 10

Really, the Law was a shadow of the good things soon to come, but it was not the same in every detail. For year after year the same sacrifices were offered over and over again, yet these never made the people perfect, 2 otherwise they would have stopped offering them. Those serving were not conscious of any permanent removal of guilt, 3 for as the years went by the sacrifices continually reminded them of it. 4 It really is impossible for the blood of bulls and goats to wipe out the effect of delinquency.

5 So, on coming into the world, Jesus said: "It was not sacrifices and offerings you wanted, but you gave me a suitable body. 6 As for whole burnt sacrifices, and offerings for failings, they gave you no pleasure at all'. 7 Then he said: 'See, I have come to do your will O God, for so it was written about me in various parts of the Law.'"

8 Now in the first place he said that 'you did not want sacrifices and offerings', and that 'whole burnt sacrifices and offerings for failings gave you no pleasure', although offered according to the Law. 9 Then he went on to say, 'See I have come to do your will.' So, he has removed the first in order to establish the second. 10 For this reason we have been set apart once and for all, by the sacrifice of Christ's body.

11 So every day the priests served freely, offering up the same sacrifices many times over, and yet they never did wipe out the effect of the people's shortcomings. 12 But Christ offered only one sacrifice for failings for all time to come, then sat down at God's right hand. 13 From then on he waited until his enemies should be made a footstool for his feet.

14 It was by that one sacrifice that he made all those who are set apart perfect for all time to come. 15 This is confirmed by the words of the holy spirit: 16 "This is the covenant I shall make between myself and them at that time', Jehovah said, 'my laws shall become part of them, for I shall impress them on their minds. 17 Their shortcomings and their lawless deeds, I shall no longer remember.'" 18 If then these

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I shall write upon them. 17 And of their sins and of their lawlessness I shall certainly no longer remember.” 18 But where a letting go of these is, there is no longer an offering for sin.

19 Therefore brothers, having outspokenness* into the way of the Holies by the blood of Jesus, 20 which way he inaugurated for us, recently killed* and is living, through the curtain, this is his flesh.

21 As a great priest on the house of God, 22 may we approach with true heart in faith fully carried, hearts having been sprinkled from a wicked conscience and the body having been bathed in clean water. 23 May we firmly hold the united profession of the hope, not inclining, for faithful is the one having promised, 24 and let us carefully consider one another to an incitement of love and excellent works. 25 Not leaving behind the bringing together of ourselves just as for some is the custom, but being encouraging, and so much more by how much you observe the day drawing near.

26 For our wilfully sinning after receiving the full knowledge of the truth, no more sacrifice is left behind about sins, 27 but some fearful expectation of judgement and a fiery zeal being about to be eating the opponents. 28 Anyone having put aside the Law of Moses, upon two or three witnesses is dying apart from compassion. 29 How much worse punishment do you think he will be judged worthy, the one having trampled down the Son of God, and having considered the blood of the covenant in which he was sanctified, vulgar, and having insulted the spirit of gracious favour? 30 For we are aware of the one having said: “To me, vengeance, I will pay back in return,” and again, “[Lord] [YHVH]* will judge his people.” 31 Fearful it is to fall into the hands of the living God.

32 But keep remembering the days formerly, in which having been enlightened you tenaciously* endured a struggle of sufferings. 33 This indeed in reproaches and also in pressures, being brought onto a stage, and this having become sharers with ones thus turning themselves upside down. 34 For also you suffered with the prisoners, and the seizing of your belongings you accepted with joy, knowing yourselves to be having a better and remaining property.

35 Therefore you should not throw away your outspokenness which is having great recompense. 36 For you are having need of tenacious endurance* so that having done the will of God

are pardoned, there is no longer any need for offerings to atone for them.

19/20 So then brothers, we can speak freely about our entering into the Holy compartments. The way was opened up for us by the blood of Jesus, recently slaughtered but now alive, and it lies through the curtain which is his flesh.

21 Seeing we have so great a priest over God's house, 22 let us approach him with sincerity and a fully convinced faith, with our guilty conscience purged by his shed blood just as our bodies are cleansed with clean water. 23 Let us unitedly profess our hope with determination, never deviating, for the one who made the promise is totally reliable. 24 Let us also show that we care for one another by arousing love and prompting each other to do what is right. 25 We should never miss our meetings as some continually do, but we should be there to encourage each other, especially as you see the end approaching.

26 If we deliberately fall short after coming to full knowledge of the truth there is no more sacrifice left to make atonement. 27 All that remains is a dread of the judgement and the inevitable fiery indignation to follow to consume the guilty. 28 If anyone disregarded the Law of Moses, he would, on the testimony of two or three witnesses, be put to death without mercy. 29 So what more severe punishment do you think he would merit, who trampled on the Son of God, considering the blood of the covenant which set him apart, as trivial, and insulting the spirit which bestowed gracious favour on him? 30 We are well aware of who it was that said: “Vengeance belongs to me, I will pay back,” and also “Jehovah is the one who will judge his people.” 31 It is indeed a fearful thing to fall into the hands of the living God!

32 Never forget your early days as Christians, how when you first heard the truth you stuck tenaciously to it, as you put up with all the sufferings. 33 You were subject to pressure, being held up to public ridicule like those in the arena, and so joined the ranks of those who willingly had their lives turned upside down! 34 You became one with the prisoners in their suffering, and were even cheerful when your possessions were plundered. You knew very well that you possessed something far better, something that would last.

35 So do not throw away this freedom of speech that we have, for it gives us a tremendous advantage. 36 You still need to stick firmly to the faith, so that having done the will of God, you will receive what

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you may receive the promise. 37 For yet "a very very little while, the one coming will arrive and he will not delay". 38 "But my righteous one will live as a result of faith and if ever he shrinks back, my soul is not thinking well of him." 39 But we ourselves are not for shrinking back to destruction but of faith to preserve the soul.

Chapter 11

But faith is a firm foundation of that being hoped for, tested evidence of matters not observed, 2 for by this, men of old were testified to. 3 By faith we understand the ages to have been arranged by a saying of God, for the thing observed to have come into existence out of those not appearing.

4 By faith, Abel offered to God a greater sacrifice beside Cain because of which he was testified to be righteous; God testifying upon his gifts and because of it having died yet he is speaking.

5 By faith, Enoch was transferred not to see death, and he was not being found, through which God transferred him, for before the transference he has been testified to have well-pleased God. 6 But apart from faith it is impossible to please well, is necessary for the one coming to God to believe that he is, and he becomes a recompenser of those seeking him out.

7 By faith, Noah having been warned by God about the things not as yet being observed, having been well taken, built an ark for the salvation of his household, through which he condemned the world and he became a recipient of the faith according to righteousness.

8 By faith, Abraham being called, listened, to go out into a place which he was destined to be receiving for an allotment, and he went out not being acquainted with where he is going. 9 By faith he dwelt as a stranger, regarding the promised earth as belonging to another, having resided in shelters with Isaac and Jacob, fellow recipients of the same promise. 10 For he was expecting the city* having foundations, of which God is craftsman and public worker.

11 By faith also Sarah herself received ability to conceive seed and past the due time of age, since she considered faithful the one having promised. 12 Through which also from one they were generated, and these of one having been made dead, just as the stars of heaven for multitude and innumerable as the sand beside the lip of the sea.

was promised. 37 For as it was written: "in a very little while now the one who is coming will arrive, and he will not be late." 38 "My upright one will live according to faith, but should he shrink back I would be very displeased with him." 39 But we are not the ones to shrink back to destruction, but rather to have faith, and thereby preserve our lives.

Chapter 11

For faith is the solid basis for our hope, and the positive proof of what we cannot actually see. 2 It was for their faith that men of bygone times were commended; 3 and by faith we understand how the epochs of creation were arranged by God's decree, and everything we see appeared out of the invisible.

4 It was because of faith that Abel offered to God a better sacrifice than Cain, which is why he was said to be a man of God. In fact, it is through God's approval of his offerings that he speaks even now, although he is dead.

5 As a result of his faith, Enoch was taken away without suffering the pangs of death, and no-one could find him. He was thus taken because it had been said of him that 'he pleased God well'. 6 Indeed it is impossible to please God without faith, for anyone approaching God must believe that he exists, and that he rewards those who really try to find him.

7 Noah also had faith, because when God warned him of coming events that no-one had ever seen before, he fully accepted it, and built an ark so that his family could be saved. This act of faith showed up the rest of the world and revealed him as the one possessing the true faith of the upright.

8 Abraham was another fine example of faith. When God called him to go out to a land that eventually would become his, he took heed and went, although he had no idea where he was going. 9 Because of his faith he lived there as a stranger, treating the land as belonging to others although it had been promised to him. That is why he lived in tents as did Isaac and Jacob who inherited the same promise. 10 He was looking forward to the well-founded permanent dwelling that God had designed and built.

11 It was faith that enabled Sarah to conceive although she was well past childbearing age, because she believed the one who had promised. 12 And so from just one who was as good as dead, were produced a multitude as many as the stars in the heavens, and as innumerable as the grains of sand on the seashore.

13 Now these all died without actually receiving the

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13 According to faith these all died, not having received the promises, but having seen from afar and having warmly welcomed them, and having professed that they are strangers and foreign residents upon the earth. 14 For those saying such clearly manifest that they are diligently seeking a fatherland.

15 And if they were remembering that from which they went out, they possibly were having due time to turn back. 16 But now they are reaching out for one more excellent, this is heavenly. Through which God is not ashamed of them to be called their God, for he prepared a city* for them.

17 By faith, Abraham being tested, has offered Isaac, and the one having accepted the promises was offering the only begotten, 18 to whom was spoken that "in Isaac will be called thy seed." 19 Having reckoned that God is able to raise also out of the dead, from which also he received him in parable.

20 By faith also Isaac spoke well to Jacob and Esau about things destined to occur. 21 By faith, dying Jacob spoke well to each of the sons of Joseph, and he bowed down on the point of his staff. 22 By faith, Joseph nearing his end, imagined the exodus of the sons of Israel and directed about his bones.

23 By faith, Moses having been produced, was hidden three months by his fathers, through which they saw the little boy was pleasing* and they did not fear the king's decree. 24 By faith, Moses having become great, disowned being called a son of a daughter of Pharaoh. 25 Rather having chosen to be afflicted with God's people than to be having enjoyment of sin for a time, 26 having considered greater riches than the treasures of Egypt, the reproach of the Christ, for he was looking solely to the recompense.

27 By faith he left Egypt behind, not having feared the hot anger of the king, for he strongly persevered as seeing the unseen. 28 By faith, he has made the passover and the pouring out of the blood so that the one destroying the firstborn may not touch them. 29 By faith, they passed through the Red Sea as through dry earth, of which the Egyptians having taken a trial, were swallowed up.

30 By faith, the walls of Jericho fell having been encircled for seven days. 31 By faith, Rahab the harlot did not destroy herself with those having disbelieved, having received the spies with peace.

promises, but by their faith they saw them coming in the distant future and eagerly looked forward to them. They freely admitted that they were only strangers and foreigners living in the land. 14 And those who say that, make it quite clear that they are looking for a homeland of their own.

15 If they ever thought about the homes that they left behind, they had ample opportunity to return. 16 But they were looking for a far better one, one that was from heaven. That is why God is not ashamed of them so as to be called their God, and has prepared a permanent dwelling place for them.

17 It was faith when under test that enabled Abraham to offer up Isaac. Thus the one who accepted the promises was offering his only son, 18 the very one of whom it was said 'through Isaac your descendants will come.' 19 He firmly believed that God could raise him from the dead, which in effect he did.

20 It was faith that moved Isaac to assure Jacob and Esau of things that were certain to come. 21 And faith prompted Jacob to give assurance to Joseph's sons, as he leaned heavily on the end of his stick when he was dying. 22 As Joseph neared his end it was through faith that he could foresee the exodus of the sons of Israel, so he directed what should be done with his bones.

23 When Moses was born it was his parent's faith that enabled them to appreciate what the little boy was, so they hid him for three months without any regard for Pharaoh's decree. 24 Then when he became great, he renounced his position as the son of Pharaoh's daughter, 25 choosing instead to suffer with God's people rather than indulge in the short-lived pleasures of an abandoned life. 26 He considered the stigma of being their leader of far greater value than all the treasures of Egypt, for he thought of it only as a privilege.

27 So his faith moved him to leave Egypt, being quite unafraid of Pharaoh's rage, and he stuck to his resolve, as someone seeing the One who is invisible. 28 It was faith that caused him to institute the passover and sprinkle the blood, so that the angel destroying the firstborn would not touch them. 29 And what faith they displayed when they passed through the Red Sea as though on dry land! Yet when the Egyptians tried to follow them, they were completely engulfed.

30 Faith was also displayed by going around the walls of Jericho for seven days, -but they collapsed afterward. 31 The prostitute Rahab did not let herself be destroyed with her disbelieving fellow citizens, but showed faith by taking in the spies in peace.

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32 And what yet can I say? the time will be over-short for recounting in full about Gideon, Barak, Samson, Jephtha, David, and also Samuel and the prophets, 33 who through faith overcame kingdoms, worked righteousness, lighted upon promises, fenced in mouths of lions, 34 extinguished the power of fire, fled from mouths of short swords*, were made powerful from weakness, became strong in war, laid low the battle array of foreigners. 35 Women received their dead out of a resurrection.

But others were beaten stretched on the wheel not having accepted a release by a ransom, so that they may attain a better resurrection. 36 But different ones took a test of mockings and scourgings, and yet of bonds and of prison. 37 They were stoned, were tried, were sawn apart, they died by murder with the short sword. They went about in sheepskins, in skins belonging to a goat, being in need, being under pressure, being badly treated, 38 of whom the world was not worthy. Being made to wander on deserts and on mountains and in caves and in the holes of the earth.

39 And these all having been testified through faith, did not receive the promise, 40 God having foreseen something better about us, so that apart from us they may not be perfected.

Chapter 12

So then indeed, we also having so great a cloud-bank* of witnesses lying around us, having put off every encumbrance* and the well-surrounding sin, through tenacious endurance* may we run the contest, lying before us, 2 concentrating toward the [originator] [leader] and [perfecter] [finisher] of the faith, Jesus, who set against the joy lying before him, resolutely endured* an execution stake, having thought nothing of shame, and at the right hand he has sat down, of the throne of God. 3 For reckon the one having steadfastly endured* such contradiction to himself by the sinners, so that you may not become weary, exhausted in your souls. 4 You not yet resisted until blood, with contending against sin,

5 And you have been made to completely forget the exhortation which is clearly telling you as sons: "My son, do not care little for the discipline of [Lord] [YHVH]* nor be exhausted being admonished by him. 6 For whom [Lord] [YHVH]* loves he is disciplining, and is scourging every son whom he is accepting."

32 Well, what more can I say? Time does not permit me to relate in detail the accounts of Gideon, Barak, Samson, Jephtha, David, Samuel and all the other prophets. 33 It was due to their faith that they conquered kingdoms, promoted justice, discovered the promises, stopped the mouths of lions, 34 took the heat out of the fire, and escaped the edge of the sword. Although they were weaklings, they were made into strong fearsome warriors who laid low the armies of the foreigners. 35 Women even received their dead ones back again by resurrection.

Others though, were beaten as they were stretched on the wheel, because they would not accept release by making a compromise. They did this so as to obtain a better resurrection. 36 Still others were tested by being mocked and scourged, and yet others by bonds and imprisonment. 37 They were stoned, hailed before courts, sawn apart, and put to death with the sword. They had to go around in sheepskins and goatskins such was their need, and were continually harassed and ill-treated. 38 The world was just not worthy of them, yet they were made to wander about in deserts, on the mountains, and to live in caves and holes in the ground.

39 And yet, although all these had such a glowing testimony written about them because of their faith, they did not receive fulfillment of the promise. 40 For God foresaw something better for us, that they should not be made perfect before us.

Chapter 12

So then, seeing we are surrounded by such a host of witnesses like a huge cloud, and having got rid of every encumbrance and the ever-present failing, let us run the race ahead of us, and stick it out to the end. 2 Just consider the one who originated and perfected our faith, Jesus. He balanced the joy that lay ahead of him against the execution stake*, which he endured to the end, thinking nothing of the humiliation. But after that he took his place at the right hand of God's throne. 3 So always bear him in mind who so patiently put up with opposition from unprincipled men, then you will never become despondent and give up, 4 for so far you have not been called on to suffer bloodshed in your fight against delinquency.

5 You have though quite forgotten the exhortation addressed explicitly to you as sons: "My son, do not ignore the discipline of Jehovah, nor be downhearted when he admonishes you; 6 for Jehovah disciplines those whom he loves, and he whips every son that he accepts."

7 Really, your unflinching endurance serves as

Hebrews 12

7 You are tenaciously enduring* for discipline; God is carrying on to you as to sons, for who is a son whom a father is not disciplining? **8** But if you are apart from discipline, of which all have become sharers, really you are bastards and not sons. **9** Furthermore in our fleshly fathers we were certainly having discipliners, and we were having respect, should not much more will we be subject to the Father of the spirits and we shall live? **10** Those indeed for a few days were disciplining according to the thing seeming to them, but the one, for advantage, for to share of his holiness. **11** Indeed every discipline for the present is not seeming to be of joy but of pain, but afterwards it is giving back peaceable fruit of righteousness to those having been exercised.

12 Because of which straighten up the hands having been let drop to the side, and the knees having been loosened, **13** and make straight tracks for your feet so that the lame may not be turned out but rather be healed. **14** Pursue peace with all, and [sanctification] [separateness], apart from which no-one will see the Lord, **15** watching closely lest anyone be failing from the gracious favour of God, lest any bitter root springing up should disturb him, and through it the many should be stained.

16 Lest anyone be a fornicator or secular as Esau, who against one meal gave away the first-born right of himself. **17** For you are aware that afterwards, wanting to be allotted the benediction, he was disallowed, for he found no place of a change of mind, even having sought it out with tears.

18 For you have not come toward that being felt and having been burnt with fire, and to thick cloud and to darkness and to tempest, **19** and to a noise of trumpet and to a speaking voice, of which those having heard entreated that not a word be put to them, **20** for they were not bearing that being commanded. And if a beast should touch the mountain it will be stoned, **21** and thus fearsome was the thing being made apparant. Moses said: "I am terrified and trembling."

22 But you have come toward Zion, to a mountain and city of a living God, to heavenly Jerusalem and to myriads of angels **23** in full assembly, and to a congregation of firstborn having been fully written in the heavens, and to God judge of all, and to [righteous] [just] spirits having been made perfect, **24** and to a mediator of a new covenant, to Jesus, and to blood of sprinkling, speaking a better thing than Abel.

discipline and shows that God is dealing with you as sons, for what son does his father never discipline? **8** If you had not received the discipline that you have, you would not be true sons, but illegitimate. **9** As we indeed showed respect for our natural fathers who disciplined us, should we not subject ourselves even more so to the One who is Father of all the spirits, and so stay alive? **10** Our fathers used to discipline us for a while just as they pleased, but God does so for our benefit, so that we might become holy like him. **11** It is true that no discipline is enjoyable at the time because it hurts, but afterwards it produces the desirable results of harmony and virtue to those exercised by it.

12 So get those hands up that have been allowed to droop, and strengthen those wobbly knees. **13** Keep on the straight path so that your lame feet will be strengthened instead of stumbling.

14 Go out of your way to be peaceable to all men, but keep yourselves separate, for anyone not doing so will not see the Lord. **15** Watch carefully in case any one of you should fall away from God's gracious favour and a resentment develop in him which could contaminate others.

16 Let no-one become a fornicator, or a worldly person like Esau. He gave away his right as firstborn for one meal. **17** You well know what happened after that: he went to claim his father's blessing but was refused, and although he sought a change of mind with tears, it was to no avail.

18 Now you have not approached a mountain that quaked and burned with fire, that was enveloped in thick cloud and gloom with a raging tempest. **19** Nor was it to the sound of the trumpet and that awesome voice speaking. Those that heard it entreated that it speak not another word to them, **20/21** for they simply could not bear to hear the sound of it. So fearsome was the scene that if a beast was to so much as touch the mountain, it was to be stoned. Even Moses confessed that he was terrified and trembling.

22 But you have approached the mountain of Zion, and the city of the living God, heavenly Jerusalem with its myriads of angels **23** in full assembly. To the congregation of the firstborn fully recorded in heaven, to God the Judge of all, and to the just spirits who were made perfect. **24** You also came to the New Covenant with Jesus its mediator and his shed blood which bespeaks far better things than that of Abel.

Hebrews 12-13

25 Watch you do not make excuses to the one speaking, for if those having excused themselves to the one divinely warning did not flee out on the earth, much more shall we, the ones turning away from the one from heaven, 26 the voice of whom shook the earth then, but now he has promised saying: "Yet once I shall convulse not only the earth but also the heaven". 27 But the "yet once", makes evident transference of the things shaken as having been made, so that the things not being shaken may remain. 28 Through which accepting an unshakable Kingdom, may we have gracious favour through which we may serve well-pleasingly to God with devotion and apprehension. 29 For our God is a consuming fire.

Chapter 13

Let brotherly fondness remain. 2 Do not completely forget fondness for strangers, for through this some were unaware of having received as guests, angels. 3 Be mindful of the bound as ones having been bound with you, those being badly treated in body, as also truly yourselves.

4 Marriage is honourable in all, and the bed unstained, for God will judge fornicators and adulterers. 5 The turn of mind, be not fond of silver, being content with the things being present, for he has said: "I should certainly not let thee go, nor should I certainly not leave thee in difficulty". 6 So then we being confident to be saying: "[Lord] [YHVH]* is a helper to me, I shall not fear, what will man do to me?"

7 Be mindful of those leading you, who spoke to you the word of God, of which view closely the outcome of their deportment, imitate the faith.

8 Jesus Christ the same yesterday and today, and into the ages. 9 Do not be carried away by teachings various and strange, for it is excellent for the heart to be established by gracious favour, not by food by which those walking were not benefited. 10 We have an altar out of which those serving in the tabernacle have no authority to eat.

11 For of which the blood of animals about sin is being carried into the Holies by the chief priest, the bodies of these is burned down outside of the camp. 12 Through which Jesus so that he may sanctify the people by his own blood, he suffered outside the gate. 13 Well then, may we go out toward him outside the camp bearing his reproach, 14 for we do not have here a lasting city, but we are diligently seeking one soon to be.

25 Take care then that you do not make excuses to him who speaks to you, for if those did not escape who made excuses to him who gave them God's warning, neither will we, if we turn away from him who speaks from heaven. 26 His voice shook the earth then, but now he has warned: "Once more I will convulse not only the earth, but also the heavens". 27 That expression "once more" makes it clear that as then, it is physical things that are to be shaken, so these will be removed in order that those not shaken can remain. 28 This being so, the Kingdom we profess is unshakable. Therefore may we by God's gracious favour, fully please him by serving him with devotion and deep respect, 29 for our God is a consuming fire.

Chapter 13

Continue showing love for the brothers, 2 but at the same time do not forget to welcome strangers, for by doing so some have unknowingly entertained angels. 3 Keep thinking of those in prison for the faith as though you were there with them, and also those being physically abused as if it was actually happening to you.

4 Marriage is honourable in every respect, and the marriage bed without shame, so it is the fornicators and adulterers that God will judge. 5 Do not act like a money grabber, but be content with the things you already have. As God said: "I will certainly not abandon you nor will I leave you in the lurch." 6 So we can say with confidence: "Jehovah is my helper, I shall not be afraid, for what can any man do to me?"

7 Think of those who spoke God's word to you and are leading you. Carefully consider the result of their conduct, then imitate their faith.

8 Jesus Christ is just the same today as he was yesterday, and will always be. 9 So do not be carried away by various strange doctrines, for your hope should be based on gracious favour rather than rituals of diet which benefit no-one who follows them. 10 Even the priests who officiated at the tabernacle had no authority to eat from our altar.

11 It was from them that the chief priest took the blood of animals shed to forgive shortcomings, into the Holy compartments. Then the carcasses were burned outside the camp. 12 In the same way Jesus suffered outside the city gate so as to free people from guilt. 13 So let us go outside the camp to him, bearing the same reproach that he did. 14 We have no city here that will last, but we are eagerly looking forward to the one soon to come.

15 So by means of him and in every situation, may

Hebrews 13

15 Through him may we be offering a sacrifice of praise through all to God, this is a fruit of lips, professing his name. 16 But do not completely forget well-doing and communion, for with such sacrifices God is well pleased.

17 Be persuaded by those leading you and submit to them, for they are losing sleep over your souls, as they will be giving back a word, so that they may be doing this with joy and not groaning, for this is unprofitable to you.

18 Pray about us, for we are persuaded that we have an excellent conscience, in all things willing to conduct ourselves well. 19 But more especially I am exhorting to do this, so that I may be restored more quickly to you.

20 But the God of peace, the One having brought out of the dead the Great Shepherd of the sheep, in blood of an everlasting covenant, our Lord Jesus, 21 may he render you good in everything with a view to do his will, doing in us the thing well pleasing in his sight through Jesus Christ, to whom be the glory into the ages of the ages, Amen.

22 But I exhort you brothers, hold up the word of encouragement, for but through a brief letter I sent to you. 23 Know that our brother Timothy having been released, with whom if he may be coming more quickly, I will see you

24 Warmly embrace* all those leading you and all the holy ones. Those from Italy are warmly embracing you. 25 The gracious favour be with all of you.

we offer the fruit of our lips as a sacrifice of praise to God, by professing his name. 16 But in so doing do not overlook the doing of good, and assembling together, for these are the sort of sacrifices that really please God.

17 Co-operate with those leading you when they reason with you, for they lose sleep worrying over your spiritual welfare. They have to render an account for you, so let them do it with pleasure and not with sadness, for that would be of no benefit to you at all.

18 Pray for us, for we are sure we have a clear conscience and have always tried to do what is right. 19 I ask you especially to pray that I may be restored to you all the sooner.

20 May the God of peace who resurrected our Lord Jesus from the dead, the great Shepherd of the sheep in whose blood the everlasting covenant was sealed, 21 may he make you wholly effective in his service. May he produce in us that which he considers acceptable, by means of Jesus Christ to whom the splendour is due for all time to come. May it indeed be so.

22 I will ask you brothers to bear with just that word of encouragement as it is only a brief letter I am sending you. 23 You will be glad to know that our brother Timothy has been released, so if he gets here in time, I will bring him with me when I come to see you.

24 Give my warm greetings to all who are leading you, and all the holy ones. The brothers from Italy send their greetings too. 25 May the gracious favour be with you all.

James 1

Chapter 1

James, a slave of God and of the Lord Jesus Christ, to the twelve tribes, those in the dispersion. To be rejoicing!

2 Consider it all joy my brothers whenever you fall upon various trials, 3 knowing that your proof of faith is working out tenacious endurance* 4 but let the tenacious endurance have work complete so that you may be complete and whole in every part, lacking in nothing.

5 But if anyone of you is lacking wisdom let him ask from God, the one giving to all simply and not reproaching, and it will be given to him. 6 Let him ask, but in faith, not deciding for himself, for the one deciding for himself is like a surging sea wave being driven by the wind and tossed about. 7 For let not that man suppose that he will receive anything from the Lord, 8 he is two-souled, not standing firmly in all his ways.

9 But the lowly brother, let him boast in his height, 10 but the rich in his lowliness, because as a flower of the pasture he will pass away. 11 For the sun rose with scorching heat and it dried up the pasture and its flower dropped off and the beauty of its face perished. Thus also the rich in his goings will fade away.

12 Sublimely happy* a man who stays under [trial] [temptation], because having become approved he will receive the crown of life which he promised to those loving him. 13 No-one being [tried] [tempted], let him say that "from God I am being [tried] [tempted]", for God cannot be [tried] [tempted] by evil and he tries no-one. 14 But each is being [tried] [tempted] by his own craving, being drawn out and enticed. 15 Then the craving having [taken hold] [conceived] bears sin, but the sin having been completed [brings forth] [gives birth to] death. 16 Do not be misled my beloved brothers.

17 Every good giving and every perfect gift is from above, coming down from the Father of lights, beside whom there is not a changing or a shadow of turning. 18 Having been willing, he brought us forth by a word of truth for us to be a particular firstfruits of his creatures.

19 Be knowing my beloved brothers, and let every man be quick for to hear, and slow for to speak, slow to anger 20 for man's anger is not working God's righteousness. 21 Through which having put away every filthiness and abundance

Chapter 1

From James, a slave of God and of the Lord Jesus Christ, to the twelve tribes that are scattered abroad. May you have joy!

2 Consider it indeed a matter for joy my brothers, when you meet up with various trials, 3 knowing that your faith is being proved by your determination to stand firm. 4 But be determined to hold out to the end so that you may be fully complete and lacking in nothing.

5 But if any of you feels lacking in wisdom, he should ask God who gives to all freely, without reproach, and he will provide it. 6 But let him ask in faith, not being full of his own ideas, for anyone of that sort is like a sea-wave that surges onward, driven by the wind and tossed about. 7 Such a man should not expect anything from the Lord, 8 because he is in two minds, and cannot make a firm decision about anything.

9 The unassuming brother should learn to value his strong points, 10 while the affluent one should be aware of his weaknesses, for he will pass away just like the flowers of the meadow. 11 When the sun rises with its scorching heat, the meadow dries up and the flowers fall. Its beautiful appearance has gone. That is how the affluent one will fade from sight with all his enterprises.

12 A man who keeps going under trial is really happy, because he is gaining God's approval and so will receive the crown of life that he gives to those who love him. 13 But let no-one who is under trial say that God is tempting him, for God cannot be tempted to do wrong, nor does he put temptation in anyone's way. 14 It is a man's own cravings that tempt him, as they entice him and spur him on. 15 Once those cravings have taken a hold they produce delinquency, and when delinquency is engaged in, the result is death. 16 Make no mistake about that my dear brothers!

17 Every generous act and every perfect gift comes from above, from the Father who created light. With him there is no deviation at all, not so much as a shadow of a change. 18 So, as he had already purposed, he produced us by the word of truth, so that we especially, may become the foremost of his creatures.

19 My dear brothers, you should realise that all should be ready to listen, but reluctant to speak, and not easily provoked to anger, 20 for a quick temper is not compatible with God's high standards. 21 It is because of them we have abandoned filthy habits

James 1-2

of evil, receive the implanted word being able to save your souls in unprovokable mildness*. 22 But become doers of the word and not hearers only, misreckoning yourselves, 23 because if anyone is a hearer of the word and not a doer, this is like a man observing the face of his birth in a mirror, 24 for he observed himself and has gone away and immediately forgot what sort he was. 25 But the one having stooped to examine the perfect law of freedom and having remained with it, having not become a forgetful hearer, but a doer of work, he will be sublimely happy in his doing.

26 If anyone thinks to be apparantly religious, not guiding his tongue with a bridle, but deceiving his heart, this religious display is vain. 27 Apparant religion, clean and unstained with God the Father is this, to be looking after orphans and widows in their pressure, to be keeping himself unspotted from the world.

Chapter 2

My brothers, do not have preference of face in the faith of our Lord Jesus Christ of glory. 2 For if ever a man may enter into your synagogue* with gold finger rings, in a bright garment, and also a beggar in filthy garments, 3 but you may look on the one wearing the bright garments and you may say: "Thou sit well here," and to the beggar you may say: "Thou stand," or "sit there under my footstool". 4 Did you not make distinctions among yourselves and become judges of wicked deliberations?

5 Listen my beloved brothers, did not God choose the beggars in the world, rich in faith and allotted sharers of the Kingdom which he promised to those loving him? 6 But you dishonoured the beggar. Are not the rich oppressing you and they are dragging you into courts? 7 Are they not slandering the excellent name having been called on you? 8 If truly you are completing the kingly law according to the scripture: "Thou shall love thy neighbour as thyself" you are doing excellently. 9 But if you are preferring faces, you are working a sin, being reproved by the Law as side-steppers.

10 For whoever may observe the Law, but may trip in one thing, he has become held by all. 11 For the one having said "Thou should not commit adultery," also said "Thou should not murder"; but if you are not committing adultery but you are murdering, you have become a side-stepper of Law. 12 Thus be speaking and thus be doing as soon to be judged by a law of freedom.

and the many bad things we used to do. Therefore, with mildness that is never provoked, we can now accept that life-saving word that was implanted in us. 22 But do not delude yourselves by thinking that hearing the word is sufficient, you must practise it. 23 Anyone that hears the word but does not practise it, is like a man who takes a good look at his physical features in a mirror, 24 and then goes off and forgets what he looks like. 25 But the man who closely investigates the perfect law of freedom and stays with it, he does not become a forgetful hearer but one who practises its principles. This brings him true happiness.

26 If anyone claims to be religious but does not hold his tongue in check, he is deluding himself, his show of religion is worthless. 27 For any religious profession to be valid and without any reproach before our God and Father, it must include caring for orphans and widows in their distress and keeping free from worldly influences.

Chapter 2

Furthermore my brothers, in practising the faith of our illustrious Lord Jesus Christ, do not show partiality. 2 Just suppose a man should come to your meeting wearing gold rings on his fingers and expensive clothing, and at the same time a beggar dressed in filthy rags. 3 You may well be influenced by his expensive outfit and show him to the best seat, while you make the beggar stand or sit on the floor by your feet. 4 In that case would you not be showing partiality and be making a grave error of judgement?

5 My dear brothers, listen! Did not God chose those that the world viewed as beggars but were rich in faith, assigning them a share in the Kingdom that he promised to those who love him? 6 Yet you humiliated the beggar. And are not the rich the very ones who oppress you and drag you before the courts? 7 Are they not slandering the excellent name that you bear? 8 If you fully carry out that noble Law laid down in the scriptures: "You must love your neighbour as yourself," you are doing very well; 9 but if you show partiality you are falling short and the Law shows you up as being delinquents.

10 Whoever observes the Law but slips up over one of them is guilty of breaking them all. 11 For example, God who commanded: "You must not commit adultery," also said: "You must not murder." Well, you may not commit adultery, but if you do a murder, you have broken the Law. 12 So always speak and act as those who are to be judged by the law of freedom. 13 Anyone who does not show mercy will be judged without mercy, for mercy can over-ride judgement.

James 2-3

13 For an unmerciful judgement be to the one not having shown mercy; mercy triumphs over judgement.

14 What benefit my brothers, if someone may be saying to be having faith, but may not be having works? Faith is not able to save him. 15 If a brother or sister are existing poorly clad and lacking the daily nourishment, 16 but someone may say to them: "You depart in peace, be warmed and well-fed", but you may not give to them necessities for the body, what benefit? 17 Thus also faith, if it may not be having works, is dead by itself. 18 But some will say: "Thou are having faith, and I am having works. Show me thy faith apart from works and I will show to thee my works out of faith."

19 Thou have faith that there is one God, thou are doing excellently, the demons also believe and bristle up. 20 But do you wish to know, O empty man, that faith apart from works is inactive? 21 Abraham our father, was it not out of works he was exonerated, having offered Isaac his son upon the altar? 22 You observe that the faith was working with his works and from the works the faith was completed. 23 And the scripture was fulfilled, the one saying: "But Abraham had faith in [God] [YHVH]*, and it was reckoned to him for righteousness," and he was called a friend of God.

24 You see that man is being exonerated out of works and not out of faith only. 25 And likewise also Rahab the harlot, was she not exonerated out of works, having received as guests the messengers, and having pushed them out to a different way? 26 Just as the body is dead apart from the breath, thus also is faith is dead apart from works.

Chapter 3

Not many should become teachers, my brothers, knowing that we will receive a greater judgement, 2 for many times we all are tripping up. If anyone is not tripping up in word, this man is perfect, able to guide with a bridle the whole body. 3 But if we place bridles into the mouths of the horses to be persuading them for us, we lead around also their whole body. 4 Look, the boats also being so great, and being driven by hard winds are being led around by the smallest rudder where the impulse of the one steering straight is wishing.

5 Thus also the tongue is a little member, but is boasting great things. Look, how small a fire how

14 Now my brothers, what good is it if someone claims to have faith yet does nothing to prove it? Faith alone cannot save him. 15 If a brother or sister is going around poorly clad and under-nourished, 16 and someone says: "Go on your way, but make sure you wrap up warm and have plenty to eat," and yet does nothing to help, what use would that be? 17 It is just the same with faith, if there are no actions to support it, it is dead. 18 Some may say: "You are the one with the faith, but I am the one who does the work; very well, demonstrate your inactive faith, and I will demonstrate mine by what I do."

19 You have faith that there is one God, so well and good, but the demons also believe -and shiver with fear. 20 Is it that you don't want to get it into your empty head that faith without deeds is useless? 21 Was not Abraham's virtue established because of what he did in offering his only son Isaac on the altar? 22 Note that his faith worked together with his actions, and it was they that made his faith complete. 23 That is how the scripture was fulfilled that said: "Abraham had faith in Jehovah and it was counted to him as virtue," so he became known as a friend of God.

24 You can see then, that a man's good standing before God depends on what he does as well as what he believes. 25 It was just the same with Rahab the prostitute; was she not accepted because of what she did in receiving the spies hospitably and directing them back by another way? 26 Just as the body is dead without the breath, so faith is dead unless supported by deeds.

Chapter 3

Not many should aspire to become teachers, my brothers, for we are aware that we shall be judged more severely than others. 2 We all make many mistakes, in fact, the man who has never said anything out of place is perfect, having complete control of his body as if with a horse's bridle. 3 If we put a bridle in a horse's mouth we can persuade it to go wherever we want by turning its whole body around. 4 And just look at the large ships, although driven by strong winds they can be turned by a small rudder to wherever the whim of the steersman wishes.

5 It is exactly the same with the tongue, it is only a small part, yet it can spin some fantastic stories. See

James 3-4

large a wood it ignites, 6 the tongue is also a fire, the world of unrighteousness. The tongue is being set down in our members, the one spotting up the whole body and inflaming the wheel of generation, and being inflamed by Gehenna.

7 For every nature of beast and also of flying creatures, of creeping things and also sea creatures is being tamed and has been tamed by human kind 8 but the tongue of men no-one is able to tame, unstable, bad, full of deadly venom. 9 By it we praise the Lord and Father and by it we curse men, those having become according to the likeness of God; 10 out of the same mouth is coming out praising and cursing. There is no need my brothers, these thus to be happening. 11 Does any fountain gush forth sweet and bitter out of the same hole? 12 Is a fig tree not able to make olives, my brothers, or a vine figs? Neither salt water to make sweet.

13 Who is wise and skilled among you? let him show out of the excellent deportment, his works in wise unprovokable mildness. 14 But if you have bitter jealousy and contention in your heart do not be triumphing and lying against the truth. 15 This is not the wisdom from above coming down, but earthly, of this life, demonic, 16 for where jealousy and contentiousness are there are instability and every foul practice. 17 But the wisdom from above first is indeed chaste, thereafter peaceable, gentle, easily persuaded, full of mercy and good fruits, not making distinctions, not hypocritical; 18 but the fruit of righteousness is being sown in peace to those making peace.

Chapter 4

From where are there wars and from where are there fights among you? Are they not from hence, out of your pleasures, those soldiering in your members? 2 You are craving but you are not having, you are murdering and being jealous and you are not able to light upon, you are fighting and you are warring. You are not having because you are not to be asking. 3 You are asking but you are not receiving because you are asking badly so that you may expend it in your pleasures.

4 Adulteresses, have you not known that the friendship of the world is enmity of God? whoever therefore may wish to be a friend of the world is establishing himself an enemy of God. 5 Or are you thinking that the scripture speaks in vain, 'the spirit which resided in us desires to envy 6 but the gracious favour he gives is

how a single flame can start a huge conflagration; 6 well the tongue is a flame, for it can spark off a whole world of wickedness. As part of our body it contaminates the rest, and being kindled by the fires of the burning valley it sets our whole way of life ablaze.

7 Man has tamed and still tames every sort of animal, bird, reptile and sea creature, 8 but no-one can tame a man's tongue, because it is unreliable, bad, and full of deadly venom. 9 We use it to praise our Lord and Father, yet we also use it to curse men who were made in God's likeness; 10 out of the same mouth comes both praising and cursing. This should not be my brothers, 11 does a fountain spurt both fresh and bitter water from the same nozzle? 12 Can a fig tree produce olives, my brothers, or a vine produce figs? No more than salt water can produce fresh.

13 Is there anyone wise with special insight among you? If there is, let his good conduct prove it, as he wisely displays the mildness that always keeps calm. 14 For if you nurse jealousy and a contentious attitude, you are promoting a lie contrary to the truth. Never allow that, 15 for that is not the wisdom that comes from above, it is earthly, worldly, promoted by demons. 16 Where there is jealousy and contention there is confusion and all sorts of evil practices. 17 But the wisdom from above is first of all chaste, then peaceable, gentle, co-operative, always merciful, it brings out the best in people, and is never partial or hypocritical. 18 A fine peaceful harvest indeed is reaped by those who sow peace.

Chapter 4

So why is there all this fighting and quarrelling among you? Does it not arise from the illicit desires that are struggling within you? 2 You crave, but are not satisfied; your envy amounts to murder, but you still fail to get what you want, so you quarrel and you fight. 3 You do not receive because you do not ask, and when you do ask, it is for selfish things to use for your own pleasure.

4 You are like unfaithful wives! do you not realise that your illicit relationship with this world makes you God's enemy? Anyone who wants to be a friend of the world becomes an entrenched enemy of God. 5 Perhaps you think the scriptural principle not worth considering, that while our inborn tendency is to envy others, 6 the gracious favour God gives us is far better. As it says: "God opposes those who think too highly of themselves, but grants gracious favour to the humble," 7 you should then submit yourselves to

James 4-5

greater"? Because of this it says: "God sets himself against those of lofty mien but gives gracious favour to the lowly." 7 Submit yourselves therefore to God, but stand against the Devil and he will flee from you. 8 Draw near to God and he will draw near to you.

Cleanse your hands sinners, and purify your hearts two-souled ones. 9 Endure hardship and mourn and weep; change your laughter into mourning, and joy into downcast eyes. 10 Be made lowly in the sight of the Lord, and he will exalt you.

11 Do not be speaking against one another brothers, the one speaking against a brother or judging his brother is speaking against law, and is judging law; but if thou are judging law thou are not a doer of law but a judge. 12 One is a law setter and judge, the one able to save and to destroy, but thou, who are thou judging the neighbour?

13 Come now, those saying: "today or tomorrow we will depart hither into the city and we will work there a year and we will trade and we will make gain," 14 you who have no practical knowledge of what sort your life will be tomorrow; for you are a mist appearing for a little, and then disappearing. 15 Instead of you to be saying: "If ever the Lord may be willing we will do this or do that." 16 But now you are boasting in your presumption, every such boasting is wicked. 17 Having known therefore how to be doing good and not to be doing, it is a sin to him.

Chapter 5

Come now, the rich, weep, be howling over your suffering hardships, for those coming on. 2 Your riches have become rotten and your outer garments have become moth-eaten. 3 Your gold and silver has become rusted and their rust will be for a testimony to you and it will consume your flesh, as fire you treasured in the last days.

4 Look, the wages of the workers, those having reaped your meadows, having been denied by you are crying out, and the entreaties of those having harvested have entered into the ears of Lord [Sabaoth] [of armies]. 5 You lived in luxury upon the earth, and behaved voluptuously, you nourished your hearts in a day of slaughter. 6 You condemned, you killed the righteous. Is he not putting himself against you?

God. Resist the Devil and he will take to his heels, 8 but if you draw close to God, he will draw close to you.

You delinquents, clean up what you are doing; and you with divided loyalties, get your sympathies in the right place. 9 You should be mortified and sorry even to tears; you should be crying not laughing, dejected, not exuberant. 10 Humble yourself before God, and he will exalt you.

11 Do not criticize each other brothers, for anyone who criticizes a brother or judges him, criticizes and condemns God's law. If any one of you does that, he is not keeping the law but is setting himself up as a judge. 12 There is only one Lawgiver and Judge, the One who can either save or destroy. So who are you to be judging your fellow man?

13 Now then, to those of you who say: "let us go to the city today, or maybe tomorrow, and stay for a year; there we will set up a business and make a lot of money." 14 You cannot be sure you will be alive tomorrow, for you are no more than a mist that appears but soon clears away. 15 Instead you should say: "if it is the Lord's will, we shall do this or do that." 16 You are presumptuously boasting, and all such boasting is wrong. 17 If anyone realises what he should do but fails to do it, that is negligence.

Chapter 5

So then you who are affluent, start grumbling and complaining about the hard times you are about to suffer. 2 Your wealth has become worthless, your clothing is moth-eaten 3 and your money has become of little value. Its loss will count against you as it eats you up with vexation. A fiery judgement is all the treasure you have stored up for the last days.

4 Just see how the wages of the workers who reaped your fields and which you never paid, are testifying against you; the complaints of your harvesters have reached the very ears of the Lord of armies. 5 You lived off the fat of the land, carousing and gratifying your heart's desire, while others suffered like martyrs. 6 It was you who condemned and put the innocent one to death. No wonder he opposes you now.

James 5

7 Be long-tempered then brothers, until the presence of the Lord. Look, the earthworker is expecting the precious fruit of the earth, being long-tempered over it, until he may receive rains early and late. **8** You also be long-tempered, stand firm your hearts because the presence of the Lord has drawn near.

9 Do not be groaning against one another brothers, so that you may not be judged. Look, the judge has been standing before the doors. **10** Take an example brothers, of the suffering of evil and long temper, the prophets who spoke in the name of [Lord] [YHVH*]. **11** Look, we declare sublimely happy those having endured tenaciously*; you heard the tenacious endurance of Job and the Lord's conclusion you saw, that having much inner feeling is the Lord, and compassionate.

12 But before all my brothers, do not be swearing neither by heaven nor the earth, nor any other oath; but let your 'yes' be yes and 'no' no, so that you may not fall under judgement.

13 Is anyone suffering evil among you? let him pray. Is anyone in good spirits? let him sing psalms. **14** Is anyone weak among you? let him call to himself the congregation elders and let them pray over him having anointed him with oil in the name of the Lord, **15** and the prayer of faith will save the one being weary and the Lord will arouse him. Also if ever he may have done sins, it will be forgiven him. **16** Confess out therefore the sins to one another, and pray over one another so that you may be healed.

A righteous petition is having much strength being at work. **17** Elijah was a man of like feelings to us, and in prayer he prayed for it not to shower and it did not shower upon the earth three years and six months. **18** And again he prayed and the heaven gave rain, and the earth sprouted its fruit.

19 My brothers, if ever anyone among you should be misled from the truth and anyone should turn him back, **20** know that the one having turned back a sinner out of his misled way will save his soul out of death and will cover a multitude of sins.

7 So be patient brothers until the Lord is present. See how the farmer patiently waits for his valuable crop until after the autumn and spring rains. **8** Be patient like him, and be firmly resolved, since the presence of the Lord is now that much nearer.

9 Don't grumble about each other brothers or you may be the one to be judged; so watch out, the judge is listening at the door! **10** As an example of the patient suffering of evil, brothers, take the prophets who spoke in the name of Jehovah. **11** Those who stood firm were the really happy ones. You have heard of Job's patient endurance, well, see how the Lord brought that to a conclusion as he manifest such deep feeling and compassion.

12 Above all else my brothers, do not swear an oath by heaven, by the earth or by anything else. Just let your 'yes' mean yes, and your 'no' mean no, then you will not fail when you are judged.

13 Is there anyone among you in trouble? then let him pray about it. Is anyone feeling cheerful? then let him sing a song of praise. **14** But what if someone is finding the Christian course difficult? He should call the congregation elders so that they can pray with him and soothe away his misgivings in the name of the Lord. **15** The prayer offered with faith will save the weary one, and the Lord will reinvigorate him. If his problem has been some shortcoming, it will be forgiven him. **16** So always be ready to confess your shortcomings to each other and pray for one another, then things can be quickly put right.

Really, the petition of a God-fearing man is very effective. **17** Elijah was a man with the same sort of feelings as ourselves, yet he prayed that there would not even be a shower, accordingly the earth received no showers for three years and six months. **18** Then he prayed again, and the rain poured down and the earth produced its harvest.

19 So my brothers, if ever any of you should deviate from the truth and someone restores him, **20** be assured that the one who brought him back will not only save his own life but will atone for many of his own shortcomings.

1 Peter 1

Chapter 1

Peter, an apostle of Jesus Christ to the chosen, foreign residents of dispersion, of Pontus, of Galatia, of Cappadocia, of Asia and of Bithynia 2 according to the foreknowledge of God the Father, by sanctification of spirit for listening and sprinkling of the blood of Jesus Christ. Gracious favour to you, and peace may it be multiplied.

3 Praise be the God and Father of our Lord Jesus Christ according to his great mercy, us being regenerated to a living hope through the resurrection of Jesus Christ from the dead, 4 into an imperishable allotment unstained and unfading, having been secured in the heavens for you. 5 Those who by God's power being guarded through faith for a salvation ready to be revealed in a final due time, 6 in which you are rejoicing greatly a little at present, if necessary having been afflicted in various trials 7 so that your proof of the faith, more precious than gold being destroyed by fire but being proved, may be found for praise and glory and honour in the revelation of Jesus Christ.

8 Whom not having seen, you love, for whom at present not seeing but believing, you are rejoicing greatly with unspeakable and having been glorified joy, 9 to obtain the completion of the faith, salvation of souls.

10 About which salvation, those prophets having prophesied about the gracious favour for you, sought out and searched out, 11 searching into what or what sort of due time the spirit in them was making evident about Christ, testifying in advance the sufferings for Christ and the glories after these. 12 To which it was revealed that not for themselves, but for you they were ministering them, which now was disclosed to you through those having announced Good News to you with holy spirit having been sent from heaven, into which angels are craving to stoop to examine.

13 Through which having girded for yourselves the loins of your intentions, being completely sober, hope upon the gracious favour being brought to you by a revelation of Jesus Christ. 14 As listening children, do not be conformed to the cravings previously had in your ignorance, 15 but according to the holy one having called you, also you become likewise holy in all deportment 16 because it has been written that "You will be holy because I am holy".

17 And if you are calling upon the Father, the

Chapter 1

From Peter, an apostle of Jesus Christ to the chosen ones who are scattered about as foreigners in Pontus, Galatia, Cappadocia, Asia and Bithynia. 2 You were separated out by the spirit and the shed blood of Jesus Christ, to listen and take heed just as God knew you would. May you have gracious favour and may your peace abound.

3 May the God and Father of our Lord Jesus Christ be praised for his great mercy. He renewed us by a hope made alive by the resurrection of Jesus Christ from the dead; 4 a hope of a permanent place that is assigned to you in heaven, one that will never be spoiled or fade away. 5 Those who are convinced that this salvation is waiting to be revealed at the last day, are protected by God's power. 6 This for the present is a cause for great gladness, although it is necessary to suffer various trials. 7 These are a test of your faith, proving it to be praiseworthy, deserving of full recognition and honour when Jesus Christ is revealed. It is indeed far more precious than gold that is tested by fire.

8 Although you never saw him you love him, and though you do not see him now, you believe in him. You are elated with a wonderful joy that words cannot express 9 as you are attaining the fulfillment of your faith, your eternal salvation.

10 That was the prospect the prophets investigated and tried to find out about as they foretold the gracious favour that would be yours. 11 As the spirit enlightened them about Christ, they did careful research to discover just when the due time would arrive; but it also predicted the sufferings to be endured for his sake, as well as the glories to follow. 12 They were clearly told that it was not for themselves they were ministering, but for you. So now these things that even the angels would dearly love to look into, have been revealed to you through those who preached the Good News to you with holy spirit sent from heaven.

13 So always be mentally alert and ready, resting your hope on the gracious favour revealed by Jesus Christ. 14 Be like attentive children and don't go back to the things you used to crave for in your ignorance. 15 Be holy in all your conduct just as the one who called you is holy, 16 for it was written: "You must be holy because I am holy".

1 Peter 1-2

one not receiving of faces, judging according to the work of each one, be made to behave in fear of your time of foreign residence, 18 having known that not with perishables, with silver or with gold were you released by ransom out of your futile deportment given by your fathers, 19 but with precious blood as of an unblemished and unspotted lamb, of Christ. 20 He having truly been foreknown before the founding of the world, but having been manifest at the last of the times for you 21 who through him are faithful to God. He having raised him out of the dead and having given to him glory so that your faith and hope to be in God.

22 Your souls having been purified by listening to the truth, in unhypocritical brotherly fondness from the heart love one another outstretchingly, 23 having been regenerated not out of perishable seed but unperishable, through the word of the living and enduring God. 24 Inasmuch as all flesh is as pasture and all its glory as a flower of pasture. The pasture was dried up and the flower fell off, 25 but the saying of the Lord endures to the age. And this is the saying having been announced as Good News to you.

Chapter 2

Having put off therefore all badness and all enticement and hypocrisy and envyings and all speaking against, 2 as new-born babies, earnestly long for non-ensnaring milk of the word so that you may be increased in it into salvation, 3 if you tasted that the Lord is beneficent.

4 To whom coming toward a living stone, indeed having been rejected by men but chosen by God in honour. 5 Also you yourselves are being built a spiritual house into a holy priesthood to bring spiritual sacrifices fully acceptable to God through Jesus Christ, 6 about which it is contained in scripture: "Look I am laying in Zion in honour, a chosen stone, the extreme corner, and the one putting faith in it may certainly not be ashamed."

7 To you therefore, the honour, to those having faith, but to those not having faith a stone which those building rejected, this became for a head corner, 8 and a stone of striking on, and a rock of stumbling which those disbelieving in the word are striking on, for which also they were destined.

9 But you, a chosen race, a royal priesthood, a holy nation, a people for acquiring, so that you may tell out the excellence of the one having

17 If you pray to the Father who is not influenced by appearances but judges by what one does, behave respectably while you live as residents in a foreign land. 18 As you are well aware you were redeemed from the bad behaviour you inherited, not with money that disappears, 19 but with the precious blood of a pure and innocent lamb, of Christ. 20 Although known before the world of mankind got its start, he appeared only recently, and this for your benefit, 21 you who have faith in God because of him. It was that you may have faith and hope in God that he raised him from the dead and bestowed on him honour.

22 Your lives were made clean by listening to the truth, so with sincere heartfelt brotherly fondness love one another fervently. 23 Your re-birth was not by the natural human process, but spiritual, by means of the word of the living and everlasting God. 24 Mankind is like a pastureland, and all its accomplishments like wild flowers. The pastures dry up and the flowers wither and drop off, 25 but the Lord's sayings are forever valid. These are the sayings that were preached to you as Good News.

Chapter 2

Having then abandoned all the bad things you used to do, the fraud, hypocrisy, the envying and criticizing, 2/3 and after experiencing the good things the Lord has done for you, you should, like new born babies, become eager for the pure milk of the word so as to grow to salvation by it.

4 So come to him, the living stone, who though rejected by men was chosen with honour by God. 5 Then you too as living stones will be built up like a spiritual house to form a holy priesthood, offering spiritual sacrifices that are fully acceptable to God through Jesus Christ. 6 It was about him that it was recorded in scripture, "See I am laying with honour a chosen stone in Zion as the main corner stone, and no-one putting faith in it will ever be ashamed."

7 You who have faith acknowledge that honour, but for those without faith, the builder's reject that became the main corner stone 8 has become a stone to trip up and a rock to fall over. It is inevitable that those who disbelieve the word do trip over it.

9 You though are a chosen race, a royal priesthood, a holy nation, God's own people, you thus may declare the excellence of the one who called you out of darkness into his amazing light. 10 At one time you were not even a people, but now you are God's

1 Peter 2-3

called you out of darkness into his marvellous light 10 who once were not a people, but now a people of God, the ones not having been shown mercy, but now have been shown mercy.

11 Beloved, I exhort as temporary dwellers and foreign residents to abstain from fleshly cravings which are soldiering against the soul. 12 Your deportment among the nations having excellence, so that in what they are speaking against you as evildoers, as a result of looking on the excellent works, they may glorify God in a day of oversight.

13 Submit yourselves to every human creation because of the Lord, whether to a king as being superior, 14 or governors as being sent for punishment of evildoers, but praise of doers of good, 15 because thus is the will of God, by doing good to muzzle ignorance of the unreasonable men. 16 As free, but not having the freedom as a covering over of badness, but as God's slaves.

17 Honour all, love the brotherhood, fear God, honour the king. 18 The domestics submitting themselves in all fear to the masters, not only to the good and gentle but also to the crooked. 19 For this is gracious if through [conscience] [consciousness] of God someone carries on under affliction suffering unjustly. 20 For what sort of renown if sinning and being punched you will endure? But if doing good and you endure suffering this is gracious with God.

21 For into this you were called, because also Christ suffered for you, leaving behind an illustration so that you may follow on his footsteps, 22 who did not sin nor was enticement found in his mouth. 23 Who being reviled did not revile in return, when suffering was not threatening but was giving himself over to the one judging righteously. 24 Who carried our sins in his body on the wood so that having [become apart from] [died to] the sins we may live to righteousness, by whose wound you were healed. 25 For you were as sheep being led astray, but now you were turned back onto the shepherd and overseer of your souls.

Chapter 3

Likewise wives be submitting themselves to their own husbands, so that if any are unconvinced by the word, they will be gained without a word through the deportment of the wives, 2 having closely observed your chaste deportment in fear. 3 Of whom let it not be the outward braiding in

people; you were once not eligible for mercy, but now you have received it.

11 My dear ones, seeing that you are living as foreigners who are only here for a while, suppress those physical cravings that are battling against your very life. 12 Your conduct among the nations should be exemplary so that even though they vilify you as wrongdoers, they may give God the credit when they observe the good that you do.

13 So for the Lord's sake, submit to all human authority, whether it be as high as a king, 14 or only officials sent to punish the lawless and commend those who do good. 15 God wants you to shut the ignorant mouths of unreasonable men by your good deeds. 16 So although you are free, do not use your freedom as an excuse for wrongdoing, but rather to serve God.

17 Show respect to all men, love the brothers, reverence God, and honour the ruler. 18 Domestic servants should respectfully submit to their masters, not only to those who are gentle and kind, but also the cantankerous. 19 It is highly desirable to carry on under affliction, conscious of God's presence, in spite of suffering unjustly. 20 For what is commendable about enduring when being punished for being delinquent? If though you suffer for doing good and endure it, that is very desirable with God.

21 In fact this was the sort of experience to which you were called, for Christ also suffered for you. Thereby he left you an example, so that you should follow in his steps. 22 He did not fall short in word or in deed. 23 When they insulted him he did not answer back; when they made him suffer he did not resort to threats. He was content to leave himself in the hands of the one who judges with justice. 24 It was his wounds that healed you, for his body impaled on the stake bore the punishment for our failings. Being thus freed from them, we can henceforth live with godliness. 25 You were being led astray just like sheep, but now you have been returned to the one who shepherds and watches over your eternal welfare.

Chapter 3

So wives should be submissive to their husbands, then if any are unconvinced by the message of truth, they may be won over 2 without even a word being spoken, when they see the chaste and respectful conduct of their wives. 3 What really matters is not elaborate hair styles, decking oneself with gold

1 Peter 3

of hair, and laying around of gold, or putting on decorative outer garments, 4 but the hidden man of the heart by the unperishable quiet and unprovokably mild spirit,* which is very precious in the sight of God.

5 For thus once also the holy women, those hoping in God, were adorning themselves submitting themselves to their husbands, 6 as Sarah listened to Abraham calling him 'lord', whose children you became, doing good and not fearing any terror.

7 The husbands likewise dwelling together according to knowledge as to a weaker vessel, to the feminine one, assigning honour as also fellow inheritors of the gracious favour of life, so that your prayers not to be cut into.

8 But at the end, all be like-minded, sympathetic, fond of the brothers, tenderly moved, lowly-minded, 9 not giving back bad against bad or reviling against reviling, but on the contrary be praising because to this you were called, that you may be allotted praise.

10 "For the one wanting to love life and to see good days, let him restrain his tongue from bad and the lips not to speak deceit, 11 but let him incline away from bad and let him do good, let him seek peace and let him pursue it. 12 Because the eyes of [Lord] [YHVH]* are upon the righteous and his ears to their petitions, but the face of [Lord] [YHVH]* is against doing bad."

13 And who is the one who will be maltreating you if ever you may become zealous for the good? 14 But sublimely happy* if also you may suffer because of righteousness. But their fear, fear you not, nor should you be agitated. 15 But set apart the Lord Christ in your hearts, ever ready with a defence for everyone asking you a word about the hope in you, but with unprovokable mildness* and fear, 16 having a good conscience, so that in which you are being spoken against, those deriding your good deportment in Christ may be put to shame. 17 For better doing good to be suffering, if the will of God may wish, than doing bad.

18 Because also Christ died once for all about sins, righteous over unrighteous, so that he may lead you to God, indeed having been put to death in flesh, but having been made alive in spirit. 19 In which also having gone to the spirits in prison, he preached, 20 having not [complied] [been persuaded] once when the long temper of God was patiently waiting in the days of Noah

ornaments, and wearing the latest fashions, 4 but the inner personality, the gentle and mild spirit that is never provoked. That never goes out of fashion, and is what God really values.

5 It was by their submission to their husbands that devout godly women of old time made themselves attractive. 6 Sarah heeded Abraham and called him 'lord', and now you, who do good and have no fear of evil, have become her children.

7 Husbands should live with their wives allowing for their feminine limitations. They should hold them in high esteem as ones who will share the gracious favour of life. Thereby your prayers will not be hindered.

8 To sum up, all should be of the same mind, sympathetic, having love for the brothers, compassionate, and modest. 9 Never retaliate, or trade insults, rather speak well of others which is what you should do, then they will speak well of you.

10 "Whoever wants to enjoy life and spend his days well, should hold his tongue from evil speech, and never let his lips deceive. 11 He should avoid all that is bad and do only good, endeavouring to be peaceable, so making peace his aim. 12 For Jehovah closely watches the upright and listens to their requests, but from evildoers he turns away."

13 Really, who is likely to harm you for zealously working for good? 14 Yet if you should suffer in the cause of right, you should be glad. Do not be afraid of the things that they fear, nor even be disturbed by them.

15 Keep a special place in your hearts for the Lord Christ, then you will always have a defense ready for anyone who asks you a reason for your hope. But answer tactfully and with respect. 16 Make sure that your conscience is clear over the things they accuse you of, and so put to shame those who deride your good Christian conduct. 17 It is better to suffer for doing good, if that is God's will, than for wrongdoing.

18 It was for delinquents that Christ died, but he did it only once, never to be repeated, a just man for the unjust, so that he could bring you to God. He was put to death in a physical body, but made alive in a spiritual one. 19 Then, as a spirit he preached to the confined spirits 20 who once rebelled when God patiently waited as Noah built an ark. In it just a few, that is eight lives were saved through the Flood.

1 Peter 3-4

building an ark in which a few, that is eight souls were brought safely through water.

21 Which an antitype now also is saving you, - baptism; not laying aside of filth of flesh, but earnestly requesting a good conscience to God through the resurrection of Jesus Christ, 22 who is by the right hand of God, having gone to heaven, angels and authorities and powers having been subject to him.

Chapter 4

Therefore, Christ having suffered in the flesh, you also arm yourselves with the same intentions, because the one having suffered in the flesh has ceased from sins, 2 no longer for cravings of men, but to be living the remaining time in the flesh for the will of God.

3 For sufficient the time having passed by to have worked according to the inclination of the nations, having proceeded in indecent conduct, cravings, excesses of wine, carousals, drinking sessions, and unlawful idolatries. 4 In which, vilifying, they think it strange you are not running together into the same out-pouring of unsavableness. 5 Such will give back a word to the one readily judging the living and dead. 6 For to this also Good News was announced to the dead so that they may be judged, indeed according to men in flesh, but they may live according to God, in spirit.

7 But the end of all things has drawn near. Therefore be sound in mind and be sober for prayers; 8 before all, having outstretching love among yourselves, because love covers a multitude of sins. 9 Be hospitable to one another without muttering, 10 each according as he received a gracious gift, ministering it among yourselves as excellent house managers of the varied gracious favour of God. 11 If anyone is speaking, as the brief words of God; if anyone is ministering, as from strength which God supplies; so that God may be glorified in all through Jesus Christ, to whom is the glory and the might to the ages of the ages, Amen.

12 Beloved, do not think it strange, as to the fire among you for a trial happening to you, as strange for you to be meeting with. 13 But just as you are sharing in the sufferings of Christ, rejoice, so that also in the revelation of his glory you may rejoice, rejoicing greatly. 14 Sublimely happy ones if you are being reproached in the name of Christ, because the spirit of glory and of God is resting upon you.

21 This serves as a parallel of the baptism that is now saving you. It is not a case of giving up disgusting habits, but of earnestly asking God for a clear conscience by means of the resurrection of Jesus Christ. 22 For having ascended to heaven he is now at God's right hand, and angels, authorities and powers are subject to him.

Chapter 4

So just as Christ endured physical suffering, resolve to do the same, because whoever endures physical suffering is no longer reprehensible. 2 He is no longer a slave of human cravings but lives the rest of his days on earth to do God's will.

3 Enough time has been spent following worldly inclinations, the indecent goings-on, the greed, the inebriation, riotous parties, drunken bouts and forbidden idolatry. 4 Those who practise them become abusive too, for they just cannot understand why you no longer go along with them in the same flood of debauchery. 5 These will have to account for their actions to the One who is waiting to judge the living and the dead. 6 The Good News was in fact preached to such 'dead' ones so they could be judged; they may be alive in men's sight as humans, but God sees them from a spiritual viewpoint.

7 As the final end is so near, be sensible, and keep fully alert as to your prayers. 8 Above all, reach out to each other in love, for love can overcome a whole multitude of faults. 9 Show hospitality to each other, and do not grumble over it. 10 Whatever talent has been given you, use it to good effect among yourselves in the ministry, as able trustees of the varied gracious gifts from God. 11 So if anyone speaks, let it be as from God, and if anyone ministers, let it be in the strength of God. In this way all the credit will go to God through Jesus Christ; for to him all credit and power is due for all time to come. May it indeed be so.

12 Now my dear ones, do not be surprised when you meet up with fiery trials, as if they were something unexpected. 13 Really you should be glad to share in the same sufferings that Christ did, for when he is revealed in all his splendour you will have reason to be delighted, and very much so. 14 If you are being reproached for the name of Christ, you should be truly happy, because God's spirit and the prospect of future honour now rests upon you.

15 Let no-one among you suffer as a murderer, or a thief, or for any form of wrongdoing, nor for poking his

1 Peter 4-5

15 For not let anyone of you suffer as a murderer, or a thief, or an evildoer, or as prying into the affairs of others. **16** But if as a Christian, let him not be ashamed, but let him glorify God in this name, **17** because it is the due time for the judgement to start from the house of God; but if first from us, what is the end of those disbelieving the Good News of God? **18** And if the righteous is being saved laboriously, where will appear the irreverent and sinner? **19** So also those suffering according to the will of God, let them be laying aside their souls to the faithful Creator by doing good.

Chapter 5

Elders among you therefore I am exhorting, as the fellow elder and witness of the sufferings of the Christ, also a partner of the glory soon to be revealed. 2 Shepherd the flock of God among you, not of necessity, but willingly, but not for disgraceful profit but eagerly, **3** and not as lording over the allotted assignments but becoming examples of the flock. **4** And of the Chief Shepherd having been manifest, you will carry off for yourselves the unfading crown of glory.

5 Likewise younger ones submit to elders. But all tie on to yourselves lowliness of mind to one another, because God puts himself against lofty manifestations, but he gives gracious favour to the lowly. **6** Lower yourselves therefore under the mighty hand of God, so that he may exalt you in due time, **7** having cast all your worry upon him because to him it is a concern about you.

8 Become sober, wake up, your legal opponent the Devil, as a roaring lion is walking about seeking to swallow down, **9** to whom stand against, solid in the faith, knowing the same sufferings to be accomplished by your brotherhood in the world. **10** But the God of all gracious favour, the one having called you into his age-lasting glory in Christ, having suffered a little, he himself will render suitable, he will make firm, he will make strong. **11** In him is the might to the ages, Amen.

12 Through Silvanus, the faithful brother as I reckon, I have written briefly to you, encouraging, and positively attesting to be true, this gracious favour of God in which you must stand.

13 [She] [the congregation]* chosen jointly in Babylon warmly embraces you, and Mark my son. **14** Warmly embrace one another with a loving kiss. Peace to you, to all those in Christ.

nose in other people's business. **16** But if he suffers as a Christian he has nothing to be ashamed of, indeed he should thank God for being called by that name.

17 The time has now arrived for judgement, and it will start with God's own people. If we are the first to be judged, how will they fare who have rejected God's Good News? **18** If it is a struggle for the Godfearing, upright person to be saved, what chance does the godless and the delinquent have? **19** So let those whom God permits to suffer, entrust their lives to the trustworthy Creator while they continue to do what is right.

Chapter 5

So, I exhort the elders among you as a fellow elder who witnessed the sufferings of Christ, and who will share with you in that great honour which will soon be revealed. **2** Tenderly care for God's flock in your midst like shepherds, not because you have to, but because you want to; not from any base motive, but with zeal. **3** Not acting as bosses over those in your charge, but as examples to the flock. **4** Then when the Chief Shepherd arrives, you will be presented with the crown of honour that will never fade.

5 Likewise you younger ones, be submissive to the elders, while all keep a low opinion of themselves with respect to each other, for God opposes those who appear superior, but grants gracious favour to the humble. **6** So abase yourselves under God's mighty hand, then he will exalt you at the proper time; **7** for when you commit your worry to him he makes it a matter of concern over you.

8 Rouse yourselves and be on your guard, because your accuser the Devil is roaming about like a roaring lion looking for a meal, **9** so take a firm stand against him, immovable for the faith, because you are aware that the brothers world-wide are enduring exactly the same afflictions. **10** But when you have suffered a little, the God who grants all gracious favour and who called you to everlasting honour with Christ, he himself will equip you for it, for he will make you firm and make you strong. **11** He indeed has the power for all time to come. May it indeed be so!

12 I have written these few words by means of Silvanus whom I consider to be a reliable brother, to encourage you and to positively confirm the reality of God's gracious favour in which you must stand.

13 The congregation here in Babylon who are chosen ones as you are, send you their warm greetings, as does my son Mark. **14** Greet each other warmly, with a loving kiss. May all of you who belong to Christ have peace.

2 Peter 1

Chapter 1

Simon Peter, a slave and apostle of Jesus Christ to those equally honoured with us, having been allotted a faith by righteousness of our God and of the Saviour Jesus Christ.

2 Gracious favour to you and peace, may it be multiplied by a full knowledge of God and of Jesus our Lord, 3 as all having been granted to us by his divine power, toward life and godliness through the full knowledge of the one having called us through glory and excellence, 4 through which the precious and greatest promises to us he has granted, so that through these you may become partakers of divine nature, having fled away from the perishing craving in the world.

5 And the same also, all diligence having brought, in addition certainly supply in to your faith, excellence, but in the excellence, knowledge, 6 but in the knowledge, self-control, but in the self-control, tenacious endurance*, but in the tenacious endurance, godliness, 7 but in the godliness, fondness for the brothers, but in the fondness for the brothers, love. 8 For these that are in you and increasing are not ineffective or unfruitful, for is putting down in you the full knowledge of our Lord Jesus Christ. 9 For in whom these are not present, he is blind, closing the eyes, forgetful of having taken the cleansing of his old sins.

10 Through which brothers, rather be diligent to make firm your calling and choosing, for doing these you may certainly not stumble sometime. 11 For thus richly will be liberally supplied to you the admission into the age-lasting Kingdom of our Lord and Saviour Jesus Christ.

12 Through which I intend always to be reminding you about these, although having known and having been firmly established in the present truth. 13 But I consider it right for how long I am in this tabernacle to be thoroughly arousing you by reminding, 14 having known that quickly is the putting off of my tabernacle just as our Lord Jesus Christ made evident to me. 15 But I shall be diligent also every time to have, that after my exodus you to be making mention of these things.

16 For not having followed out myths having been skilfully made we made known to you the power and presence of the Lord Jesus Christ, but having become privileged* observers of that magnificence. 17 For having taken from God the Father, honour and glory, a voice having been

Chapter 1

From Simon Peter, a slave and apostle of Jesus Christ. To those who have the same honour as ourselves to share the faith that God in his justice has equally allotted to us; as well as that of our Saviour Jesus Christ.

2 May you have gracious favour, and may your peace be increased by your deep knowledge of God as well as Jesus our Lord. 3 By his divine power and our intimate knowledge of him who so attracted us by his majesty and excellence, we have been granted everything we need to attain to godliness and life. 4 So he has granted us those great and precious promises whereby we may actually share in the divine nature, seeing we have escaped from depraved worldly cravings.

5 But having done so, you should be sure to add to your faith, virtue, and to your virtue, knowledge. 6 With knowledge you need self-control, and through self-control be determined to endure. To your endurance must be added godliness, 7 and to godliness, fondness for the brothers. Then your fondness for the brothers will develop into love. 8 These qualities are not futile or unproductive, for they are developing in you a full understanding of what our Lord Jesus Christ really stands for. 9 If anyone does not have them, he is blind, having forgotten and shut his eyes to the fact that he was cleansed from his past shortcomings

10 So because of this brothers, make sure by doing these things, that your place as one whom God has called and chosen is secure, and you will never fall away from the faith. 11 Then your welcome will be great indeed as you are ushered into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

12 That is why I intend to keep reminding you about them although you are aware of them and are firmly established in the truth as presently revealed. 13 I consider it my duty as long as I am alive in this body, to fully stir you up by these reminders, 14 for I am aware that I will soon relinquish this body as our Lord Jesus Christ has made clear to me. 15 So I shall continue to remind you at every opportunity, then you can still talk about them after I am gone.

16 We did not rely on cleverly contrived stories to convince you of the power and presence of our Lord Jesus Christ, we had the privilege of actually seeing the magnificence for ourselves. 17 For having had honour and splendour bestowed on him by God his Father, a voice came out of the magnificent radiance: "This is my beloved Son in whom I have every

2 Peter 1-2

borne to him, of such by the magnificent glory: "My son, my beloved this is, in whom I have found satisfaction*" 18 And this is the voice we heard having been borne out of heaven, being in the holy mountain with him.

19 And we are having the prophetic word more firm to which you are doing excellently holding to it in your hearts, as to a lamp shining in a squalid place until when day dawns and the light-bringer* may arise. 20 Knowing this first, that every prophecy of Scripture does not take place of one's own unloosing, 21 for not by the will of man prophecy was borne at any time, but men being borne by holy spirit spoke from God.

Chapter 2

But there occurred also false prophets among the people, as also false teachers will be among you, who will bring in besides destructive sects and disowning the master having bought them bringing upon themselves swift destruction. 2 And many will follow along them in indecent conduct, through whom the way of the truth will be slandered, 3 and in avarice with moulded words they will go trading you, for whom the judgement from old is not futile, and their destruction is not nodding off.

4 For if God did not spare the angels having sinned, but having cast into Tartarus*, he gave over to bonds* of densest darkness, being reserved into judgement. 5 And he did not spare an ancient world, but Noah, the eighth, a preacher of righteousness he guarded, having brought upon a cataclysm to a world of the irreverent. 6 And having reduced to ashes the cities of Sodom and Gomorrah, he condemned, having put to the irreverent an example of that coming soon. 7 And he drew out for himself righteous Lot, worn down by the lawless in indecency of deportment, 8 for being righteous, seeing and hearing, dwelling among them day out of day, he was tormenting his righteous soul by their illicit works.

9 The Lord knows to be drawing out for himself godly ones out of trial, but to reserve unrighteous ones being cut off in a day of judgement, 10 but especially those going after flesh in a craving of defilement, and despising lordship, audacious, self-willed, not trembling at glories, slandering, 11 whereas angels with greater strength and power are not bearing against them slanderous judgement beside the Lord.

confidence." 18 That was what the voice coming out of heaven said when we were with him in the holy mountain.

19 Well, that made us even more certain of the prophetic writings which, to your credit, you sincerely believe. They are like a lamp shining in a dark desolate place until the morning star heralds the dawn. 20 As you already know, no one can of himself interpret prophecy in scripture, 21 just as no man originated the prophecy in the first place. Men spoke from God as they were influenced by holy spirit.

Chapter 2

However, false prophets appeared then among the people just as false teachers will come among you. They will subtly introduce divisions, and will deny the Master who redeemed them, so bringing swift destruction upon themselves. 2 Many will copy their indecent behaviour and so bring reproach on the way of the truth. 3 In their greed they will take advantage of you by their plausible speech. But their judgement recorded long ago has not been suspended, and their destruction is not lagging.

4 For God did not spare the rebellious angels but consigned them to the darkest depths of his displeasure, reserving them for future judgement. 5 Nor did he spare the ancient world; but he kept the eighth person Noah who preached what was right, safe when he brought a cataclysm on that ungodly society. 6 He also showed his condemnation of the cities of Sodom and Gomorrah by reducing them to ashes, thus providing an example to the ungodly of what is soon to come. 7 But he rescued virtuous Lot who was worn out by the immoral behaviour of those flouting every law of decency. 8 He, a man of highest principles, had to live right there among them, day after day suffering sore distress by seeing and hearing their disgraceful conduct.

9 So God knows how to rescue godly persons out of trialsome situations. He also knows how to reserve evildoers for extermination at the day of judgement, 10 especially those who seek to gratify their debased sensual cravings. Despising authority with stubbornness and arrogance, they have no respect for those who are divinely appointed, but can only criticize. 11 Yet angels who have far greater strength and power, refrain from judging or being critical in the presence of the Lord.

2 Peter 2-3

12 But these are as dumb animals, having been made naturally for capture and perishing, slandering in which things they are not knowing. In their perishing also they will perish, 13 being unrighteous to themselves as a recompense for unrighteousness, considering pleasure in the day a luxury, spots and blemishes living in luxury, in their delusions feasting well with you. 14 Having eyes full of an adulteress and unable to cease from sin, entrapping unsteady souls, having a heart having been gymnastically exercised by avarice.

Accursed children 15 abandoning the straight way, they were misled having followed in the way of Balaam of Beor, who loved the reward of unrighteousness, 16 but he had a reproof for his own bypassing the law; a voiceless one under a yoke uttered a sound in a man's voice, hindered the prophet's folly.

17 These are waterless fountains and clouds being driven by a great hurricane, for whom the densest of darkness has been reserved. 18 For uttering sounds of swelled up vanity, by cravings of the flesh and by indecent conduct, they are entrapping those just fleeing from those conducting themselves in waywardness. 19 Freedom by them they are promising themselves, they being slaves of corruption; for to whom anyone has been made inferior, to him he has been enslaved.

20 For if having fled from the defilements of the world in a full knowledge of the Lord and Saviour, of Jesus Christ, but to these again having been entangled and are being made inferior, the last has become to them worse than the first. 21 For better it was to them not to have fully known the way of righteousness than having fully known to turn aside out of the holy commandment having been given to them. 22 The import of the true proverb has met with them: "A dog has returned upon its own vomit, and a sow having been bathed, to rolling in mud."

Chapter 3

Now beloved ones, I am writing this to you, a second letter, in which by reminding, I am fully arousing your sunlight-tested consideration, 2 to remember the sayings having been previously spoken by the holy prophets, and of the Lord and Saviour's commandment of the apostles.

3 Knowing this first, that will come on the last of the days, childish mockers behaving childishly

12 These criticize things they know nothing about, and so are no better than dumb animals made naturally to be caught and slaughtered. Like them they will perish, 13 but their end will be an evil brought on themselves by their evil deeds. They think it great to wallow in self-indulgence all day long, blots on society living in the lap of luxury. They even deceive you while enjoying a good meal at your table, 14 and they cannot keep their eyes off any seductive married woman. They are never satisfied in their depravity; motivated by greed, -at which they have had plenty of practice-, they entrap the unwary.

Indeed they are accursed children, 15 having abandoned the right course they have been misled into going the way of Balaam of Beor. His love of ill-gotten gains 16 got him a rebuke for trying to bypass God's decree, and that from a dumb beast of burden who chided him with a human voice. That soon put a stop to his folly!

17 The densest darkness of all is reserved for these who are like dried-up fountains, and clouds swept along by gale-force winds. 18 Though making an outward show with pompous speeches, their carnal desires and indecent behaviour are proving a snare for those just breaking free from bad associates. 19 While they promise themselves freedom, they are really slaves of their own depravity. For anyone subjugated by another is his slave.

20 If those escaping from worldly defilements by coming to really know our Lord and Saviour Jesus Christ, get entangled in them again, their situation at the end is far worse than it was at the beginning. 21 It would have been better had they not clearly come to know the right way, than to know it and turn aside from the holy commandments they were given. 22 The proverb is certainly true in their case that "the dog has gone back to his own vomit, and the sow that was bathed, to rolling in the mud."

Chapter 3

Now dear brothers, I am writing this my second letter to you as a reminder 2 to fully gain your enlightened attention, so that you may recall the words of God's prophets spoken long ago; also the instructions given by our Lord and Saviour through the apostles.

3 First of all, you should know that in the last days mockers will come to make childish sport just as the fancy takes them. 4 "How do you know he is

2 Peter 3

proceeding according to their own cravings, 4 and saying: "Where is the [announcement] [promise] of his presence? for since the fathers fell asleep all thus continues exactly as from creation's beginning."

5 For being willing, this is hidden to them, that heavens were from old and earth out of water and through water, having stood together by God's word. 6 Through which the world then having been inundated with water was destroyed. 7 But the heavens now and the earth by the same word having been treasured, they are reserved for fire to a day of judgment and of destruction of irreverent men.

8 But this one let not be hidden to you beloved, that one day with [Lord] [YHVH]* is as a thousand years and a thousand years as one day. 9 [Lord] [YHVH]* is not slow of the promise as some consider slowness, but is long tempered to you not wishing any to be destroyed, but for all to make room for reformation*. 10 But the day of [Lord] [YHVH]* will arrive as a thief in which the heavens will pass along with a rushing sound, and elements burning intensely will be released, and earth and the works in it will be found.

11 Of all these thus being released, what sort is it necessary for you to be? In holy deportment and godliness 12 expecting and hastening the presence of the day of [God] [YHVH]* through which heavens being on fire will be released and elements burning intensely are being melted. 13 But a new heavens and a new earth we are waiting for, according to his promise, in which righteousness is dwelling.

14 Through which beloved, awaiting these, hasten to be found spotless and unblemished in peace. 15 And the long-temperedness of our Lord consider as salvation, just as also our beloved brother Paul according to the wisdom having been given to him wrote to you. 16 Also as in all letters, speaking in them about these in which is some hard to understand which the [untaught] [non-disciples] and unsteady are twisting as also the rest of the Scriptures to their own destruction.

17 You therefore beloved, knowing before, guard yourselves so that not having been totally led astray by the wandering of the lawless, you may fall from your own firm stand. 18 But keep growing in gracious favour and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and into the day of age.

present?" they will say, "since our fathers died nothing has changed, it's all just the same as from the start of creation."

5 They are ignorant of the fact because they want to be, that once before there was a heavens, also an earth standing out of the water as well as being surrounded by it, as God had decreed. 6 But by his decree the water inundated that world and destroyed it. 7 Now by the same decree the present heavens and earth have been kept in store, set aside for fiery destruction at the Judgement Day along with all ungodly men.

8 But do not you be ignorant, dear brothers, that one day with Jehovah is like a thousand years, and a thousand years as one day. 9 Jehovah is not slow in carrying out that promise as some seem to think; rather he is patient with you, because he does not wish any to be destroyed but that all would make room in their lives to reform. 10 Nevertheless, Jehovah's day will arrive as unexpectedly as a thief, in which the heavens will disappear with a great roar and the elements will disintegrate in the intense heat. The earth and all its functions will be laid bare.

11 So with everything disintegrating around you, what sort of people should you be? With exceptional conduct and godly behaviour, 12 you should be awaiting and eagerly looking forward to the day of Jehovah, when the heavens will disintegrate in flames, and the elements will melt down with the intense heat. 13 But what we are really waiting for is the heaven and earth which he has promised will follow, in which justice will be done.

14 For this reason dear brothers, as you await and eagerly look forward to these things, may you be found without cause for blame or reproach, and in peace. 15 Look on the Lord's patience as a means for you to gain salvation, just as our dear brother Paul wrote to you from the wisdom that he was given. 16 Indeed he spoke about these things in all his letters, although in some of them there were things difficult to grasp. It is these that the waverers who are not true disciples are twisting, just as they do the rest of the scriptures, thereby bringing destruction on themselves.

17 As you know all this dear brothers, watch that you are not led astray by the devious tricks of those who bypass God's law, and so be shaken from the firm stand you have made. 18 Rather, keep growing in His gracious favour and in getting to know our Lord and Saviour Jesus Christ. May honour and majesty be with him, now and to eternity.

1 John 1-2

Chapter 1

That which was from a beginning, which we have heard which we have seen with our eyes, which we have observed, and our hands felt, about the [Word] [Marshal] of life. 2 And the life was manifested and we have seen and we are testifying, and we are bringing news to you of the age-old* life which was with the Father and was manifested to us, 3 which we have seen and we have heard we are bringing news also to you, so that you also may be having it in common with us and our being in common also with our Father and with his Son Jesus Christ. 4 And we ourselves are writing these so that our joy may be having been fulfilled.

5 And this is the message which we have heard from him and we are disclosing to you, that God is light and there is no darkness at all in him. 6 If ever we may say that we are having something in common with him and we are walking in darkness, we are lying to ourselves and we are not doing the truth. 7 But if ever we may be walking in the light as he is in the light, we have it in common with one another and the blood of Jesus his son is cleansing us from all sin.

8 If ever we may say that we do not have sin, we are misleading ourselves and the truth is not in us. 9 If ever we may confess our sins, he is faithful and righteous so that he may release the sins from us and he may cleanse us from all unrighteousness. 10 If ever we may say that we have not sinned, we are making him a liar, and his word is not in us.

Chapter 2

My little children, I am writing these things to you so that you may not commit a sin. But if anyone should commit a sin, we have a helper with the Father, righteous Jesus Christ, 2 and he is a reconciliation for our sins, not for just ours only, but also for the whole world. 3 And in this we know that we have known him if we are observing his commandments. 4 The one saying that 'I have known him' and is not observing his commandments, is a liar, and the truth is not in this one. 5 But who may be observing his word, truly in this, the love of God has been fulfilled. By this we know that we are in him. 6 It is necessary for the one claiming to be remaining in him, to be walking just as that one walked.

7 Beloved, it is not a new commandment I am writing to you but an old commandment which you were having from the beginning, the old

Chapter 1

The Marshal of life which existed from the beginning, we heard and saw with our own eyes, and were able to closely observe and touch with our own hands. 2 That person appeared in our midst, and we can testify that we actually saw him. So we are informing you about that ancient one that was with the Father and which appeared to us. 3 We pass on to you what we have seen and heard so that you can share with us the things we have in common with the Father and his Son Jesus Christ. 4 Even to write about these things makes us very happy.

5 Now this is the message that we heard from him and are passing on to you. God is light and there is nothing dark about him at all. 6 If then we profess to have things in common with him yet practise dark deeds, we are deceiving ourselves and are not carrying out the truth. 7 But if all we do is governed by what is light as God is, then we all have something in common. Not only that, but the blood of his Son Jesus, washes away all our faults.

8 If we say that we have no faults we are deluding ourselves and are not being truthful. 9 If though we admit them, God can be relied on to be just; he will forgive our failings and will wash away all our badness from us. 10 But if we say that we have no failings, we are making him out to be a liar, and his word is certainly not in us.

Chapter 2

My dear children, I write this to you to prevent you falling short, yet if you should, we have someone who is just, to help us approach the Father, and that is Jesus Christ. 2 He effects a reconciliation so that our faults are pardoned, and not only ours but those of the whole world. 3 If we obey his commands we can be sure that we know him, 4 but anyone claiming to know him who does not obey them is a liar, completely devoid of truth. 5 Furthermore the love of God has been truly fulfilled in the one who obeys his word; this is how we know we are one with him. 6 But anyone who claims to be one with him must conduct himself as he did.

7 Now my dear ones, the instruction I here am writing to you is nothing new, it is the old one you received from the beginning when you first heard the truth, yet what I am writing will be new to many. 8 It is true in

1 John 2

commandment is the word which you heard. 8 Again a new commandment I am writing to you, which is true in him and in you, because the darkness is passing along and the true light already is shining.

9 The one claiming to be in the light and hating his brother, he is in the darkness until this time. 10 The one loving his brother is remaining in the light, and a snare is not in him. 11 But the one hating his brother, he is in the darkness and in the darkness he is walking, and he is not aware where he is going under, because the darkness blinded his eyes.

12 I am writing to you little children, because your sins have been released through his name. 13 I am writing to you fathers, because you have known the one from a beginning. I am writing to you young men because you have overcome the wicked one. I wrote to you young boys because you have known the Father. 14 I wrote to you fathers because you have known the one from a beginning. I wrote to you young men because you are strong and the word of God is remaining in you and you have overcome the wicked one.

15 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him, 16 because all the things in the world, the craving of the flesh and the craving of the eyes and the ostentatious life style is not out of the Father but is out of the world. 17 And the world is passing along also its cravings, but the one doing the will of God is remaining into the age.

18 Little boys, it is the last hour and just as you heard that antichrist is coming, but now many antichrists have come to exist, from which we know that it is the last hour. 19 They came out of us -but they were not out of us, for if they were out of us likely they had remained with us- but so that they may be manifest that they are not all out of us.

20 But you yourselves have an anointing from the holy one, as you all are aware. 21 I did not write to you because you are not aware of the truth, but because you are aware of it and that every lie is not out of the truth*. 22 Who is the liar if not the one denying that Jesus is not the Christ? This one is the antichrist, the one denying the Father and the Son. 23 Everyone denying the Son, is not having the Father, the one professing the Son also is having the Father.

24 You, what you heard from a beginning, let it

Jesus' case and has become true in yours, for darkness is giving way before the advance of the true light.

9 Whoever claims to be in the light yet hates his brother, is still in darkness, 10 whereas he who loves his brother remains in the light and will never cause anyone to stumble. 11 Darkness permeates the whole life of anyone hating his brother so that he has no idea where he is going, for darkness has blinded his vision.

12 So my dear children, I write to you because your faults are forgiven on account of his name. 13 I write to you fathers, because you knew him from the beginning, and to you young men I write because you have overcome the wicked one. I write to you youngsters because you have come to know your heavenly Father. 14 So to you fathers I wrote for having known him from the start, and to you young men I wrote because you are strong and you stick to the word of God, which is how you overcame the wicked one.

15 Do not then love the world or any of its attractions. If anyone does love the world, he can have no love for the Father, 16 because everything in the world, its appeal to the senses, its visual allure, its showy life-style, all these do not come from the Father but from the world. 17 The world with all its attractions is on its way out, but he who does God's will remains forever.

18 My young friends, the last hour is here. You heard that the antichrist is coming, well now there are many antichrists, which is how we know that the last hour has arrived. 19 They came from among us, yet they were not really of our kind otherwise they would still be with us. Their departure made it all too clear that they were not of our kind.

20 In your case, you have been anointed by the holy one as you are all well aware. 21 So I have not written this because you are not aware of the truth, for you are, and you know that a lie can be no part of the truth. 22 Who then is a liar if not he who denies that Jesus is the Christ? He is the antichrist denying both Father and Son, 23 because anyone denying the Son does not accept the Father, while he who acknowledges the Son, accepts the Father also.

24 So stick with the teaching you heard from the

1 John 2-3

remain in you; if what you heard from a beginning should remain in you, you also yourselves will remain in the Son and in the Father. 25 And this is the promise which he promised to us, the everlasting life.

26 I wrote these things to you about the ones misleading you. 27 And you, the anointing which you received from him is remaining in you, and you have no need so that anyone may teach you, for his anointing is teaching you about all, and it is true and is not a lie, and just as it taught you, remain in him.

28 And now little children, remain in him so that if he may be manifested we may have outspokenness and we may not be shamed from him in his presence. 29 If you are aware that he is righteous, you know that everyone doing righteousness has been produced out of him.

Chapter 3

See what sort of love the Father has given us so that we may be called children of God, and we are. Because of this the world does not know us because it did not know him. 2 Beloved, now we are children of God, but not yet was it manifested what we shall be. We are aware that if he may be manifest, we shall be like him, because we shall see him just as he is. 3 And everyone having this hope on him is purifying himself just as that one is pure.

4 Everyone practising the sin* is also practising lawlessness, for the sin is lawlessness. 5 And you are aware that that one was manifested so that he may release sins and there is not sin in him. 6 Everyone remaining in him does not keep sinning; everyone sinning has not seen him nor has he known him.

7 Little children, let no-one mislead you, the one practising righteousness is righteous, just as that one is righteous. 8 The one practising the sin* is out of the Devil, because from a beginning the Devil is sinning. Into this the Son of God was manifested so that he may loosen the works of the Devil.

9 Everyone having been produced from God does not practise sin because His seed remains in him and he is not able to be sinning because he has been produced from God. 10 In this the children of God are manifest and the children of the Devil, everyone not practising righteousness is not from God, and the one not loving his brother. 11 This then is the message that you heard from

beginning; if you stay with it, you will be at one with the Son and the Father 25 as well as having the promise he made to us of everlasting life.

26 I have written to you about those trying to lead you astray. 27 Well, having within you the anointing that he bestowed, you do not need them to teach you, for your anointing teaches you everything. That is the truth and no lie; so just as it taught you, keep united with him.

28 So my dear children, if you do keep united with him, you will not be tongue-tied with embarrassment in his presence, should he appear. 29 For if you accept that he is upright, you know also that those who practice what is right come from him.

Chapter 3

Just consider the marvellous love the Father has shown in allowing us to be called children of God, - and that is what we are. The world does not know us as such, because it does not know him. 2 Yet my dear ones, we are children of God, although it has not yet been made clear as to what we will be like. All we know is that when he is revealed we will be like him, for we will see him just as he is. 3 Everyone having this hope should clean himself up, because he is clean.

4 Everyone who persists with his inborn failings breaks God's law, because his law is against all such. 5 As you are well aware, Christ came to forgive faults, for he had none. 6 Everyone who is one with him does not continue in his faults, for those who do, can neither have seen or come to know him.

7 My dear children, let no-one mislead you about this: if anyone does what is right, then he is upright, just as Jesus was. 8 But he who persists with his faults, is sponsored by the Devil because he was a delinquent from the start. This was why the Son of God came, to break up the Devil's works.

9 No child of God makes a practice of his faults for that divine spark is still in him, in fact, being produced by God, he is not able to do so. 10 This is how you can tell the children of God from the children of the Devil, because anyone not doing what is right and not loving his brother, is not from God. 11 This was the message you heard from the beginning, that we should love one another, 12 not like Cain who, egged on by the wicked one, murdered his brother. And why did he murder him? Because his deeds were bad

1 John 3-4

a beginning so that we may love one another, 12 not according to Cain, he was from the wicked one and slaughtered his brother, and on account of what did he slaughter him? Because his works were wicked, but those of his brother, righteous. 13 Do not be puzzled brothers, if the world is hating you.

14 We are aware that we have transferred out of the death* into the life because we love the brothers; the one not loving is remaining in the death. 15 Everyone hating his brother is a manslayer, and you are aware that every manslayer does not have age-lasting life remaining in him.

16 In this we have known the love, because that one laid his soul over us, and we owe the souls to lay over the brothers. 17 But whoever may have the world's living and he may behold his brother having need and he may shut his inward tender feelings from him, how is the love of God remaining in him? 18 Little children, may we not be loving by word nor by the tongue, but by work and truth. 19 In this we will know that we are from the truth, and we will persuade our hearts in front of him 20 because if ever our hearts may condemn, because God is greater than our hearts and he knows all.

21 Beloved, if ever the heart may not condemn, we have outspokenness to God, 22 and whatever we may ask we receive from him because we observe his commandments and we are doing the things pleasing in his sight. 23 And this is his commandment, so that we may put faith in the name of his Son, Jesus Christ and may love one another, just as he gave commandment to us. 24 And the one observing his commandments, in him he is remaining, and he in him; and by this we know that he is remaining in us, as a result of the spirit which he gave to us.

Chapter 4

Beloved, do not believe every spirit, but prove the spirits if it is from God, because many false prophets have gone out into the world.

2 By this you are knowing the spirit of God, every spirit which is professing Jesus Christ in the flesh, is having come from God. 3 And every spirit which is not professing Jesus is not from God, but this is of the antichrist which you have heard that is coming and is now already in the world.

4 You yourselves are from God, little children, and you have conquered them because the one

while those of his brother were good. 13 Do not then think it strange brothers, if the world hates you.

14 You are well aware that we have exchanged the death we inherited for life because we love the brothers; anyone who does not, is still subject to death. 15 Everyone who hates his brother is a manslayer, and you are well aware that no manslayer can entertain the hope of everlasting life.

16 We have come to know what love really is because he laid down his life for us, therefore we are under obligation to lay down our lives for our brothers. 17 So if anyone is well off financially and sees his brother in need, but shuts out any feeling of compassion for him, how can God's love stay with him? 18 So my dear children, may our love be genuine, demonstrated by actions, not merely by words and what we say. 19 That is how we are aware that we were produced by the truth and can have a clear conscience in his presence, 20 for if our conscience condemns us, God who is all powerful knows all about it.

21 If then my dear ones, we have a clear conscience, we can speak freely to God, 22 and whatever we ask we will receive from him, because we obey his commands and do what is pleasing to him. 23 His command is that we put faith in the name of his Son Jesus Christ and love one another just as he commanded us. 24 He is always one with whoever obeys his commands, and that person is one with him, while the spirit that he gave confirms that he remains in unity with us all.

Chapter 4

My dear ones, do not believe everything you hear that is claimed comes from God, but test it to see if it really is so, for there are many false prophets around in the world. 2 This is the test you should apply: if the message acknowledges that Jesus Christ came as a human, then it is from God. 3 But any message that does not acknowledge Jesus, is not from God, but is from the antichrist which you have heard is coming, and in fact is already here.

4 But you, my dear children belong to God, and you have got the better of them because the one who is on your side, is much greater than the one who is for

1 John 4-5

by you is greater than the one by the world. 5 They themselves are out of the world; because of this they are speaking from the world and the world is hearing them. 6 We ourselves are from God; the one knowing God hears us, who is not from God is not hearing us. From this we know the truthful spirit and the misleading spirit.

7 Beloved, let us love one another because love is from God, and everyone loving has been produced from God and knows God. 8 The one not loving did not know God because God is love. 9 By this was manifest the love of God in us because his Son, the only begotten, God has sent into the world so that we may live because of him. 10 In this is the love, not that we loved God, but that he loved us and he sent his Son, a reconciliation for our sins.

11 Beloved, if God thus loved us, we also are obligated to love one another. 12 No-one at any time has observed God. If ever we may love one another, God is remaining in us and his love is having been completed in us. 13 By this we know that we remain in him and he in us because he has given to us out of his spirit.

14 And we have observed and we are testifying that the Father has sent the Son, a Saviour of the world. 15 Whoever may profess that Jesus Christ is the Son of God, God is remaining in him and he in God.

16 We have known and we have believed the love which God is having in us. God is love, and the one remaining in love is remaining in God. 17 In this, love has been completed with us, so that we may have outspokenness in the Day of Judgement, because just as that one is, we also are in this world. 18 Fear is not in love, but complete love is throwing fear outside, because fear is having a [restraint] [punishment], and the one fearing has not been completed in love. 19 We love because he first loved us.

20 If ever anyone may say that 'I love God', but his brother he may be hating, he is a liar, for the one not loving his brother whom he has seen is not able to be loving God whom he has not seen. 21 This is the commandment we have from him so that the one loving God may be loving also his brother.

Chapter 5

Everyone believing that Jesus is the Christ has been generated out of God, and everyone loving the one having generated is loving the one having

the world. 5 They are worldly and so speak worldly things, therefore the world listens to them. 6 But as we are from God, the one who knows God listens to us. Those who are not from God do not listen to us, and that is how you can tell the truthful messenger from the misleading one.

7 Now, my dear ones, let us love one another because love emanates from God; everyone who has love is a child of God and knows God. 8 But anyone who does not show love cannot know God because God is love. 9 God has demonstrated his love through us by sending the only Son he produced into the world to bring us life. 10 Indeed, the real love is not our love for God but his love for us, in sending his own Son to cover over all our faults.

11 So my dear ones, seeing that God showed such love for us, we are obligated to love one another. 12 While no-one has actually seen God, he is always one with us if we love one another, really we are the completion of his love. 13 We know that we are still one with him and he with us because of what he has given us by means of his spirit.

14 Having seen it for ourselves, we can testify that the Father sent the Son as a Saviour into the world. 15 So whoever acknowledges that Jesus Christ is the Son of God remains united with God and God with him.

16 We have experienced the love that God has shown to us, therefore we believe it. God is love, so the one practising love, remains united with God. 17 The reason love has been completed in us is so that we may speak openly in the Day of Judgement, for our attitude to this world is just the same as his. 18 There is no fear with love, in fact complete love throws out fear because fear inhibits, so the love of anyone in fear is not complete. 19 We love because he first loved us.

20 So then, anyone who says "I love God," while hating his brother is a liar. Whoever does not love his brother whom he can see, can hardly love God whom he cannot see. 21 The command we received was given, so that whoever loves God should also love his brother.

Chapter 5

Everyone who believes that Jesus is the Christ is a son of God, and whoever loves the father of a son, will also love the son. 2 This then is how we know

1 John 5

been generated out of him. 2 By this we know we are loving the children of God, whenever we love God and his commandments we may be doing. 3 For this is the love of God so that his commandments we may be observing, and his commandments are not heavy 4 because everything having been generated out of God is conquering the world; and this is the conquest, the one having conquered the world, -our faith.

5 But who is the one conquering the world if not the one having faith that Jesus is the Son of God? 6 This is one having come through water and blood, Jesus Christ; not by water only, but by water and by blood, and the spirit is that which testifies because the spirit is the truth. 7 Because three are those testifying, 8 the spirit and the water and the blood, and the three are into the one.

9 If we take the testimony of men, the testimony of God is greater, because this is the testimony of God that he has testified about his Son. 10 The one believing in the Son of God is having the testimony in him. The one not believing God has made him a liar because he has not believed in the testimony which God has testified about his Son.

11 And this is the testimony, that God gave to us everlasting life, and this is the life that is in his Son. 12 The one having the Son is having the life, the one not having the Son of God is not having the life.

13 I wrote to you these things so that you may be aware that the life you are having is everlasting, to those believing in the name of the Son of God.

14 And this is the outspokenness which we are having towards him that if ever we may ask for ourselves anything according to his will, he is hearing us. 15 And if ever we are aware that he is hearing us whatever we may be asking for ourselves, we are aware that we are having the things asked which we have asked from him.

16 If anyone may see his brother sinning a sin not to death, he will ask and he will give him life, to those sinning not to death. There is a sin to death, not about that I am saying so that he may ask. 17 All unrighteousness is sin but there is a sin not to death.

18 We are aware that everyone having been generated out of God is not sinning but the one having been generated out of God is keeping him and the wicked one is not touching him. 19 We

whether we have love for God's children, by whether we love God and keep his commands. 3 We show our love for God by observing his commands, which are by no means burdensome, 4 for everyone God produces can overcome the world, and he who overcomes it does so by means of our faith.

5 Who could possibly overcome the world except anyone having faith that Jesus is the Son of God? 6 It was Jesus Christ who came by means of water and blood, -not just water, but water and blood. The spirit, which is the truth, testifies to that. 7 So we have a threefold testimony, 8 from the spirit, the water, and the blood, and all three agree.

9 If we accept the testimony of men, God's testimony which he gave concerning his Son should carry much greater weight. 10 The one who believes in the Son of God makes that testimony part of him, but the one who does not believe God's testimony about his Son, makes him out to be a liar.

11 The testimony actually is this, that he gave us everlasting life by means of his Son. 12 Therefore the one who accepts the Son gets life, but he who does not accept God's Son will not get it.

13 I have written these things to you who have faith in the name of God's Son, so that you can be aware that your lives will be forever.

14 We can speak quite frankly to him, for if we ask anything that is in harmony with his will, he will listen. 15 And if we are mindful that he is listening to us, we can be assured that we will get whatever we ask.

16 For example, if anyone should see his brother committing a fault that does not deserve death, he may ask in his behalf, and God will give him life. This is in the case of a shortcoming that does not deserve death. There is a fault that does deserve death, but I am not saying he should ask about that. 17 Of course all misdeeds are shortcomings, but some do not deserve death.

18 We know very well that those who are children of God do not make a practice of their shortcomings, for the Son of God is in charge of them and does not let the wicked one get his hands on them. 19 We are quite aware that we are children of God and the

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are aware that we are out of God and the whole world is lying in the wicked one. 20 But we are aware that the Son of God has come and he has given to us discernment so that we know the true and we are in the true, in his Son Jesus Christ. This is the true God and everlasting life. 21 Little children guard yourselves from idols.

wicked one controls the whole world. 20 We are also aware that the Son of God came and gave us discernment so that we know who is true, so we are one with him who is true, Jesus Christ the Son of the God who is true. This means everlasting life. 21 My dear children, be on your guard against any form of idolatry.

2 John

The elder, to a chosen [lady] [Kyria]* and to her children whom I love in truth, and not I alone but also all those having known the truth, 2 through the truth remaining in us and with us it will be to the age. 3 There will be with us gracious favour, mercy, peace from God the Father and from Jesus Christ the Son of the Father, in truth and love.

4 I rejoiced greatly because I have found out of thy children, [lady] [Kyria]*, those walking in truth just as a commandment we took from the Father. 5 And now I am asking thee [lady] [Kyria]*, not as writing a new commandment to thee, but which we were having from a beginning, so that we may be loving one another. 6 And this is the love, so that we may be walking according to his commandments, this is the commandment just as you heard from a beginning so that you may be walking in it. 7 Because many misleaders went out into the world, those not professing Jesus Christ coming in flesh, this is the misleader and the antichrist.

8 Look at yourselves so that you may not destroy what we worked, but a full recompense you may take back. 9 Everyone going forward and not remaining in the teaching of Christ is not having God, but the one remaining in this teaching is having the Father and the Son. 10 If anyone is coming to you and is not bearing this teaching, do not be taking him into a house and say not to rejoice with him. 11 For the one saying to him to rejoice, is sharing in his works, in the wicked ones.

12 Having many things to be writing to you, I did not wish by means of paper and black, but I am hoping to become with you and to speak mouth to mouth so that your joy may be having been fulfilled. 13 The children of thy sister, the chosen, warmly greet thee.

From the oldest apostle to a highly esteemed lady and her children whom I love among all who have the truth; and not only I, but all who know the truth, 2 that truth that forever remains in us and with us. 3 It is by having that truth along with love, that we obtain gracious favour, mercy, and peace from God our Father and from his Son Jesus Christ.

4 I was very happy to learn how your children are progressing in the truth, just as we were instructed by the Father. 5 But now I write to ask you to comply, lady, not with any new instruction but one that we had from the start, which is that we love one another. 6 If we have this love we will be living according to his commands. The command which you heard from the beginning was given to keep you on the right path, 7 for many have set out to mislead. Indeed anyone who denies that Jesus Christ came as a man, is a deceiver and is the antichrist.

8 So keep examining yourselves in case you may spoil everything we have done for you, then you may gain a full reward. 9 Whoever does not stay in the teaching of Christ but goes beyond it, has nothing to do with God, but the one who sticks to it has the support of both Father and Son. 10 If then, anyone should come to you that does not bring this teaching, do not let him into your home or even wish him well, 11 for whoever does wish him well, as good as shares his evil deeds.

12 There is much more I could write to you, but I don't want to put it all down on paper, instead I hope to visit you and have a heart to heart talk, which should make you happy. 13 The children of your esteemed sister send you their warm

3 John

The elder to Gaius the beloved whom I love in truth.

2 Beloved, about all I am praying for thee to be made to go well, and to be in good health, just as thy soul is going well. 3 For I rejoiced very much with brothers coming and testifying of thee in the truth, just as thou in truth are walking. 4 I am not having greater joy than these, that I may hear my children are walking in the truth.

5 Beloved, what thou are doing is faithful if you should work for the brothers and this strangers, 6 who testified to thy love in sight of the congregation, which thou will do well having sent on worthily of God. 7 For over the name they went out taking nothing from the nations. 8 We therefore are under obligation to take up such ones so that we may become fellow workers in the truth.

9 I wrote something to the congregation, but the one fond of being first of them, Diotrephes, is not kindly receiving us. 10 Through this if ever I may come, I shall call to mind his works which he is doing, wicked words, babbling on about us, and not being satisfied over these, neither is he kindly receiving the brothers and those wishing he is hindering, and he is throwing out of the congregation.

11 Beloved, do not imitate the bad, but the good. The doing good is out of God, the one doing bad has not seen God. 12 Demetrius has been testified about by all and by the truth itself, and we ourselves are testifying and thou are aware that our testimony is true.

13 I had many things to write to thee, but I do not want to be writing to thee by means of black and reed. 14 But I am hoping to see thee soon and we will speak mouth to mouth. Peace be to thee. The friends are warmly embracing* you. Warmly embrace the friends according to name.

From the oldest apostle to my dear Gaius whom I love, as one who is in the truth.

2 My dear friend, I pray that everything is going well with you and that you are in good health, just as you are spiritually. 3 I was delighted to hear the report from the brothers who came, of your devotion to the truth as you are truly living by it. 4 Nothing gives me greater pleasure than to hear that my spiritual children are continuing in the truth.

5 My dear friend it is very creditable that you should labour on behalf of the brothers, especially when they are strangers to you. 6 They testified about your love before the whole congregation. You will do well, for you sent them on their way, well provided for in the name of God. 7 It was for that name they set out, having accepted nothing from the nations they served. 8 We ought then, to support such men and so become fellow workers for the truth.

9 I wrote to the congregation about this, but Diotrephes who likes to be foremost among them does not take kindly to anything I say. 10 So if I come I shall not forget the things he is doing, spreading malicious lies about us; and not content with that, he not only refuses to kindly receive visiting brothers but tries to stop those who want to. He even disfellowships them from the congregation!

11 My dear friend, never copy such a bad example, only a good one. One who does good is from God, but he who does bad does not realise that God is present. 12 In the case of Demetrius, he has been well reported on by all and by the truth itself. We also can testify to this, and you know that what we say is true.

13 There are many things I had to write to you about, but I have no wish to commit them to pen and ink. 14 I hope to see you soon, and then we can have a heart to heart talk. Meanwhile may you have peace. The friends here send their warm greetings; please give my warm greetings to all the friends there by name.

Jude

Judas, slave of Jesus Christ, but brother of James, to those called, having been loved by God the Father and having been preserved by Jesus Christ. 2 Mercy to you and peace, and may love be increased.

3 Beloved, all haste I was making to be writing to you about our common salvation, but I had need to write to you exhorting to strongly contend for the faith having been given once for all to the holy ones. 4 For some men entered stealthily, those of old having been written beforehand to this judgement, ungodly, exchanging the gracious favour of our God for indecent conduct, and disowning our only Master and Lord Jesus Christ.

5 But I wish to remind you, being aware of all once for all, that the Lord having saved a people out of the land of Egypt, the second time he destroyed those not having faith. 6 And angels, those not having preserved their origin, but having left their own dwelling, he has preserved for judgement of a great day, in unending bonds of densest darkness. 7 As Sodom and Gomorrah and the cities about them, the like manner these having fornicated without restraint and having gone after different flesh, are being set before as an exhibit of having undergone judgement of everlasting fire.

8 Likewise indeed also these dreaming, are indeed staining flesh, and lordship they lay aside, and glories they slander. 9 But Michael the archangel when contending with the Devil was arguing about the body of Moses, he dared not bring a judgement of slander, but he said "May the Lord rebuke thee". 10 But these, as many things as indeed they are not aware of they slander, but as many things naturally as the dumb animals they are acquainted, in these they are corrupting themselves.

11 Woe to them because in the way of Cain they went, and in the misleading of Balaam they were poured out for reward; and by the dissension of Korah they destroyed themselves. 12 These are those in your [love feasts]* [loves], submerged rocks, feasting themselves, fearlessly shepherding themselves, waterless clouds being carried along by winds, fruitless late autumnal trees, having died twice, having been rooted out. 13 wild sea waves, foaming out of themselves shameful things, stars going astray for whom the densest of darkness has been preserved for the age.

14 But Enoch, seventh from Adam also prophesied about these saying: "Look, the Lord

From Jude, a slave of Jesus Christ and brother of James, to those who have been called, who are loved by God our Father, and are cherished by Jesus Christ. 2 May you have mercy and peace, and may love be increased among you.

3 My dear ones, I was on the point of writing to you about our common salvation. Instead I have found it necessary to exhort you to make a strong defence of the faith that was given to the Lord's people and will not be repeated. 4 The reason is that certain men have infiltrated into our ranks who were long ago foretold and condemned in scripture. They have abused God's gracious favour by their indecent behaviour, turning their backs on our only Master and Lord Jesus Christ.

5 I would like to remind you of what you are already well aware, that although the Lord saved people out of the land of Egypt, he soon afterwards destroyed those who lacked faith. 6 And the angels who did not maintain their original position but abandoned their proper place, he has kept in bonds of densest darkness for the great Day of Judgement. 7 Likewise Sodom and Gomorrah with their surrounding cities committed immorality without restraint, engaging in unnatural vices, and so became a warning example by undergoing the judgement of everlasting fire.

8 It is just the same with these who actually carry out their sordid fantasies; flouting all authority, they sneer at those who are divinely appointed. 9 Yet even Michael the archangel when he was disputing with the Devil over the body of Moses, did not insult or criticize him. All he said was: "May the Lord rebuke you". 10 They sneer at everything they know nothing about, yet like dumb animals they are well acquainted with all the physical things they defile themselves with.

11 They have courted disaster by following the same path as Cain, and they have made the same mistake as did Balaam, being rushed into something for sake of money; like rebellious Korah they have brought destruction upon themselves. 12 These are like submerged rocks at your love feasts, gorging themselves and looking after number one. They are like clouds that pass over without releasing needed rain; like trees without fruit in late autumn that are rooted out and so die twice. 13 They are like turbulent waves of the sea stirring up disgusting debris; like comets with no orbit, heading for the eternal darkness of outer space.

14 These were the ones that Enoch, the seventh in line from Adam prophesied about when he said:

Jude

came among his holy myriads 15 to do judgement against all, and to expose all the ungodly ones about all their ungodly works which they did in an ungodly manner, and about all the hard things which ungodly sinners spoke against him.”

16 These are mutterers, grumbling at their lot, proceeding according to their cravings, and their mouth is speaking swelled up things, marvelling at faces for the sake of advantage.

17 But you beloved, remember the sayings, those having been previously spoken by the apostles of our Lord Jesus Christ 18 that they were saying to you: “On the last time will be childish mockers proceeding according to their own cravings for ungodly things.” 19 These are those making divisions, of the soul, not having spirit.

20 But you beloved, building yourselves in your most holy faith, praying by holy spirit, 21 preserve yourselves in God’s love, waiting for the mercy of our Lord Jesus Christ for everlasting life.

22 And to whom dissenting indeed show mercy, 23 but whom* save snatching out of fire, but to whom show mercy in fear, hating also the inner garment having been spotted from the flesh.

24 But to the one able to guard you, not stumbling, and to set down in sight of his glory, unblemished, in exultation; 25 to the only God our Saviour through Jesus Christ our Lord, glory, greatness, might and authority before all the age and now and into all the ages, Amen.

“Look, the Lord came surrounded by tens of thousands of his holy ones 15 to judge the whole world. To expose the ungodly deeds and behaviour of all ungodly people, as well as all the harsh things ungodly delinquents said against him.”

16 These are always complaining, grumbling at their lot, and living only to satisfy their cravings. They are always boasting, but they flatter others if there is something to be gained by it.

17 But you dear brothers, remember what the apostles of our Lord Jesus Christ used to say. 18 They told you that “In the time of the end childish mockers will carry out any ungodly act that takes their fancy.” 19 They are the ones who cause divisions, are concerned only with this life, and are certainly not spiritual.

20 But you dear brothers, by building yourselves up in the most holy faith and praying by holy spirit, 21 keep yourselves in God’s love as you wait for everlasting life gained by the mercy of Jesus Christ.

22 Show mercy to any who dissent, 23 thus snatching them out of the fire, but as you do so, beware, shrink from the very clothes contaminated by carnal men.

24 So to the one who is able to guard you from falling, to establish you without fault and with jubilation in the presence of his radiant splendour; 25 to the only true God our Saviour, through Jesus Christ our Lord, be splendour, greatness, might and authority, from ages past, now, and for all the ages to come. May it indeed be so!

Revelation 1

Chapter 1

A revelation of Jesus Christ which God gave to him to show to his slaves what is necessary to happen in haste, and he showed by signs, having sent through his angel to his slave John, 2 who testified the word of God and the testimony of Jesus Christ, as much as he saw. 3 Sublimely happy* the one reading up and those hearing the words of the prophecy and observing the things having been written in it, for the due time is near.

4 John, to the seven congregations in Asia. Gracious favour and peace from the one existing and the one who was and the one coming, and from the seven spirits which are in sight of his throne, 5 and from Jesus Christ, the Faithful Witness, the firstborn of the dead and the Ruler of the kings of the earth.

To the one loving us and having loosed us out of our sins by his blood. 6 And he made us a kingdom, priests to his God and Father, to him the glory and the might to the ages, Amen.

7 Look, he is coming with the clouds and every eye will see him, and whoever pierced through him, and they will beat themselves on account of him, all the communities of the earth, yes, Amen. 8 "I am the Alpha and the Omega," says the Lord God, "the one existing and the one who was and the one coming, the Almighty."

9 I John, your brother and sharer in the pressure and Kingdom and tenacious* endurance in Jesus, came to be in the island, the one being called Patmos through the word of God and the testimony of Jesus. 10 I came to be by spirit in the Lord's day, and I heard behind me a great voice, as of a trumpet 11 saying: "What you are looking at write in a little book and send to the seven congregations, to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis and to Philadelphia and to Laodicea."

12 And I turned about to look at the voice that was speaking with me and having turned about I saw seven golden lampstands, 13 and in the midst of the lampstands one like a Son of Man having been dressed to the foot and a golden girdle having been girded to the breasts. 14 But his head and hair were white as wool, white as snow, and his eyes as a flame of fire. 15 And his feet were like copper frankincense* as by a furnace having been fired, and his voice as a voice of many waters. 16 And having in his right hand seven stars, and proceeding out of his

Chapter 1

This is the revelation which God gave to Jesus Christ to show his slaves what must soon occur. He sent it by means of symbols through his angel, to his slave John, 2 who testifies that everything he saw was the word of God and the testimony of Jesus Christ. 3 Anyone who reads this, or hears it and carries out what it says will be very glad he did, because the due time is near.

4 From John, to the seven congregations in Asia. May you have gracious favour and peace from the One who is, and who was, and who will always be; and from the seven spirits who are within sight of his throne; 5 and from Jesus Christ, the Faithful Witness, the first to be made alive from the dead, and the Ruler of the kings of the earth.

It is to the one who loves us, who released us from the effect of our shortcomings by his blood, 6 and who made us to be a kingdom of priests to his God and Father, it is to him that all honour and power is due for all time to come; may it indeed be so.

7 But mark this, he will come with the clouds and everyone will see him including those who pierced him. All over the world people will beat themselves in vexation over him. Certainly, that also will come true, 8 for the Lord God is Almighty. "I am the beginning and the end," he says, "the One who is and who was and who will always be."

9 So it was that I John, your brother, who shares your distress as well as the Kingdom, also the determination to stand firm as a Christian, found myself on the island of Patmos because of the word of God and testifying about Jesus. 10 Then, by means of the spirit, I found myself in the Lord's day. Behind me I heard a mighty voice as loud as a trumpet. 11 "Whatever you see," it said, "write down in a notebook and send it to these seven congregations: Ephesus, Smyrna, Pergamum, Thyatira, Sardis Philadelphia and Laodicea."

12 Well, I spun round to see who it was that had spoken to me, and as I turned I saw seven golden lampstands. 13 But there in the midst of the lampstands was someone who looked just like the Son of Man. His clothing reached right down to his feet, and his belt, which was of gold, came as high as his chest. 14 His head was as white as snow, and his hair was like white wool, but his eyes, they were as fire just like a flame. 15 His feet were like the finest copper, glowing, straight from the furnace, and that voice, it was as a thunderous waterfall. 16 His right hand held seven stars, and out of his mouth

Revelation 1-2

mouth a sharp two-faced long sword, and his [face] [appearance] as the sun manifest in its power.

17 And when I saw him I fell toward his feet as dead, and he laid his right hand upon me saying: "Do not be afraid, I am the First and the Last, 18 and living, I became dead, but look, I am living into the ages of the ages, and I have the keys of the death* and of Hades,

19 "Write therefore what you saw, and what things are, and what is soon to be occurring after these. 20 The mystery of the seven stars which you saw upon my right hand, and the seven golden lampstands: the seven stars are messengers* of the seven congregations, and the lampstands are the seven congregations.

Chapter 2

"To the messenger* in the Ephesus congregation write: 'These are the things the one holding fast the seven stars in his right hand is saying, the one walking in the midst of the seven golden lampstands. 2 I am aware of thy works and thy weariness and tenacious* endurance, and that thou are not able to bear bad men, and thou test those saying they themselves are apostles but they are not, and thou found them liars. 3 And thou have tenacious endurance and thou carried through my name and thou have not been wearied. 4 But I have against thee that thy first love thou have let go.

5 "Remember therefore from where thou has fallen and reform*, and do the first works; but if not, I am coming to thee and I shall move thy lampstand out of its place, if thou may not reform. 6 But thou has this, that thou hate the works of the Nicolaitans which I also hate. 7 The one having an ear let him hear what the spirit is saying to the congregations. To the one conquering I shall give to him to eat out of the wood of life, which is in the paradise of God.'

8 "And to the messenger* in the Smyrna congregation write: 'These are the things the first and the last is saying, who came to be dead but he lived. 9 I am aware of thy pressure and the poverty, but thou are rich, and the slander from those saying themselves to be Jews, but they are not, but a synagogue of Satan. 10 Do not fear what thou are soon to be suffering. Look, the Devil is soon to throw some out of you into prison so that you may be tested and you may have pressure ten days. Become faithful until death and I will give thee the crown of life.

there proceeded a long sharp two-edged sword. His whole appearance was like the sun at its strongest and most brilliant.

17 Well, when I saw him I fell flat on the ground at his feet as if I was dead. But he laid a reassuring hand on me. "Do not be afraid," he said, "I am the First and the Last, 18 I was alive, but died, yet now I am alive for all time to come, and I have the keys of inherited death and Hades.

19 "So then, write down what you have seen, the things as they are, and what is soon to come. 20 The hidden meaning of the stars which you saw in my right hand are the overseers of the seven congregations, while the seven lampstands are the seven congregations themselves.

Chapter 2

"Write this to the overseer who is in the Ephesus congregation. 'This message is from the one who has a firm hold of the seven stars in his right hand and who is walking among the seven golden lampstands. 2 I am quite aware of all you have done, your hard work, and how you have stood firm. I know that you do not tolerate evildoers, and that you check up on those who claim to be apostles but who are not, and so expose them as imposters. 3 You have stood fast and bore my name without giving up. 4 But I do hold this against you, that you have lost the love that you first had.

5 "So remember what you were before you fell; mend your ways and do what you did then. If you do not change, I will come and remove your lampstand. 6 You do though have this in your favour, you hate the things the Nicolaitans practise, as I do myself. 7 So whoever has a hearing ear let him heed the things the spirit is telling the congregations. For I will enable the one who overcomes to eat from the tree of life in God's paradise.'

8 "Write this to the overseer who is in the Smyrna congregation. 'This message is from the one who was first yet also last, the one who died but then became alive. 9 I am aware of your distress and your poverty, although really you are rich, also the abuse you suffer from those who call themselves Jews, though they are nothing but a meeting house of Satan. 10 Do not be dismayed at the things you soon will suffer. Indeed, the Devil will throw some of you into prison, but this will only be to test you as you endure under stress for a little while. So be faithful, even to death, and I will give you the crown of life. 11 Whoever has a hearing ear let him heed the things

Revelation 2

11 The one having an ear let him hear what the spirit is saying to the congregations. The one conquering may certainly not be wronged out of the second death.”

12 “And to the messenger* of the congregation in Pergamum write: ‘These are the things the one having the sharp two-faced long sword is saying: 13 I am aware where thou art dwelling, where the throne of Satan is, but thou art holding fast my name and thou didst not disown my faith, and in the days of Antipas my witness, my faithful one who was killed beside you where Satan is dwelling.

14 “But I have a few things against thee, that thou art having there those holding fast the teaching of Balaam, who was teaching Balak to throw a snare in sight of the sons of Israel, to eat things sacrificed to idols and to commit fornication. 15 Thus also thou thyself art having those likewise holding fast the teaching of Nicolaitans. 16 Reform* therefore, but if not, I am coming to thee quickly and I will fight with them by the long sword of my mouth.’

17 “The one having an ear let him hear what the spirit is saying to the congregations. To the one conquering I will give to him of the manna having been hidden, and I shall give to him a white pebble, and upon the pebble a new name having been written which no-one is aware except the one taking it.”

18 “And to the messenger* in the Thyatira congregation write: ‘These are the things the Son of God is saying, the one having his eyes as a flame of fire and his feet like copper frankincense*. 19 I am aware of thy works and the love and the faith and the ministry and thy tenacious* endurance and thy works, the last more than the first.

20 “But I have against thee that thou art letting go the woman Jezebel, the one calling herself a prophetess and she is teaching and she is misleading my slaves to commit fornication and to eat things sacrificed to idols. 21 And I gave her time so that she may reform* but she is not willing to reform from her fornication. 22 Look I am throwing her into a bed, and those committing adultery with her into great pressure if they will not reform from her works. 23 And her children I shall kill in death, and all the congregations will know that I am the one searching kidneys and hearts and I shall give to each of you according to your works.

the spirit is telling the congregations, for he who overcomes will never become a victim of the second death.”

12 “Write this to the overseer of the Pergamum congregation. ‘This message is from the one who has the sharp double-edged sword. 13 I well know where you live, where Satan has his throne, yet you are holding fast to my name and have not disowned the faith concerning me even when my faithful witness Antipas was killed at your side, right there where Satan lives.

14 “But there are a few things that I have against you. You have among you those who strongly adhere to the precepts of Balaam who showed Balak how to ensnare the Israelites, so that they ate things offered to idols and committed fornication. 15 You also have those who just as strongly follow the teaching of the Nicolaitans. 16 So change your ways, otherwise I will soon come and deal with them with the sword of my mouth.’

17 “Whoever has a hearing ear let him heed the things the spirit is telling the congregations, for he who overcomes I will give hidden heavenly food, and I will give him a white pebble on which a new name has been written that no-one knows apart from the one accepting it.”

18 “Now to the overseer in the Thyatira congregation, write this. ‘This message is from the Son of God who has eyes like a fiery flame and feet like the finest copper. 19 I am aware of all you have done, your love, your faith, your ministry, your endurance, and that you are doing more than you did before.

20 “However, I do have this against you, that you tolerate that woman Jezebel who calls herself a prophetic but is leading my servants astray. All she teaches them is to commit fornication and to eat food offered to idols. 21 I gave her time to change, but she refused to cease her immoral practices. 22 So now I am going to cast her into a bed of pain, and bring great trouble upon those committing adultery with her, unless they stop following her path. 23 Her children I will kill stone dead, thus all the congregations will know that I am examining innermost feelings and motives, so I will repay to each one of you according to your actions.

Revelation 2-3

24 "But to you I say, to the remaining ones in Thyatira, as many as are not having this teaching, who did not know the "deep things of Satan" as they say, I am not throwing on you another heavy burden 25 except that you have, hold fast until when I may likely arrive. 26 And the one conquering and the one observing my works until the end, I will give to him authority over the nations. 27 And he will shepherd them by a rod of iron as the earthenware vessel is shattered, as I have taken beside my Father. 28 And I shall give to him the morning star. 29 The one having an ear let him hear what the spirit is saying to the congregations."

Chapter 3

"To the messenger* of the congregation in Sardis write: 'These are the things the one having the seven spirits of God and the seven stars is saying. I am aware of thy works that thou has a name that thou are living, but thou are dead. 2 Become waking and firmly establish the things left which were about to die, for I have not found thy works having been fulfilled in the sight of my God. 3 Remember therefore how thou accepted and thou heard, and keep it and reform. If therefore thou do not wake up, I will come as a thief and thou will by no means know what kind of hour I shall come upon thee.

4 "But thou have a few names in Sardis which did not defile their outer garments and they will walk with me in white, because they are worthy. 5 The one thus overcoming will gird himself in white outer garments and I will certainly not wipe out his name out of the book of life, and I will profess his name in the sight of my Father and in the sight of his angels. 6 The one having an ear let him hear what the spirit is saying to the congregations."

7 "To the messenger* of the congregation in Philadelphia write: 'These are the things the sanctified, the truthful, is saying, the one having the key of David, opening and no-one will shut, and shutting and no-one is opening. 8 I am aware of thy works; look, I have given in thy sight a door having been opened which no-one is able to shut it, that thou are having a little power, and thou have observed my word and thou has not disowned my name. 9 Look, I am giving out of the synagogue of Satan, those saying of themselves to be Jews but they are not, they are lying, look I shall make them so that they will come and prostrate themselves in sight of thy feet, and they may know that I loved thee.

24/25 "To you others in Thyatira who have not followed this course and have not dabbled in what is called "Satan's deep things", I will not add to your burdens; just hang on firmly until I come. 26 For the one that overcomes and carries on my work, I shall give the same authority over the nations that I have taken with my Father. He will shepherd them with an iron rod and shatter them like an earthenware pot. 28 To him I shall give the morning star. 29 So whoever has a hearing ear, let him heed the things the spirit is telling the congregations."

Chapter 3

"To the overseer in the Sardis congregation, write this. 'This message is from the one having the seven spirits of God and the seven stars. I am quite aware of your reputation, that you have a name for being alive whereas in fact you are dead. 2 Wake up and strengthen what you still have before it dies! for I find that you have not fulfilled your obligations before my God. 3 Remember the things you heard and accepted, guard them and change your ways, for unless you wake up, I shall come upon you like a thief and you will have no idea when that will be.

4 "However, you do have a few among you who have not soiled their clothes, they will walk with me in white because they deserve it. 5 Indeed, whoever overcomes will put on white clothing, and I will never wipe his name out of the book of life. I will freely acknowledge his name before my Father, and before his angels. 6 So whoever has a hearing ear, let him heed the things the spirit is telling the congregations.'

7 "Write the following to the overseer in the Philadelphia congregation: 'This message is from the one who is sanctified and truthful, who having David's key opens so that no-one can shut, and closes so that no-one can open. 8 I am aware of what you have accomplished; though you have but little power you have observed my words and not denied my name. So now, I have put before you an opened door that cannot be closed. 9 For I will make those who falsely claim to be Jews but really are not, come to you from the meeting place of Satan to prostrate themselves at your feet and so admit that I loved you.

Revelation 3-4

10 "Because thou observed the word of my tenacious* endurance, so I shall keep thee out of the hour of trial, the one soon to be coming upon the whole being inhabited, to try those dwelling upon the earth. 11 I am coming quickly, hold fast what thou have so that no-one may take thy crown.

12 "The one overcoming, I shall make him a pillar in the sanctuary of my God and he may certainly not depart outside any more. And I shall write upon him the name of my God and the name of the city of my God, of the New Jerusalem, the one descending out of heaven from my God, and my name, the new one. 13 The one having an ear let him hear what the spirit is saying to the congregations.'

14 "To the messenger* of the congregation in Laodicea write: 'These are the things the Amen says, the faithful and true witness, the beginning of God's creation. 15 I am aware of thy works, that thou are neither cool nor boiling*. I would that thou were cool or boiling. 16 Thus because thou are lukewarm and neither cool nor boiling* I am soon to vomit thee out of my mouth.

17 "Because thou are saying that "I am rich and have become rich and I have need of nothing," thou are not aware that thou are hard-up, and are pitiable, and beggarly, and blind and poorly clad. 18 I counsel thee to buy from me gold having been fired out of fire so that thou may become rich, and outer white garments so that thou may gird thyself and the shame of thy nakedness may not be manifest, and eyesalve to rub on thy eyes so that thou may see.

19 "As many as I may be fond of, I reprove and I chastise, be zealous therefore and reform. 20 Look I have stood at the door and am knocking, if anyone should hear my voice and should open the door, I shall enter to him and I will have supper with him and he with me. 21 The one overcoming I shall give to him to sit with me [in] [by]* my throne, as I also overcame and sat with my Father [in] [by]* his throne. 22 The one having an ear let him hear what the spirit is saying to the congregations.'"

Chapter 4

After these things I saw and look, a door having been opened in the heaven and the first voice which I heard as of a trumpet speaking with me saying: "Step up here and I will show thee what is necessary to occur". 2 Immediately after these, I came to be in spirit, and look, a throne set in

10 "Because you safely kept my example of firm endurance I will keep you safe during the time of trial that is coming upon the whole world and its inhabitants. 11 I shall be coming soon, so hold fast what you have, so that no-one may deprive you of your crown.

12 "I shall make the one who overcomes a pillar in the Most Holy of the temple of my God, and he will never depart from it. I shall write upon him the name of my God and his city, the New Jerusalem, that descends from him out of heaven, also my own new name. 13 Whoever has a hearing ear, let him heed the things the spirit is telling the congregations.'

14 "To the overseer in the Laodicean congregation, write this. 'This message is from the 'So-be-it', the faithful and true witness who was the beginning of God's creation. 15 'I can see quite well from your record of service that you are neither cool nor boiling with zeal. I wish you were one or the other, 16 but because you are lukewarm and neither cool nor boiling I am going to spit you out of my mouth.

17 "Because you have said: "I am rich, I have acquired plenty, I don't need anything," you cannot see that you are really hard-up and to be pitied, you are like a blind beggar dressed in rags. 18 My advice to you is to buy gold from me that has been refined in the fire, then you may become truly rich. Also while clothing to put on so that you will not be embarrassed when your naked state is observed. Buy ointment to smear on your eyes so that you may see.

19 "Everyone I am fond of I reprove and chastise, so be anxious to mend your ways. 20 Look, I have been standing here at the door knocking. If anyone hears me and answers the door I will come in and we will have supper together. 21 I will grant whoever overcomes, the privilege of sitting with me by my throne, just as I sat with my Father by his throne when I overcame. 22 Whoever has a hearing ear, let him heed the things the spirit is telling the congregations.'"

Chapter 4

After all this happened I looked up to the heavens and there saw an opened door. The first thing I heard was a voice which sounded like a trumpet speaking to me. "Step up here," it said, "and I will show you what must take place." 2 At that I immediately became as if I was a spirit, and see, there! a throne

Revelation 4-5

heaven, and upon the throne One sitting, 3 and the One sitting, in appearance to jasper stone and to sardius, and a rainbow around the throne like the appearance of emerald.

4 And around the throne, twenty four thrones, and upon the thrones twenty four elders sitting having been girded with white outer garments, and upon their heads golden crowns. 5 And out of the throne are departing lightnings and [sounds]* [voices] and thunders, and seven lamps of fire burning in sight of the throne, which are the seven spirits of God, 6 and in sight of the throne as a glassy sea like crystal, and in between it and the throne and around the throne, four living creatures being full of eyes in front and behind.

7 And the first living creature was like a lion, and the second living creature was like a young bull, and the third living creature having the face as of a man, and the fourth living creature like a flying eagle. 8 And the four living creatures, one against one of them having six wings above, and around and from inside they are full of eyes, and they have no rest day and night, saying: "Holy, holy, holy, [Lord] [YHVH]* Almighty, who was, and who is, and who is coming."

9 And whenever the living creatures will give glory and honour and thanksgiving to Him sitting upon the throne, to him living into the ages of the ages, 10 the twenty four elders will fall in sight of the One sitting upon the throne, and they will prostrate before the living One into the ages of the ages, and they will throw their crowns in sight of the throne saying: 11 "Thou are worthy our Lord and God to take the glory and the honour and the power because thou created all, and through thy will they existed and they were created."

Chapter 5

And I saw upon the right hand of Him sitting upon the throne a small papyrus having been written inside and on the back, having been sealed down with seven seals. 2 And I saw a strong angel announcing in a great voice, "Who is worthy to open the small papyrus and to loose its seals?" 3 And no-one was able in the heaven nor upon the earth nor underneath the earth, to open the small papyrus nor to be looking at it.

4 And I was weeping a lot because no-one worthy was found to open up the small papyrus nor to be looking at it. 5 And one out of the elders is saying to me: "Do not be weeping, look!

placed in the heavens, with someone sitting on it. 3 His appearance was like brilliant jasper and cornelius stones, and a rainbow of emerald green encircled the throne.

4 Set around the throne were twenty four other thrones, on which sat twenty four elders dressed all in white, with golden crowns on their heads. 5 Flashes of lightning kept striking out from the throne, accompanied by awesome sounds and thunder, and seven flaming lamps stood burning within sight of it. These represent the seven spirits of God. 6 Before the throne was a sea of glass, clear as crystal; and in between it and the throne, arrayed around the throne were four living creatures that had eyes at their back as well as their front.

7 The first living creature was like a lion, the second like a bull, the third had the face of a man, while the fourth was like an eagle in flight. 8 Each of these four living creatures had six raised wings that had eyes around them and on their inner surfaces. Day and night they do not stop saying: "Holy, holy, holy, is Jehovah God the Almighty, who has always existed, exists now, and always will exist."

9 Whenever the living creatures give credit, honour and thanksgiving to him who sits on the throne, who lives forever and ever, 10 the twenty four elders prostrate themselves before the ever living One, and cast their crowns before the throne, concurring: 11 "You are worthy, our Lord God, to receive the credit honour and power, because you created everything, and by your will all things exist and were created."

Chapter 5

I saw that the One sitting on the throne had in his right hand a small papyrus scroll that had writing on both sides and was sealed with seven seals. 2 Then I saw a powerful angel declaring in a loud voice: "Who is worthy to break the seals and open the scroll?" 3 But there was no-one in heaven or on earth, or under the earth, who could open the scroll to inspect it.

4 Well, I wept profusely because no-one could be found who was worthy enough to open the scroll and examine it. 5 So one of the elders said to me: "Do not weep, for see, the Lion from the tribe of Judah who is the root of David overcame the world, he can

Revelation 5-6

the Lion overcame, the one out of the tribe of Judah, the root of David, to open up the small papyrus and its seven seals."

6 And I saw having stood in between the throne and the four living creatures, and in between the elders, a Lamb as having been slaughtered, having seven horns and seven eyes, which are the seven spirits of God having been sent into all the earth. 7 And it came and has taken out of the right hand of him sitting on the throne.

8 And when he took the small papyrus, the four living creatures and the twenty four elders fell in sight of the Lamb, each having a harp and golden bowl being full of incenses, which are the prayers of the sanctified. 9 And they are singing a new song saying: "Worthy are thou to take the small papyrus and to open its seals because thou were slaughtered and thou bought for God by thy blood out of every tribe and tongue and people and nation, 10 and thou made them a Kingdom and priests to our God and they are reigning upon the earth."

11 And I saw and I heard a voice of many angels around the throne, and of the living creatures and of the elders, and the number of them was myriads of myriads and thousands of thousands, 12 saying with a great voice: "Worthy is the Lamb, the one having been slaughtered, to take the power, and riches, and wisdom, and strength, and honour and glory and praise."

13 And every creature which is in heaven, and upon the earth, and underneath the earth, and upon the sea and all things in them I heard saying: "To Him sitting upon the throne and to the Lamb, the praise and the honour, and the glory and the might to the ages of the ages." 14 And the four living creatures were saying: "Amen", and the elders fell and prostrated.

Chapter 6

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder: "Come". 2 And I saw and look, a white horse, and the one sitting upon it having a bow, and a crown was given to him and he went out overcoming and so that he may overcome.

3 And when he opened the second seal, I heard the second living creature saying: "Come". 4 And another horse went out, fiery, and to the one sitting upon it was given to him to take the peace out of the earth and so that they will slaughter one another and a great sword was given to him.

surely break the seven seals and open the scroll."

6 Then I saw standing between the throne and the four living creatures and the elders, a Lamb that appeared to have been slaughtered. He had seven horns and seven eyes, these representing the seven spirits of God that have been sent out to all the earth. 7 He came and took the scroll from the right hand of the One sitting on the throne.

8 At that, the four living creatures and the twenty four elders fell down before the Lamb. Each one of them had a harp and a golden bowl that was full of incense which represents the prayers of the holy ones. 9 They sang a new song with the words: "You are worthy to take the scroll and open its seals because you were slaughtered, and with your blood you bought people out of every tribe, language, community, and nation. 10 These you made to be a Kingdom, and to be priests to our God, and they are reigning over the earth."

11 Then it was that I saw and heard a huge crowd of angels surrounding the throne together with the living creatures and the elders. There were millions upon millions of them 12 raising a mighty shout: "The Lamb who was slaughtered is worthy to receive power, riches, wisdom, strength, honour, splendour, and praise."

13 Thereupon every creature in heaven, on earth, under the earth, and on the sea, all of them, I heard declaring: "Praise, honour, splendour and might for all time to come, be to Him who sits on the throne and to the Lamb." 14 To which the four living creatures added: "May it indeed be so." Then the elders fell down and prostrated themselves before him.

Chapter 6

As I watched, the Lamb opened one of the seven seals, whereupon one of the four living creatures said "Come" in a thunderous voice. 2 Then I saw a white horse with a rider holding a bow in his hand. A crown was given him and he rode off conquering and to make conquests.

3 When the Lamb opened the second seal, I heard the second living creature say: "Come". 4 At this another horse, the colour of fire, went out. Its rider was given a great sword and the power to take peace from the earth so that its people would slaughter one another.

Revelation 6-7

5 And when he opened the third seal, I heard the third living creature saying "Come". And I saw and look, a black horse and the one sitting upon it having a balance in his hand. **6** And I heard as a voice in the midst of the four living creatures saying: "A choenix of wheat for a denarius, and three choenix of barley for a denarius, and the olive oil and the wine you may not deal with unjustly.

7 And when he opened the fourth seal, I heard a voice of the fourth living creature saying "Come". **8** And I saw and look a [light green] [pale] horse and the one sitting above it named The Death' and Hades was following with him, and authority was given to them over the fourth of the earth, to kill by a long sword and by famine and by death and by the wild beasts of the earth.

9 And when he opened the fifth seal, I saw underneath the altar the souls of those having been slaughtered because of the word of God and because of the testimony which they were having. **10** And they cry aloud with a great voice saying: "Until when, holy and true master, are thou not judging and avenging our blood out of those dwelling upon the earth?" **11** And to each was given to them a white robe, and it was told them so that they will rest up yet a little time until it may be fulfilled also their fellow slaves and their brothers, those being soon to be killed, as also they.

12 And I saw when he opened the sixth seal, and a great earthquake occurred and the sun became black as a hair sackcloth, and the whole moon became as blood. **13** And the stars of the heaven fell to the earth as a fig tree throws its unripe figs, being shaken by a great wind. **14** And the heaven departed as a little book being rolled up, and every mountain and island were moved out of their places.

15 And the kings of the earth and the great ones and the military commanders and the rich and the strong and every slave and freeman hid themselves in the caves and the rocks of the mountains. **16** And they are saying to the mountains and to the rocks: "Fall upon us and hide us from the face of Him sitting upon the throne and from the Lamb's displeasure, **17** because the great day of their displeasure came and who is able to stand?"

Chapter 7

After this I saw four angels having stood upon the four corners of the earth, holding fast the

5 As he opened the third seal I heard the third living creature say: "Come". This time I saw a black horse, and its rider had a pair of scales in his hand. **6** Then I heard a voice apparantly coming from among the four living creatures. "A day's supply of wheat for a whole day's pay," it said, "and three day's supply of barley for one day's pay, but be careful with the olive oil and wine."

7 When he opened the fourth seal it was the voice of the fourth living creature that I heard say "Come". **8** But just look at this! a sickly coloured horse with a rider whose name is Death! and Hades was following close behind him. They were given authority over a quarter of the earth's population to kill with the sword, with famine, with plague, and by wild beasts.

9 After he opened the fifth seal I saw there, beneath the altar the lives of those who had been killed because of their testimony about the word of God. **10** They cried out with a loud voice: "How long will it be, Holy and True Master, until you judge those on the earth and avenge our blood?" **11** At that, a white robe was given to each of them, and they were told to wait for a little while longer until the full number of their brothers and fellow slaves who were about to be killed as they were, was complete.

12/13 I then saw him opening the sixth seal, whereupon a mighty earthquake occurred, shaking every mountain and island out of its place. The sun became as dark as black-hair sackcloth, and the moon appeared as if it was blood. Meteors cascaded toward the earth just like unripe figs falling from a tree when it is shaken in a gale. **14** The whole sky seemed to roll up like a scroll and disappear.

15 At this, the world rulers and miliary commanders, the rich and the powerful, the slaves and the free, all hid themselves in the caves and behind boulders on the mountains. **16** "Cover us and hide us from the face of the One sitting on the throne, and the Lamb's displeasure," they cried, **17** "for the Great Day of their displeasure has arrived and who can possibly survive?"

Chapter 7

After this I saw four angels standing at the four extremities of the earth, holding back its four winds

Revelation 7

four winds of the earth, so that no wind may blow upon the earth, nor upon the sea, nor upon every tree. 2 And I saw another angel ascending from the rising of the sun having a seal of the living God, and he cried out with a great voice to the four angels to whom it was given to them to treat unfairly the earth and the sea, 3 saying: "Do not treat unfairly the earth, nor the sea, nor the trees, until we may seal the slaves of our God upon their forehead."

4 And I heard the number of those having been sealed, a hundred and forty four thousand, having been sealed out of every tribe of the sons of Israel.

5 Out of the tribe of Judah, twelve thousands having been sealed, out of the tribe of Reuben twelve thousands, out of the tribe of Gad twelve thousands. 6 Out of the tribe of Asher twelve thousands, out of the tribe of Naphtali twelve thousands, out of the tribe of Manasseh twelve thousands. 7 Out of the tribe of Simeon twelve thousands, out of the tribe of Levi twelve thousands, out of the tribe of Issachar twelve thousands. 8 Out of the tribe of Zebulun twelve thousands, out of the tribe of Joseph twelve thousands, out of the tribe of Benjamin twelve thousands having been sealed.

9 After these things I saw and look, a huge crowd which to number it no-one was able, out of every nation and of tribes and of peoples and of tongues, having stood in sight of the throne and in sight of the Lamb, having been girded with white robes and palms in their hands. 10 And they are crying out with a great voice saying: "The salvation by our God, by Him sitting on the throne, and by the Lamb."

11 And all the angels which had been standing around the throne and the elders and the four living creatures fell in sight of the throne on their faces and prostrated themselves to God 12 saying: "Amen, the praise and the glory and the wisdom and the thanksgiving and the honour and the power and the strength be to our God into the ages of the ages, Amen."

13 And one of the elders was separated* saying to me: "These, the ones having been girded with white robes, who are they, and from whence came they?" 14 And I have said to him: "My Lord, thou are aware".

And he said to me: "These are those coming out of the great distress, and they washed their robes and whitened them in the blood of the Lamb.

so that none would blow over the earth, the sea, or against any tree. 2 Then I saw another angel who had the seal of the living God, ascending out of the sunrise. He cried out with a loud voice to the four angels who had the power to release havoc on the earth and the sea. 3 "Do not wreak havoc to the earth or the sea nor the trees, until we seal God's slaves in their forehead," he cried.

4 Then I heard the actual number of those who were sealed, a hundred and forty four thousand from every tribe of Israel.

5 There were twelve thousand sealed from the tribe of Judah, twelve thousand from the tribe of Reuben, and twelve thousand from Gad. 6 There were another twelve thousand from Asher, twelve thousand from Naphtali, and twelve thousand from Manasseh. 7 From the tribe of Simeon there were twelve thousand, from Levi twelve thousand and from Issachar twelve thousand. 8 There were twelve thousand from Zebulun, twelve thousand from the tribe of Joseph, and twelve thousand sealed from the tribe of Benjamin.

9 But after all these I saw a huge crowd that no-one could number. They were from every nation, tribe, community, and language, and they were all standing before the throne and before the Lamb dressed in white with palm branches in their hands. 10 "Salvation comes from our God who sits on the throne, and from the Lamb," they cried out with a loud voice.

11 At that all the angels that had been standing around the throne, together with the four living creatures and the elders, fell on their faces before the throne and prostrated themselves. 12 "May it truly be so," they declared, "may the praise and the splendour, the wisdom and thanksgiving, the honour, the power and the strength, be to our God for all time to come, may it indeed be so."

13 Then one of the elders left the others and came over to me. "These who are dressed in white clothing, who are they, and where did they come from?" he asked. 14 "You are the one who knows," I responded. So he told me.

"These are the ones that have survived the great time of trouble because they washed their clothing

Revelation 7-8

15 Because of this they are in sight of the throne of God and they are serving him day and night in his sanctuary, and the One sitting upon the throne will tent over them. 16 They will not any longer hunger, and not any longer thirst, nor the sun may fall upon them, nor all burning heat, 17 because the Lamb up between the throne will shepherd them and will guide them on to fountains of waters of life, and God will wipe out every tear out of their eyes."

Chapter 8

And when he opened the seventh seal, silence occurred in the heaven about half an hour. 2 And I saw the seven angels who have stood in the sight of God, and seven trumpets were given to them.

3 And another angel came and he stood upon the altar having a golden censer, and many incenses were given to him so that he will give with all the prayers of the holy ones upon the golden altar, the one in sight of the throne. 4 And the smoke of the incences ascended with the prayers of the holy ones out of the hand of the angel in the sight of God. 5 And the angel has taken the censer and he filled it from the fire of the altar and he threw it into the earth, and thunders and [sounds] [voices] and lightnings and an earthquake occurred. 6 And the seven angels, those having the seven trumpets got themselves ready so that they may trumpet.

7 And the first one trumpeted, and hail occurred and fire having been mixed with blood, and it was thrown into the earth, and the third of the earth was burnt up, and the third of the trees was burnt up and all green grass was burnt up.

8 And the second angel trumpeted, and as a great mountain burning with fire was thrown into the sea, and the third of the sea became blood. 9 And the third of the creatures, those in the sea, those having souls, died; and a third of the ships were totally wrecked.

10 And the third angel trumpeted, and a great star fell out of heaven burning as a lamp and it fell on a third of the rivers and upon the springs of waters. 11 And the name of the star is called The Absinthe. And the third of the waters became into absinthe, and many of the men died from the waters because they became bitter.

12 And the fourth angel trumpeted, and the third of the sun and the third of the moon and the third of the stars were struck so that the third of

and made them white in the Lamb's blood. 15 That is why they are present at God's throne to serve him day and night in his sanctuary. He will protect them with his tent, 16 so they will never again go hungry or thirsty, nor will the sun beat down on them with burning heat. 17 The Lamb, who is close to the throne will shepherd them, he will guide them to the fountains of life-giving waters, and God will wipe away every tear from their eyes."

Chapter 8

When he opened the seventh seal, heaven fell silent for about half an hour, 2 during which I saw seven trumpets being handed out to the seven angels that usually stand in God's presence.

3 But now another angel arrived who stood on the altar holding a golden incense burner. Many different sorts of incense were given to him to offer on the golden altar before the throne, along with the prayers of the holy ones. 4 So the smoke of the various types of incense ascended with the prayers of the holy ones before God, from the hand of the angel. 5 Then the angel filled the incense burner with fire from the altar and threw it down to the earth, whereupon there came thunder, noise and lightning, and the earth was shaken. 6 At this the seven angels with the trumpets got ready to blow them.

7 So the first one blew his trumpet, and it began to hail, fire mingled with blood rained down on the earth and a third of the earth was burned with a third of the trees, but all of the green vegetation was consumed.

8 Then the second angel blew his trumpet, and what looked like a huge mountain that was on fire, was hurled into the sea. At that, a third of the sea turned to blood, 9 and a third of the living creatures in it died, while a third of the ships were totally wrecked.

10 The third angel now blew his trumpet, and a great star, like a burning lamp, fell from heaven, and plunged into a third of the rivers and water springs. 11 It was called Wormwood, because a third of the waters turned into wormwood, and many men died because of the bitter nature of the waters.

12 Next came the fourth angel to sound his trumpet. As he did, a third of the sun's surface grew dark, as did that of the moon, and a third of the stars. Thus

Revelation 8-9

them may be darkened, and the day may not be made bright, the third of it, and the night likewise.

13 And I saw and I heard one eagle flying in midheaven saying with a great voice: "Woe, woe, woe, those dwelling on the earth, out of the remaining sounds of the trumpet of the three angels, those being soon to be trumpeting."

Chapter 9

And the fifth angel trumpeted and I saw a star out of heaven having fallen to the earth, and the key of the pit of the abyss was given to him. 2 And he opened the pit of the abyss and smoke ascended out of the pit as smoke of a great furnace, the sun was darkened and the air from the smoke of the pit.

3 And out of the smoke came out locusts into the earth and authority was given to them as authority the scorpions of the earth have. 4 And it was told to them so that they will not treat unjustly the grass of the earth, nor all greenery, nor every tree except the men, whoever does not have the seal of God upon the foreheads.

5 And it was given to them so that they should not kill them but so that they will be tormented five months, and their torment, as the torment of a scorpion when it may strike a man. 6 And in those days men will seek the death but they will certainly not find it, and they will crave to die but death is fleeing from them.

7 And the likeness of the locusts were like horses having been prepared for war, and upon their heads, as crowns like gold, and their faces as faces of men. 8 And they were having hair as the hair of women, and their teeth were as of lions. 9 And they were having breastplates as breastplates made of iron, and the sound of their wings as a sound of chariots, of many horses running into war. 10 And they have tails like scorpions and stings, and in their tails the authority to treat men unjustly five months. 11 They have over them a king, the angel of the abyss, named in Hebrew Abaddon, and in the Greek, he has a name Apollyon.

12 The one woe departed, look, yet two woes after these.

13 And the sixth angel trumpeted, and I heard one voice out of the horns of the golden altar, the one in sight of God, 14 saying to the sixth angel, the one having the trumpet: "Loose the four

both day and night lost their brightness.

13 Then I saw a solitary eagle soaring in the sky, but I heard it cry out loudly: "Woe, woe, woe, for those living on the earth, because of the trumpets of the remaining three angels, that soon will be sounding."

Chapter 9

As the fifth angel blew his trumpet, I saw a star that had fallen to the earth from heaven, being given the key to the entrance of the deepest pit. 2 He opened it up, and dense smoke billowed out as from a great furnace, filling the air and obscuring the sun.

3 Then, from the smoke, locusts having the same capability as scorpions, swarmed out over the earth. 4 They were instructed not to harm the grass, the vegetation, or the trees, but to only target men who did not have God's seal on their foreheads.

5 They were told not to kill them, but to torment them for five months as a scorpion would when it strikes. 6 Men will then wish they could die, but they will not, they will even attempt suicide, but will absolutely fail.

7 The appearance of the locusts was like horses ready for war, and having what looked like golden crowns on their heads. Their faces were human, 8 with long hair like women, but their teeth were like those of lions. 9 They had on breastplates made of iron, and the noise of their wings was like that of horses and chariots galloping into battle. 10 Their tails had stings just like scorpions, which is why they had the ability to torment men for five months. 11 The angel of the deepest pit was their king; his name in Hebrew was Abaddon, or Apollyon in Greek.

12 So one woe was over, but there are two more to come.

13 The sixth angel then sounded his trumpet, and I heard a voice from the horns of the golden altar that is in God's presence. 14 It told the sixth angel with the trumpet: "Release the four angels that have been restrained at the great river Euphrates."

Revelation 9-10

angels, the ones having been bound on the great river Euphrates.” 15 And the four angels were loosed, the ones having been prepared for the hour and day and month and year, so that they may kill the third of the men.

16 And the number of the armies of the horse, twice myriads of myriads I heard the number of them. 17 And thus I saw the horses in the vision and the ones sitting upon them, having fiery and hyacinth and sulphurous breastplates, and the heads of the horses as heads of lions, and out of their mouths is issuing fire and smoke and sulphur. 18 From these three plagues the third of the men were killed, out of the fire and of the smoke and of the sulphur issuing from their mouths.

19 For the authority of the horses is in their mouth and in their tails, for their tails are like serpents having heads, also by them they are treating unjustly.

20 And the rest of the men who were not killed by these plagues did not reform* out of the works of their hands, so that they will not prostrate to the demons, and the golden idols, and the silver, and the bronze, and the stone, and the wooden, which neither are able to be looking nor to be hearing, nor to be walking. 21 And they did not reform from their murders nor from their drugs, nor from their fornication, nor from their thefts.

Chapter 10

And I saw another strong angel descending out of the heaven, having been girded about with a cloud and the rainbow on his head, and his face as the sun, and his feet as pillars of fire. 2 And having in his hand a little book having been opened. And he put his right foot on the sea but the left upon the earth, 3 And he cried out with a great voice just as a lion is roaring. And when he cried out, the seven thunders spoke their sounds.

4 And when the seven thunders spoke, I was about to write, and I heard a voice out of heaven saying: “Seal what the seven thunders spoke and thou may not write them.”

5 And the angel whom I saw having stood upon the sea and upon the earth, raised his right hand into heaven, 6 and he swore by the One living into the ages of the ages who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there will be no more time. 7 But in the days of the

15 Whereupon the four angels that had been ready waiting for this day, month, hour and year, were released, so that they could kill off a third of mankind.

16 The number of horses in the armies were two hundred million, -that was the number I heard. 17 So I saw in my vision, the horses and their riders wearing breastplates coloured fiery red, hyacinth blue, and a sulphury yellow. But the horses had lion's heads that belched smoke, fire and sulphur from their mouths. 18 It was by these three afflictions, the smoke, fire and sulphur from their mouths, that a third of mankind were killed.

19 But it was not only by their mouths that the horses held sway, they also had tails like serpents with heads. These too did a great deal of harm.

20 However, the rest of mankind that were not killed by these afflictions did not change from the bad things they did. They did not cease from worshipping demons, or idols made of gold, silver, bronze, stone and wood, which are not able to see or to walk. 21 Nor did they stop committing murder, dabbling in the occult, sexual perversion, and theft.

Chapter 10

Then I saw another mighty angel descending from heaven. He was clothed with a cloud and had a rainbow around his head. His face was just like the sun, and his feet were like pillars of fire; 2 in his hand he held a small opened scroll. He planted his right foot on the sea and his left foot on the earth, 3 then he cried out with a loud voice that sounded like a lion roaring. As he did so, the seven thunders spoke with their own distinctive sound.

4 I was just about to write down what the seven thunders said, when I heard a voice from heaven telling me: “Hold it back, do not write down what the seven thunders said.”

5 The angel that I saw standing on the sea and the earth, then raised his right hand toward heaven 6 and swore by the One living for all time to come, who created the heavens and everything in them, as well as the earth and the sea and all things in them, that the time had expired. 7 But whenever the time would eventually arrive for the seventh angel to begin

Revelation 10-11

sound of the seventh angel whenever he may be about to be trumpeting, then the mystery of God was ended, as he announced Good News to his slaves the prophets.

8 And the voice which I heard out of heaven again speaking with me and saying: "Go away, take the little book having been opened in the hand of the angel having stood upon the sea and upon the earth." 9 And I went off toward the angel saying to him to give me the little book. And he is saying to me: "Take and devour it, and thy belly it will make bitter, but in thy mouth it will be sweet as honey." 10 And I took the little book out of the hand of the angel and devoured it, and it was in my mouth as sweet honey, but when I ate it, my belly was made bitter. 11 And they are saying to me: "It is necessary thou to prophesy again to peoples and to nations and to tongues and to many kings."

Chapter 11

And a reed like a rod was given to me saying: "Rise and measure the sanctuary of God and the altar, and those prostrating in it. 2 But the courtyard outside the sanctuary cast outside, and thou may not measure it because it was given to the nations, and the holy city they will trample forty and two months.

3 And I will give to my two witnesses, and they will prophesy a thousand two hundred sixty days having been girded in sackcloths. 4 These are the two olive trees and the two lampstands, those having stood in sight of the Lord of the earth."

5 And if anyone wishes to treat them unjustly, fire is departing out of their mouth and it is devouring their enemies, and if anyone may wish to treat them unjustly, thus it is necessary for him to be killed. 6 These have the authority to shut up the heaven so that rain may not dampen the days of their prophecy, and they have authority over the waters to turn them into blood and to strike the earth with every plague as often as ever they may wish.

7 And whenever they may finish their testimony the wild beast, the one ascending out of the abyss will make war with them and will overcome them and will kill them. 8 And their fallen bodies are upon the broad way of the great city, which is called spiritually Sodom and Egypt where also their Lord was nailed to the stake.

9 And the peoples and tribes and tongues and nations are looking out at their fallen bodies

blowing his trumpet, then God's hidden truth would be fully realised, and be announced as Good News to his slaves the prophets.

8 Now the voice that I previously heard speaking to me from heaven spoke again. "Go," it said, "take the small open scroll that is in the hand of the angel that stood on the sea and the earth." 9 So I went over to the angel and asked him to give me the scroll. "Take it, and devour it," he replied, "It will be bitter in your belly, but sweet as honey in your mouth." 10 Well, I took the small scroll out of his hand and indeed it was as sweet as honey in my mouth, but when I had eaten it, it was bitter in my belly. 11 Thereupon they said to me: "You must tell the peoples, nations, languages, and many rulers, of what is to come."

Chapter 11

Then I was given a measuring stick as big as a staff. "Get up and measure God's Most Holy place and the altar, as well as those worshipping there," I was told, 2 "but leave out the courtyard outside the Most Holy. It has been given to the nations who will trample on the holy city for forty two months.

3 "I shall equip my two witnesses who are clothed in sackcloth, to warn of the future for one thousand two hundred and sixty days." 4 These incidentally, are the ones represented by the two olive trees and the two lampstands that stand in the presence of the Lord of the earth.

5 Should any enemy intend to harm them, he will be consumed by fire issuing from their mouths, that is how anyone wishing them harm must die. 6 They also have the right to stop up the heavens so that no rain can fall while they are giving their witness. They have power to turn the waters into blood, and to strike the earth with any plague as often as they wish.

7 When they have finished their testimony, the beast that ascends out of the deepest pit will attack them, overcome them, and will kill them, 8 leaving their bodies on the main street of the great city that is symbolically called Sodom and Egypt. This was where also their Lord was executed.

9 Then people of many tribes, languages and nations will keep viewing their corpses for three and a half

Revelation 11-12

three and a half days, and they are not letting go the fallen bodies to be laid into a memorial tomb. 10 And those dwelling upon the earth are rejoicing over them and being glad and they will send gifts to one another because these two prophets tormented those dwelling on the earth.

11 And after the three days and a half, a spirit of life out of God entered in them and they stood upon their feet and a great fear fell upon those observing them. 12 And they heard a great voice out of heaven saying to them: "Ascend here", and they ascended into heaven in the cloud and their enemies observed them. 13 And in that hour a great earthquake occurred and a tenth of the city fell, and in the earthquake, names of seven thousand men were killed, and the rest became in fear and they gave glory to the God of heaven.

14 The second woe departed, look, the third woe is coming quickly.

15 And the seventh angel trumpeted, and great voices occurred in the heaven saying: "The kingdom of the world became that of our Lord and of his Christ and he will reign into the ages of the ages."

16 And the twenty four elders sitting upon their thrones in the sight of God, fell upon their faces and they prostrated to God 17 saying: "We are giving thanks to thee Lord God the Almighty, the one existing and the one who was existing, because thou have taken thy great power and thou reigned. 18 And the nations were displeased, and thy displeasure came, and the due time for the dead to be judged, and to give the recompense to thy slaves the prophets, and to the holy ones, and to those fearing thy name, the small and the great, and to totally ruin those totally ruining the earth. "

19 And the sanctuary of God was opened, the one in heaven, and his ark of the covenant was seen in his sanctuary, and there occurred lightnings and sounds and thunders and earthquake and a great hail.

Chapter 12

And a great sign was seen in heaven, a woman having been girded with the sun and the moon beneath her feet, and upon her head a crown of twelve stars, and is having in the belly. 2 And she is crying out being in birth pains and being in pain to give birth.

days, but will not allow them to have a decent burial. 10 In fact, these who live on the earth are actually overjoyed and delighted, and even send each other presents because of what happened to these two who told them of things to come, -to their great annoyance!

11 However, after three and a half days, God's spirit of life entered them and they stood up on their feet. Those who saw it were absolutely terrified! 12 Next they heard a loud voice out of heaven: "Come up here", it said. So they ascended into heaven in a cloud, while their enemies watched them. 13 In that very hour, a great earthquake shook the ground, devastating a tenth of the city; seven thousand men lost their lives in that quake. Out of fear, the survivors gave the credit to the God of Heaven.

14 So the second woe came to its finish, but the third is soon to follow.

15 It was then that the seventh angel sounded his trumpet. Loud voices were heard in heaven: "The kingdom of the world has become the Kingdom of our Lord and of his Christ, and he will reign for ever and ever," they declared.

16 At this, the twenty four elders who were sitting on thrones in God's presence, fell on their faces, bowing low before Him. 17 "We thank you, Lord God the Almighty, who now is, and always has been, because you have taken up your great power to reign," they said. 18 "This upset the nations, so your displeasure came.

"But now the due time has arrived for the dead to be judged, to reward your servants the prophets as well as the holy ones, and all those who reverence your Name, both notable and lowly. It is time too, for those who are bringing the earth to utter ruin, to be totally ruined themselves."

19 Then God's Most Holy place, the one in heaven, was opened, and inside could be seen the ark of the covenant. Lightnings flashed, fearsome noises and thunder sounded, and the earth shook under a violent hailstorm.

Chapter 12

A marvellous sight was then seen in heaven; a woman clothed with the sun, having the moon beneath her feet, and a crown of seven stars upon her head. She is pregnant 2 and is crying out in birth pains.

Revelation 12

3 And another sign was seen in the heaven, and look a great fiery dragon having seven heads and ten horns, and upon its heads seven royal* diadems. 4 And its tail is dragging the third of the stars of heaven, and it threw them to the earth, and the dragon has stood in sight of the woman the one being about to give birth so that whenever she may give birth it may devour her child.

5 And she gave birth to a son, a male, who is soon to be shepherding all the nations with an iron rod, and her child was snatched toward God and to his throne. 6 And the woman fled into the wilderness where she has a place having been prepared by God so that there they may nourish her a thousand two hundred sixty days.

7 And war occurred in heaven, Michael and his angels proceeded to war with the dragon, and the dragon warred and its angels, 8 but it was not strong, no more their place was found yet in heaven. 9 And the great dragon was thrown, the original serpent, the one called Devil and The Satan, the one misleading the whole inhabitation, he was thrown to the earth and his angels were thrown with him.

10 And I heard a great voice in heaven saying: "Now occurred the salvation and the power and the Kingdom of our God and the authority of his Christ, because the accuser of our brothers the one accusing them in sight of our God day and night was thrown. 11 And they overcame him through the blood of the Lamb and through the word of their testimony, and they did not love their soul until death. 12 Because of this, heavens be glad and those camping in them, woe to the earth and the sea, because the Devil descended to you having great rage being aware that he has little due time."

13 And when the dragon saw that it was thrown to the earth, it pursued the woman who gave birth to the male. 14 And the two wings of the great eagle were given to the woman so that she may fly into the wilderness into her place where she is being nourished there a due time, and due times and half a due time* from the face of the serpent.

15 And out of its mouth the serpent threw water as a river, behind the woman, so that it may cause her to be carried away by the river. 16 And the earth hastened to help the woman, and the earth opened its mouth and swallowed down the river which the dragon threw out of its mouth. 17 And the dragon was displeased at the

3 But now another sight appears in heaven. Just look at this! a monstrous fiery red dragon having seven heads with ten horns, and seven royal crowns on its heads. 4 It drags a third of the stars of heaven down to the earth with its tail, as it takes up a position in front of the woman. This it does so that when she gives birth, it can devour her child.

5 The birth takes place; it is a boy, a son, who is destined to rule the nations with an iron rod, but immediately the child is snatched away to God on his throne. 6 The woman eventually escaped into the desert, where God had a place made ready for her to be cared for, for a thousand two hundred and sixty days.

7 But straightaway, war broke out in heaven, Michael supported by his angels attacked the dragon, which fought back together with its angels. 8 But it was not strong enough to withstand them, and it was never again seen in heaven. 9 So the dragon, that old serpent who is also called the Devil and Satan, who leads the whole world astray, was thrown out, all the way to the earth, along with its angels.

10 At this a loud voice rang out in heaven: "At last, our God by his power has delivered us," it said, "so now his Kingdom has come, with all the authority of his anointed one. For he who accused our brothers, who kept on about them day and night before God, has been thrown out. 11 But they got the better of him though, by means of the Lamb's blood and the testimony they gave, and because they did not hold their lives dear.

12 "So heave a sigh of relief you heavens and all its inhabitants, but it is woe for the earth and the sea, because the Devil has come down to you in a storming rage, because he knows he has only a short time left."

13 When the dragon realised that it had been thrown down to the earth it chased after the woman who gave birth to the baby boy. 14 It was then that the woman was given a pair of wings like those of the great eagle, so she could fly away to her prepared place in the wilderness to be looked after for three and a half years, safe from the attentions of the serpent.

15 But the serpent belched forth out of its mouth a great flood of water like a river after the woman, to sweep her away. 16 But the earth came to the woman's aid by opening up and swallowing the river disgorged from the dragon's mouth. 17 At this the

Revelation 12-13

woman, and went away to make war with the remainder of her seed, the ones observing the commandments of God and having the testimony of Jesus. (18) And [I] [it]* stood upon the sand of the sea.

Chapter 13

And I saw out of the sea a wild beast ascending having ten horns and seven heads, and upon its horns ten diadems, and upon its heads, slanderous names. 2 And the wild beast that I saw was like a leopard, and its feet as of a bear and its mouth as a mouth of a lion. And the dragon gave to it its power and its throne and great authority.

3 And one out of its heads as having been slaughtered to death, but its death stroke was cured. And the whole earth was puzzled after the wild beast. 4 And they prostrated to the dragon because it gave authority to the wild beast, and they prostrated to the wild beast saying: "Who is like the wild beast, and who is able to war with it?" 5 And a mouth was given to it speaking great things and slanders, and authority was given to it to function forty months and two. 6 And it opened its mouth to slanders to God, to slander his name and his tent, those camping in heaven.

7 And was given to it to make war with the holy ones and to overcome them, and authority was given to it over every tribe and people and tongue and nation. 8 And all those dwelling upon the earth will prostrate to him, of whom his name has not been written in the Lamb's little book of life, the one having been slaughtered from the founding of a world.

9 If anyone has an ear, let him hear. 10 If anyone is going away into captivity*, if anyone by a sword will kill, it is necessary for him to be killed by a sword. Here is the tenacious endurance* and the faith of the holy ones.

11 And I saw another wild beast ascending out of the earth, and it was having two horns like a lamb, but it was speaking as a dragon. 12 And all the authority of the first wild beast it does in sight of it. And it makes the earth and those dwelling in it so that they will prostrate to the first wild beast, of which its death stroke was cured.

13 And it is doing great signs so that it may make fire also to descend out of heaven into the earth in the sight of men. 14 And it is misleading those dwelling upon the earth through the signs

dragon became livid with fury at the woman, so it stormed off to attack the rest of her children, who observe God's commands and bear witness to Jesus.

Chapter 13

I was standing on the sea shore when I saw coming up out of the sea, a monstrous beast with seven heads and ten horns. It had ten royal crowns on its horns and there were slanderous names inscribed on its heads. 2 I noticed that the beast had a body like a leopard, paws like a bear, and the jaws of a lion. It had great power, having been given full authority to rule by the dragon.

3 One of the heads appeared to have been fatally injured, but it recovered, much to the amazement of the whole world who were following it. 4 So they paid homage to the dragon because it had given the beast its authority, and to the beast itself. "Who is equal to this beast?" they said, "who could possibly overcome it?" 5 At that, it acquired the power of speech and began boasting and uttering profanities, which it was permitted to do for forty two months. 6 So it gave vent to slanderous speech against God, his Name, his dwelling, and those dwelling with him.

7 It was allowed to attack the holy ones and to overcome them, and dominion was given it over every tribe, community, language and nation. 8 It will be idolized by everyone on earth whose names were not written in the murdered Lamb's book of life, from the world's beginning.

9 Now anyone who hears this should pay particular attention. 10 If anyone who is being arrested resists, perhaps killing someone in the process, he too must be killed. So Christian forbearance and faith must be exercised.

11 It was then that I saw another monstrous beast, but this one ascended out of the earth. It had two horns just like a lamb's, but it roared like a dragon. 12 It has all the authority of the first beast, and compels all the earth and its inhabitants to grovel before the first beast that recovered from the fatal wound.

13 With the beast's approval it performs some remarkable feats, such as calling fire down out of heaven before men's very eyes; 14 and with suchlike tricks it misleads mankind.

Revelation 13-14

which it was given to it to do in sight of the wild beast, saying to those dwelling upon the earth to make an image to the wild beast who has the sword stroke and lived. 15 And it was given to her to give breath to the image of the wild beast so that the image of the wild beast should speak so that it may make as many as ever may not prostrate to the image of the wild beast should be killed.

16 And it is making all, the small and the great, and the rich and the beggars, and the free and the slaves, so that they may give to them an engraving upon their right hand or upon their forehead, 17 and so that no-one may be able to buy or to sell except the one having the name of the wild beast or the number of its name. 18 Here is wisdom; the one having understanding let him calculate the number of the wild beast, for it is a man's number, and its number, six hundred, sixty six.

Chapter 14

And I saw and look, the Lamb having stood upon the Zion mountain, and with him a hundred forty four thousands having his name and the name of his Father having been written upon their foreheads. 2 And I heard a sound out of heaven as a sound of many waters and as a sound of great thunder, and the sound which I heard as of harpists harping by their harps. 3 And they are singing as a new song in sight of the throne and in sight of the four living creatures and the elders, and no-one was able to learn the song except the hundred forty four thousands, those having been bought from the earth. 4 These are those who were not defiled with women for they are virgins, these are those following the Lamb wherever he travels; these were bought from men, firstfruits for God and for the Lamb. 5 And in their mouth a falsehood was not found, they are unblemished.

6 And I saw another angel flying in mid-heaven, having age-lasting Good News to beneficially announce upon those sitting upon the earth, and upon every nation and tribe and tongue and people, 7 saying in a great voice: "Fear God and give him glory, because the hour came of his judgement, so prostrate to the One having made the heaven and the earth and sea and the springs of waters."

8 And another, a second angel followed saying: "Fallen, fallen, is Babylon the Great, which out of the wine of the hot passion of her fornication all the nations have been made to drink."

It persuaded them to make an image of the beast that survived the sword stroke. 15 Then it acquired the ability to breathe life into the image so that it should speak and thereby order all who do not grovel before the beast to be killed.

16 Furthermore it compels all, the lowly and the notable, the rich and the poor, the free and the slaves, to be branded either on their right hand or their forehead. 17 Without this mark, which is the name of the beast or its numerical equivalent, no-one can either buy or sell. 18 Now this is where intelligence is involved, those who are clever enough can work out what the number of the beast means, it is a man's number and it is six hundred and sixty six.

Chapter 14

Then I looked toward Mount Zion, and see, there was the Lamb standing on it with a hundred and forty four thousand that had his name and that of his Father inscribed on their foreheads. 2 A thunderous roar as of a mighty waterfall came from heaven, and the sound of harps being played. 3 The players were singing a new song before the throne, the four living creatures, and the elders, and no-one was able to learn that song except the hundred and forty four thousand who had been redeemed from the earth. 4 They are virgins who have kept themselves free from female entanglements, for they follow the Lamb in every respect. They were the first among mankind to be redeemed for God and the Lamb, 5 and are faultless, having never spoken a lie.

6 Another angel then came into view, flying above the treetops. He had Good News to declare that would benefit everyone on earth, from every nation, tribe, language and community for all time to come. 7 "Give reverence to God," he declared with a loud voice, "laud Him because His time for judgement has arrived; bow low to the One who made the heaven, the earth, and sea, and the springs of waters."

8 At this a second angel followed him, announcing: "She has fallen, Great Babylon who made the nations drink of the wine of her hot sexual passion, has fallen."

Revelation 14-15

9 And another, a third angel followed them saying in a great voice: "If anyone is prostrating to the wild beast and its image, and is taking an engraving on his forehead or on his hand, **10** he also will drink out of the undiluted wine of the hot anger having been stirred in the cup of God's displeasure. And he will suffer by fire and sulphur in the sight of holy angels and in the sight of the Lamb. **11** And the smoke of their suffering is ascending to the ages of ages. They are having no rest day and night, those prostrating to the wild beast and its image, and if anyone takes the engraving of its name. **12** Here is the tenacious endurance* of the holy ones, those observing the commandments of God and the faith of Jesus."

13 And I heard a voice out of heaven saying: "Write: 'sublimely happy* the dead in the Lord dying from this moment', yes-", the spirit is saying, "'-so that they will be rested from their hard labours, for their works follow with them."

14 And I saw and look, a white cloud, and upon the cloud one sitting like a Son of Man, having upon his head a golden crown, and in his hand a sharp sickle. **15** And another angel departed out of the sanctuary, crying out in a great voice to the one sitting upon the cloud: "Send thy sickle and harvest because the hour came to harvest, because the harvest of the earth was dried." **16** And the one sitting upon the cloud threw his sickle upon the earth, and the earth was harvested.

17 And another angel departed out of the sanctuary, the one in heaven, he also having a sharp sickle. **18** And another angel departed out of the altar, the one having authority over the fire, and he sounded with a great voice to the one having the sharp sickle saying: "Send thy sharp sickle, and gather the clusters of the vine of the earth, because its grapes peaked." **19** And the angel threw his sickle into the earth and gathered the vine of the earth, which he threw into the great winepress of God's hot rage. **20** And the winepress was trodden outside the city, and blood came out from the winepress up to the bridles of the horses, from a thousand six hundred stadia.

Chapter 15

And I saw another sign in heaven, great and amazing, seven angels having the seven last plagues, because by them was finished God's hot anger. **2** And I saw as a glassy sea having been mixed with fire, and the ones overcoming out of

9 A third angel followed, loudly proclaiming: "If anyone grovels to the beast and its image, accepting its imprint on his forehead or hand, **10** he will taste from the undiluted wine of God's hot anger stirred up in the cup of his displeasure. He will suffer by fire and sulphur in the presence of God, the holy angels, and the Lamb, **11** and the record of his ordeal will be a warning example for all time to come. So those who grovel before the beast and its image and accept the imprint of its name, will never rest in peace, day or night. **12** This is why the holy ones who observe God's commands and have faith in Jesus, must stand fast."

13 Then I heard a voice from heaven telling me to write this down: "Happy indeed are the Lord's own who die from this time on," it said, "because they will rest from all their hard work, but the credit for what they accomplished goes right with them."

14 After that a white cloud came into view, and I saw someone sitting on it who was like the Son of Man, for he had a golden crown on his head and a sharp sickle in his hand. **15** Then, out from the Most Holy, came another angel. "Thrust your sickle in for the harvest," he cried with a loud voice to the one sitting on the cloud, "for harvesttime is here and earth's crop is ready." **16** So the one sitting on the cloud swept his sickle across the earth and reaped its harvest.

17 At this another angel bearing a sharp sickle came out of the heavenly Most Holy, **18** while yet another who had control of the fire, came from the altar. Calling out loudly to the one with the sickle he said: "Thrust out your sickle and gather the clusters of grapes from the vine of the earth, for they are now at their peak." **19** So the angel wielded his sickle about the earth, hacked off its vine, and tossed it into the great winepress of God's hot anger. **20** The press was then trampled outside the city, and a river of blood as deep as to reach the bridles of the horses, issued forth from it for a distance of a hundred and eighty four miles.

Chapter 15

After that I saw in heaven a sight that was quite astonishing because it was the means of bringing God's hot anger to an end. It was the seven angels with the seven last plagues.

Revelation 15-16

the wild beast and out of its image, and out of the number of its name, having stood upon the glassy sea, having God's harps. 3 And they are singing the song of Moses the slave of God and the song of the Lamb, saying:

"Great and amazing are thy works [Lord] [YHVH]* God the Almighty, just and true are thy ways, the King of the ages. 4 Who may certainly not fear thee [Lord] [YHVH]* and will glorify thy Name? because thou are only devoted* to what is right. Because all the nations will come and they will prostrate in thy sight, because thy just decisions have been manifested."

5 And after these things I saw and the sanctuary of the tabernacle of testimony was opened in heaven, 6 and the seven angels having the seven plagues came out of the sanctuary, having been clothed in clean brilliant linen, and having been girded about the breasts with golden girdles. 7 And one out of the four living creatures gave to the seven angels, seven golden bowls being full of the hot anger of the living God into the ages of the ages. 8 And the sanctuary was filled with smoke from the glory of God, and from his power, and no-one was able to enter the sanctuary until the seven plagues of the seven angels may be finished.

Chapter 16

And I heard a great voice out of the sanctuary saying to the seven angels: "Go away and pour out the seven bowls of the hot anger of God into the earth."

2 And the first went off and poured out his bowl into the earth, and bad and troublesome sores came to be upon the men, those having the engraving of the wild beast and those prostrating before its image.

3 And the second poured out his bowl into the sea, and it became as blood of a corpse and every living soul died, those in the sea.

4 And the third poured out his bowl into the rivers and the springs of waters, and it became blood. 5 And I heard the angel of the waters saying: "Thou are just, the one who is and the one who was, the one devoted* to what is right, because you judged these, 6 because the blood of holy ones and of prophets they poured out, and blood you have given them to drink, they are worthy." 7 And I heard the altar say: "Yes [Lord] [YHVH]* God the Almighty, true and just are thy judgements."

2 First though, my attention was drawn to the sea of glass which seemed to have fire within it. Standing on it were those who had successfully resisted the beast and its image, and had had nothing to do with the mystic number associated with its name. They had harps that were owned by God, 3 and they sang this song of Moses and of the Lamb:

"Your works are great and awesome, O Jehovah God the Almighty; your ways are just and true, O King of Eternity. 4 Who possibly could not revere you and honour your Name? All nations will bow low before you, because you are devoted only to what is right, and your just decisions are widely known."

5/6 It was after this that I saw the seven angels with the seven plagues. They were coming out of the Most Holy that had been opened in the heavenly tabernacle of testimony. Their clothing was clean and dazzling, and they had golden belts around their waists. 7 One of the living creatures gave them seven golden bowls that were filled with the hot anger of the Eternal God. 8 At that, the smoke of God's presence and power filled the Most Holy, and no-one could enter it until the seven plagues of the seven angels were complete.

Chapter 16

Then I heard a loud voice addressing the seven angels from within the Most Holy. "Be on your way," it said, "pour out the seven bowls of God's hot anger over the earth."

2 So the first went off and poured his bowl over the earth, whereupon painful and festering sores broke out on all those who had the mark of the beast and who grovelled before its image.

3 Then the second angel poured out his bowl on the sea, and it became like the blood of a dead man. Every living creature in the sea died.

4 The third angel poured his bowl on the rivers and water sources, and they too turned into blood. 5 I heard the angel who thus ruined the waters declare: "You certainly are just, who are, and have always been devoted to what is right. This judgement proves it; 6 they shed the blood of the holy ones and prophets, so you have given them blood to drink. It is what they deserve." 7 At this I heard the altar affirm: "Indeed, Jehovah God the Almighty, your judgements are true and just."

Revelation 16-17

8 And the fourth poured out his bowl upon the sun, and it was given to it to scorch men with fire, 9 and men were scorched with great scorching, and they slandered the Name of God, the one having authority over these plagues, and they did not reform to give glory to him.

10 And the fifth poured out his bowl upon the throne of the wild beast, and having been darkened its kingdom became, and they were chewing their tongues out of pain. 11 And they slandered the God of heaven out of their pains and out of their sores, and they did not reform from their works.

12 And the sixth poured out his bowl upon the great river Euphrates, and its water were dried up so that the way of the kings, those from the rising of the sun, may be prepared.

13 And I saw out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits as frogs. 14 For they are spirits of demons performing signs going forth upon the kings of the whole inhabited earth, to bring them together into the war of the great day of God the Almighty.

15 “Look I am coming as a thief, Sublimely happy* the one staying awake and keeping his outer garments so that he may not walk insufficiently clad* and they may look at his indecency.”

16 And it led them together into the place, the one called in Hebrew, Har Magedon.

17 And the seventh poured out his bowl upon the air, and a great voice came out of the sanctuary from the throne saying: “It has happened”. 18 And lightnings and sounds and thunders occurred, and a great earthquake occurred, such as not occurred from which men came to be upon the earth, so great an earthquake thus great. 19 And the great city came to be in three parts, and the cities of the nations fell, and Babylon the Great was remembered in the sight of God to give to her the cup of the wine of the hot anger of his displeasure, 20 and every island fled, and mountains were not found. 21 And a great hail as heavy as a talent descends out of heaven on the men, and the men slandered God from the plague of hail, because great is the plague of it, very much.

Chapter 17

And one out of the seven angels, the ones having

8 After that, the fourth angel poured his bowl upon the sun, which gave it the power to scorch men with its fiery rays. 9 Men were blistered with the intense heat, and they cursed the name of the God who ordered these plagues, but they would not change their ways and give God the credit for being just.

10 The fifth angel poured his bowl over the throne of the beast, and its kingdom became dark. People bit their tongues in anguish, 11 and they cursed the God of heaven because of their pain and their sores. But they too did not cease from doing wrong.

12 As for the sixth angel, he poured out his bowl into the great river Euphrates, and its waters dried up. Thus a way could be prepared for the kings from the east.

13 At this point I saw foul breath from the mouths of the dragon, the beast and the false prophet, condensing in the form of three frogs. 14 These are the demonic influences that produce astonishing sights causing all the world rulers to muster for the Almighty God's Great Day of war. 16 It was to the place called Armageddon that they gathered them.

15 So watch out, for I am coming without warning. Whoever stays awake to these things will be very glad he did, for he will keep his outer clothes and will not be embarrassed by being seen outdoors in his underwear.

17 Then it was that the seventh angel poured out his bowl upon the air, and a loud voice came from the Most Holy situated at the throne. “It has happened”, it declared.

18 At this, lightning began to flash, fearful noises were heard and thunder rolled. A violent earthquake took place that was greater than anything man had ever experienced, it was truly colossal. 19 The great city was split into three, and cities all over the world collapsed. Great Babylon was called to account before God, and was made to drink of his hot anger from the cup of his displeasure. 20 Every island was submerged, and the mountains disappeared. 21 Now great hailstones hurtle down from heaven, each weighing forty five pounds, and men curse God because of the devastating plague of enormous hail.

Chapter 17

Then one of the seven angels who had the seven

that the whore controls, represent peoples and communities of all nations and languages.

16 "Now the ten horns and the rest of the beast will come to detest the whore and will turn on her. They will render her helpless, strip her, and devour her flesh. Then they will burn her with fire until nothing is left. 17 But really it is God who influences them to do what he purposed, to be of one mind in supporting the beast, until God's sentence has been fully executed. 18 The woman that you saw is a symbol of that Great City that dominates the rulers of the earth."

Chapter 18

After this I saw another angel who had great authority coming down out of heaven, and the whole earth was illuminated by his radiance. 2 With a loud voice he cried out: "She has fallen, Great Babylon has fallen. She is now nothing more than a home for demons and a place where every vile spirit and foul detested bird is confined. 3 All because the nations fell for the wine of her hot sexual passion, and the rulers of the world had immoral intercourse with her. Meanwhile the world's commercial travellers grew rich from her pursuit of extravagant luxury."

4 At this I heard another voice from heaven: "Come out of her my people", it called, "then you will not get involved in her ungodly deeds and share in her punishment, 5 for they have piled up in a great heap as high as the heavens, and God will not forget her unjust dealings. 6 Pay back to her what she handed out to others, only double it twice over for what she has done. Stir up for her double the cup that she stirred. 7 Inasmuch as she put on airs with her extravagant lifestyle, so make her suffer and miserable. She boasted to herself: 'I am a queen in full control, I am no widow, I shall never mourn.' 8 Yet for that very reason her troubles will come quickly, death, mourning and famine. She will be consigned to the flames because the mighty God Jehovah is the One who has judged her.

9 "The world rulers with whom she had intercourse and shared her extravagant lifestyle will weep and beat their breasts when they see the smoke of her burning. 10 As they stand well clear for fear of what a shame, the great city of Babylon was such a powerful city, yet your doom came in an instant."

11 "As for the world's commercial travellers, they are

thou saw where the harlot is sitting, are peoples and crowds, and nations and tongues.

16 "And the ten horns which thou saw and the wild beast, these will hate the harlot and having been deserted they will make her, and naked, and will eat her flesh and they will totally burn her by fire. 17 For God gave into their hearts to do his purpose, and to do one purpose to give their kingdom to the wild beast until the words of God will be completed. 18 And the woman whom thou saw is the Great City, the one having a kingdom upon the kings of the earth."

Chapter 18

After these I saw another angel descending out of heaven having great authority, and the earth was lit up from his glory. 2 And he cried out in strong voice saying: "She fell, Babylon the Great fell, and she became a dwelling of demons, and a prison of every unclean spirit and a prison of every unclean and having been hated bird, 3 because out of the wine of the hot passion of her fornication all the nations have fallen, and the kings of the earth fornicated with her, and the itinerant merchants of the earth became rich out of the power of her strenuous greed."

4 And I heard another voice out of heaven saying: "Come out, my people, out of her, so that you may not share in her sins, so that you may not partake of her plagues. 5 because her sins have compacted together until heaven, and God remembered her injustices. 6 Give back to her as also she gave back, and you double the double according to her works. In the cup in which she stirred, stir to her double. 7 As much as she glorified herself and was strenuously greedy, give as much to her, trial and mourning. Because in her heart she says that 'I am sitting a queen and I am not a widow, and mourning I may never see,' 8 because of this her plagues will come in one day, death and mourning and famine, and with fire she will be completely burned, because [Lord] [YHVH]* God is strong, the One having judged her.

9 "And they will weep, and the kings of the earth, the ones having fornicated with her and having been strenuously greedy, will beat themselves over her whenever they may look at the smoke of her burning. 10 Having stood from a long way off because of the fear of her torment they say: 'Woe, woe, the great city, Babylon the strong city, because in one hour thy judgement came.'

11 "And the itinerant merchants of the earth are

bowls came over to have a word with me. "Come with me," he said, "and I will show you the sentence that was passed on the great whore who controls many waterways. 2 She was the one with whom the rulers of the earth had immoral intercourse, making its inhabitants behave as if they were drunk."

3 So, by means of the spirit, he carried me away into the wilderness and there I saw a woman sitting upon a scarlet coloured beast. It had seven heads and ten horns and was full of blasphemous titles. 4 The woman was arrayed in purple and scarlet, and positively glittered with gold ornaments, jewellery and pearls. In her hand she held a golden cup that was full of a foul smelling concoction distilled from her filthy sexual practices. 5 She had a mysterious inscription on her forehead: 'Great Babylon, the mother of whores and of all the vile stinking things on earth'. 6 I could see that the woman was intoxicated with the blood of the holy ones and those who witnessed for Jesus.

Well, I was absolutely amazed at the sight of her, 7 but the angel asked me why. "I will let you into the secret of the woman," he confided, "as well as the beast having seven heads and ten horns that she is riding.

8 "The beast that you saw was once alive, but is now as dead; soon it will revive, but then it will go to its complete annihilation. Those living on earth whose names are not in the book of life that was compiled from mankind's beginning, will be amazed when they see the beast revive that was once alive but became as dead.

9 "Now this needs a wise head to understand. The seven heads represent seven mountains that the woman dominates, 10 also seven rulers. Five of these have fallen, one exists at present, and the other has not yet arrived. When he does come, he must remain for short while. 11 The beast that lived and then became as dead, actually comprises an eighth ruler, because he is made up of all seven. However, he is going to his complete annihilation.

12 "As for the ten horns that you saw, they represent ten rulers who have not yet received a kingdom; but they receive authority to rule for a while as associates of the beast. 13 Being all of the same mind they give their full support to the beast. 14 So they wage war with the Lamb, but the Lamb will overcome them, together with those who are called, chosen, and faithful, because he is Lord over all lords and King over all kings."

15 He then commented: "Those waterways you saw

the seven bowls, came and spoke with me saying: "Hither, I will show to thee the judgement of the great harlot, the one sitting upon many waters", 2 with whom the kings of the earth fornicate, and those inhabiting the earth were made drunk from the wine of her fornication."

3 And he carried me away into a wilderness in spirit, and I saw a woman sitting upon a scarlet [slenderous] names, having seven heads and ten horns. 4 And the woman was enveloped in purple and scarlet and having been gilded with gold and a precious stone, and with pearls, having a golden cup in her hand being full of foul smelling things and the uncleanness of her fornication. 5 And upon her forehead a name having been written, a mystery: 'Babylon the Great, the mother of harlots, and of the foul smelling things of the earth'. 6 And I saw the woman being drunk from the blood of the holy ones and from the blood of the witnesses of Jesus.

And having seen her I was amazed with a great amazement. 7 And the angel said to me: "Because of what were thou amazed? I will tell thee the mystery of the woman and of the wild beast, the one bearing her, the one having the seven heads and the ten horns.

8 "The wild beast which thou saw was but is not, and it is soon to ascend out of the abyss, and it is going down to complete destruction, and those dwelling on the earth, of which the name has not been written upon the booklet of life from a world foundation, the ones seeing the wild beast, because it was and is not, but will be present.

9 "Here the mind having wisdom. The seven heads are seven mountains where the woman sits upon them. 10 And there are seven kings: the five fell, the one is, the other not yet came, and whenever he may come, it is necessary for him to stay a little. 11 And the wild beast which was and is not, yet he is an eighth but is out of the seven, and he is going down into destruction.

12 "And the ten horns which you saw are ten kings who not yet taken a kingdom, but are taking authority as kings one hour with the wild beast. 13 These have one mind, and they give their power and authority to the wild beast. 14 These will battle with the Lamb but the Lamb will overcome them because he is Lord of lords and King of kings and those with him called and chosen and faithful."

15 And he is saying to me: "The waters which

Revelation 18

weeping and mourning over her, because no one is yet buying their cargo, 12 a cargo of gold and of silver and of precious stone and of pearls and of fine linen and of purple and of silk and of scarlet, and every citron wood and every vessel of ivory and every vessel out of most precious wood and of copper and of iron and of gleaming stone 13 and of cinnamon and Indian spice and incenses and expensive perfume and frankincense and wine and olive oil and finest flour and wheat and domestic beasts and sheep and of horses and of four-wheeled carriages and of bodies and souls of men.

14 "And thy ripe fruit of the craving of the soul departed from thee, and all the fat things and the bright things lost itself from thee and never ever shall they find them.

15 "The itinerant merchants of these, those having become rich from her will stand a long way off because of the fear of her torment, weeping and mourning, 16 saying: 'Woe, woe, the great city, the one having been girded with fine linen and purple and scarlet, and having been gilded with gold and precious stone and pearl, 17 because in one hour so many riches were deserted.'

"And every helmsman, and every one sailing on to a place, and nautical men and as many as are working the sea, stood from a long way off 18 and they cried out looking at the smoke of her fire saying: 'Who is like the great city?' 19 And they threw dust upon their heads and cried out weeping and mourning saying: 'Woe, woe, the great city by which all those having boats in the sea became rich out of her costliness because in one hour she was deserted.'"

20 "Be glad over her, heaven, and the holy ones, and the apostles, and the prophets, because God judged your judgement from her."

21 And one strong angel lifted up a stone as a great millstone and he threw it into the sea saying: "Thus with a swift action Babylon the great city will be thrown and she will certainly no longer be found. 22 And a sound of singers accompanying themselves with their harps, and of musicians, and of flautists and of trumpeters may certainly no longer be heard in thee. And every technician of every trade may certainly no longer be found in thee, and a sound of a mill may certainly no longer be heard in thee. 23 And light from a lamp may certainly not shine in thee, and a sound of a bridegroom and of a bride may certainly no longer be heard in thee.

shedding tears and bemoaning the fact that they have no more customers to buy their extensive stocks. 12 These include gold, silver, jewellery and pearls; garments of fine linen and silk in purple and scarlet. Aromatic wood, and all sorts of vessels made of ivory and costly wood; copper, iron, and marble. 13 Also cinammon and Indian spice, many kinds of incense and expensive perfume, as well as frankincense, wine, olive oil, and the finest flour and wheat. There are domestic animals, sheep, horses and four-wheeled carriages. They also trade in men, - their bodies and souls.

14 "But all the good things in life that you craved are gone. All that was choice and bright has been lost to you, never to be regained.

15 "So the world's commercial travellers who became rich from her stand well back for fear of sharing her fate, shedding tears and whining. 16 'What a shame,' they lament, 'what a shame that this great city that was clothed in purple and scarlet and glittered with gold, jewellery and pearls, 17 should so abruptly leave all that wealth behind.'

"Every navigator, sailor, mariner and in fact all who got their living from the sea stood at a safe distance and 18 watched the smoke rising from the flames. 'Was there ever a city as great as this?' they cried. 19 They threw dust on their heads and wept and mourned, 'It really is a shame that this great city that made shipowners wealthy by her costly trading has been deserted so suddenly.'

20 "But rejoice over her, you in heaven, the holy ones, the apostles, and prophets, because for you God has exacted retribution from her."

21 Then a mighty angel lifted up a stone like a massive millstone and hurled it into the sea saying: "As swiftly as this will the great city Babylon be thrown down and never be found again. 22 Never again will singers be accompanied with their harps in you, nor musicians, flautists or trumpeters give sound. No skilled worker will ever ply his trade in you again, and not even the sound of a hand mill be heard. 23 No lamp will ever more shine in you, nor will the sounds of a bridegroom or bride be heard. Your commercial travellers were the world's most successful, but you led all the nations astray by your occult practices."

Revelation 18-19

"For thy itinerant merchants were great men of the earth, because by thy use of drugs* all the nations were led astray. 24 And in her was found blood of prophets and holy ones, and of all those having been slaughtered on the earth."

Chapter 19

After these, I heard a loud voice as of a great crowd in heaven saying: "Hallelujah, the salvation and the glory and the power of our God, 2 because true and righteous his judgements, because he judged the great harlot who corrupted the earth by her fornication, and he avenged the blood of his slaves out of her hand." 3 And a second 'Hallelujah' they have said, "and her smoke is ascending to the ages of the ages."

4 And the twenty four elders and the four living creatures fell and prostrated to the God sitting upon the throne saying: "Amen, Hallelujah."

5 And a voice came out from the throne saying: "Praise our God all his slaves, those fearing him the small and the great."

6 And I heard a voice as of a great crowd, and as a sound of many waters and as a sound of strong thunders, saying: "Hallelujah, because [Lord] [YHVH]* our God the Almighty reigned. 7 Let us rejoice and let us exult, and we shall give the glory to him because the wedding of the Lamb came and his wife prepared herself 8 and it was given to her so that she may be girded with bright, clean fine linen, for the fine linen is the righteous acts of the holy ones."

9 And he is saying to me: "Write: sublimely happy* those having been called into the evening feast of the wedding of the Lamb." And he is saying to me: "These words are God's truth." 10 And I fell before his feet to prostrate to him. But he is saying to me: "See thou do not! I am thy fellow slave and of thy brothers, those having the witness of Jesus, prostrate to God, for the witness of Jesus is the spirit of prophecy."

11 And I saw heaven having been opened, and look, a white horse, and the one sitting upon it is called Faithful and True, and in righteousness he is judging and does battle. 12 But his eyes are a flame of fire and upon his head are many diadems, having a name having been written which no-one is aware other than he. 13 And having been girded with outer garments having been [dipped] [sprinkled]* in blood, and his name has been called the [Word] [Marshal]* of

24 So not only was she guilty of the blood of the prophets and holy ones, but all the blood ever spilled upon the earth."

Chapter 19

After all that, I heard a mighty sound as of a heavenly chorus, proclaiming: "Praise Jah for the salvation, splendour and power of our God. 2 His judgements are true and just, because he condemned the great whore who corrupted the whole world with her immoral practices, and so he avenged the shed blood of his slaves." 3 At that a second "Praise Jah" rang out, followed by: "the smoke from her will ascend for all time to come." 4 Whereupon the twenty four elders and the four living creatures fell, prostrating themselves before God who was sitting on the throne. "May it indeed be so," they exclaimed, "Praise Jah."

5 At that a voice came from the direction of the throne. "Praise our God all you his slaves who reverence him, both lowly and notable" it urged.

6 Then I heard a great chorus of voices like the roar of mighty waters and as deafening peals of thunder. "Praise Jah," they said, "because Jehovah our God the Almighty has begun His rule. 7 Let us rejoice, yes, exult, as we give him full credit for the Lamb's wedding which now has arrived. His bride has made herself ready, 8 and consent has been given for her to wear radiant clean fine linen. This fine linen represents the just deeds of the holy ones."

9 I was then told to write this down: "Happy indeed are all those who have been invited to the Lamb's wedding feast; these words are true," the angel added, "because they came from God." 10 Well, at that I just fell down at his feet prostrating myself before him. "See that you never do that again," he said, "for I am but your fellow slave and that of your brothers who are witnessing for Jesus, prophecy is inspired by that witnessing, so worship God alone."

11 Then I saw heaven open up, and right there was a white horse with a rider. He is called Faithful and True because his battles, like his judgements, are just. 12 His eyes are like fiery flames, on his head are many royal crowns and he has a name written that only he himself knows. 13 The robe he wears is stained with blood, and he is known by his rank of

Revelation 19-20

God. 14 And the armies in heaven followed him on white horses having been clothed in white clean fine linen.

15 And out of his mouth is proceeding a sharp long sword so that by it he may strike the nations and he will shepherd them by an iron staff, and he is treading the winepress of the hot anger of the displeasure of God the Almighty. 16 And he is having on his outer garment and on his thigh a name having been written 'King of kings and Lord of lords.'

17 And I saw one angel having stood in the sun and he cried out with a great voice saying to all the birds flying in midheaven: "Hither, be brought together to the great feast of God 18 so that you may eat flesh of kings and flesh of commanders of a thousand, and flesh of strong ones, and flesh of horses and of those sitting upon them, and flesh of all freemen and of slaves, and of small and of great."

19 And I saw the wild beast and the kings of the earth and their armies having been brought together to do battle with the one sitting upon the horse and with his army. 20 And the wild beast was seized and with it the false prophet the one having performed signs in sight of it, by which he misled those having taken the engraving of the wild beast and those prostrating to its image, the two were thrown alive into the lake of fire, the lake burning with sulphur. 21 And the remaining ones were killed by the long sword of him sitting upon the horse, the sword having proceeded out of his mouth, and all the birds were satiated out of their flesh.

Chapter 20

And I saw an angel descending out of heaven having the key of the abyss and a great chain upon his hand. 2 And he overpowered the dragon the ancient serpent who is the Devil and The Satan, and bound him a thousand years, 3 and he threw him into the abyss and he shut and he sealed it over him so that he may no more mislead the nations until the thousand years may be ended. After these it is necessary for him to be loosed a little time.

4 And I saw thrones and they sat upon them and judgement was given to them, and the souls of those having been axed because of the witness for Jesus and because of the word of God, and who did not prostrate before the wild beast nor its image and did not take the engraving upon the forehead and upon their hand, and they lived

God's Field Marshal. 14 Following him on white horses were heavenly armies all clothed with clean white fine linen.

15 From his mouth there issues a long sharp sword with which to strike the nations. He will shepherd them, but he will use an iron rod to do it! and he treads the winepress of the hot anger of God the Almighty's displeasure. 16 There is an inscription on his robe and also on his thigh: 'King over all kings and Lord over all Lords'.

17 One of the angels I next saw was standing in the sun. He cried out to all the birds flying in the sky: "Come on, gather round for God's great feast. 18 Here you can eat the flesh of kings, military commanders and men of power. Horsellesh too, -and that of their riders, the flesh of freemen, slaves, the lowly and the notable."

19 Then I saw the beast and the world rulers with their military might drawn up to do battle against the rider on the horse and his army. 20 But the beast was seized along with the false prophet who performed before it the remarkable feats that misled all who had the mark of the beast and grovelled before its image. These two were hurled alive into the lake of fire that burns with sulphur.

21 Those who remained were killed off with the long sword that came from the mouth of the rider on the horse. Indeed, the birds were well satisfied with their flesh!

Chapter 20

Following that I saw an angel descending from heaven with the key of the deepest pit and a great chain in his hand. 2 He overpowered the dragon, who was the original serpent, known also as the Devil and Satan, chained him up for a thousand years, 3 and threw him into the deepest pit. This he shut and sealed over him so that he should no longer mislead the nations until the thousand years had expired. After that, he must be let loose for a while.

4 Next I saw those appointed as judges seated upon thrones. Theirs were the lives of martyrs executed for the witness they gave for Jesus and for the word of God. They had not grovelled to the beast or its image, nor had they accepted its mark on their forehead and hand. Now they were alive, and they reigned with Christ for a thousand years. 5 Theirs is

Revelation 20-21

and they reigned with Christ a thousand years. 5 The remainder of the dead did not live until the thousand years may be ended. This is the first resurrection.

6 Sublimely happy* and separate the one having a part in the first resurrection, upon these the second death is not having authority, but they will be priests of God and Christ and they will reign with him the thousand years.

7 And whenever the thousand years may be ended, Satan will be loosed out of his prison, 8 and he will proceed to mislead the nations, those in the four corners of the earth, Gog and Magog of which their number is as the sand of the sea, to bring them together into the battle. 9 And they ascended over the breadth of the earth, and they encircled the encampment of the holy ones and the city having been loved. And fire descended out of heaven and consumed them, 10 and the Devil, the one misleading them was thrown into the lake of fire and sulphur where also the wild beast and the false prophet are, and they will be tormented day and night to the ages of the ages.

11 And I saw a great white throne and the one sitting upon it, from the face of whom the earth and heaven fled and a place was not found for them. 12 And I saw the dead, the great and the small having stood in sight of the throne and booklets were opened, and another booklet was opened, which is of life. And the dead were judged out of the things having been written in the booklets according to their works. 13 And the sea gave the dead, those in it, and death and Hades gave the dead, those in them, and they were judged each according to their works.

14 And the death and Hades were thrown into the lake of fire, this is the second death, the lake of fire. 15 And if anyone was not found having been written in the book of life, he was thrown into the lake of fire.

Chapter 21

And I saw a new heaven and a new earth, for the first heaven and the first earth departed and the sea is no more. 2 And the holy city, New Jerusalem I saw descending out of heaven from God, having been prepared as a bride having been adorned for her man. 3 And I heard a great voice from the throne saying: "Look, the tent of God is with men, and he will encamp with them and they his peoples will be, and he, God, will be with them. 4 And he will wipe out every tear out

the first resurrection, but the rest of the dead did not come alive until the end of the thousand years.

6 Anyone sharing in the first resurrection is happy indeed and very special. Over such the second death has no power, and they will serve as priests of God and of Christ, and will reign with him for a thousand years.

7 When the thousand years has ended, Satan will be released from his prison, 8 and will stalk the earth in every direction to embroil the nations, Gog and Magog, into a combined rebellion. As numerous as sand on the seashore, 9 they advance over the entire surface of the earth, surrounding the camp of the holy ones and the beloved city. At that, fire descends out of heaven and completely consumes them, 10 whereupon the Devil who deceived them is thrown into the lake of fire and sulphur. There he joins the beast and the false prophet, where all will be tormented day and night for all time to come.

11 After that I saw a huge white throne with someone sitting in it. Heaven and earth fled from his presence but could find nowhere to go. 12 Then I saw the dead, the notable and lowly, standing before the throne. Books were opened, also the book of life, and the dead were judged by the record of their deeds. 13 The sea yielded up the dead in it, and death and Hades gave up the dead in them, and each was judged by the things he had done.

14/15 Death and Hades were then thrown into the lake of fire, together with anyone that was not found written in the book of life. The lake of fire means the second death.

Chapter 21

After that I saw a new heaven and a new earth, for the former heaven and earth had gone, and the sea was no more. 2 I saw the holy city, New Jerusalem coming down out of heaven from God, prepared and ready, just like a bride beautified for her husband. 3 Then from the throne I heard a loud voice: "Note this," it said, "from now on God's resting place will be with mankind, and he will stay with them, they will be his people and he will be their God. 4 He will wipe away every tear from their eyes because inherited

Revelation 21

of their eyes, and the death* will be no more, neither mourning nor outcry nor pain will be any more. The first departed."

5 And the one sitting upon the throne said: "Look, I am making everything new." And he says: "Write because these words are faithful and true." 6 And he said to me: "They have happened. I am the Alpha and Omega, the beginning and the end. I myself shall give to the thirsting one out of the spring of the water of life, a gift. 7 The one overcoming will be allotted these, and I shall be God to him, and he will be a son to me.

8 "But to the cowards, and unbelievers and those having been made to stink, and murderers and fornicators, and drug* users and idolators and to all the liars, their part is in the lake, the one burning with fire and sulphur, which is the second death."

9 And one out of the seven angels, of those having the seven bowls, those being full of the seven last plagues, came and he spoke with me saying: "Hither, I will show thee the bride, the Lamb's woman." 10 And he carried me in spirit upon a great and high mountain, and he showed to me the city, the holy Jerusalem descending out of heaven from God, 11 having God's glory, its light, like a most precious stone, as a jasper stone clear as crystal.

12 Having an enclosing wall great and high, having twelve entrance gates, upon the entrance gates were twelve angels, and names inscribed which are of the twelve tribes of the sons of Israel. 13 From the rising three entrance gates, and from the north three entrance gates, and from the south three entrance gates, and from the setting three entrance gates. 14 And the enclosing wall of the city having twelve foundations and upon them twelve names of the apostles of the Lamb.

15 And the one speaking with me was having a golden reed measure so that he could measure the city and its entrance gates and its enclosing wall. 16 And the city is lying four-cornered, the length of it as much as the breadth. And he measured the city with the reed, at twelve thousand stadia; the length and the breadth and the height of it is equal.

17 And he measured its enclosing wall, a hundred and forty four cubits, a man's measure which is an angel's. 18 And the structure of its

death will be a thing of the past. As for mourning, cries of anguish and pain, these have all been done away with."

5 The one sitting on the throne then said to me: "See I am giving everything a fresh start. Now write this down, because what I am telling you is dependable and true, 6 in fact it has already happened," he added. "I am the A and the Z, the beginning and the end, and I will give freely from the source of life to anyone who wants it. 7 This will be the lot of whoever overcomes, I will be his God and he will be a son to me.

8 "But as for the cowards, unbelievers, and those involved in vile practices, the murderers, fornicators, dabblers in the occult and idol worshippers, as well as all who tell lies, their fate will be in the burning lake of fire and sulphur, which is the second death."

9 Then one of the seven angels who had the seven bowls full of the seven last plagues, came over and spoke to me. "Come with me," he said, "and I will show you the bride, the Lamb's wife. 10 At that he carried me away by means of the spirit, and set me down on a high and lofty mountain. There he gave me a panoramic view of the city, holy Jerusalem that was descending out of the heavens from God. 11 It had a splendour that only God himself who was its light, could give it. It was like the most precious stone, jasper stone, clear as crystal.

12 It was enclosed by a high, towering wall, which had twelve entrance gates having the twelve tribes of Israel inscribed on them. At these, twelve angels were stationed. 13 Three of the gates faced the sunrise, three the north, three the south, and three faced the sunset. 14 The wall was supported by twelve foundations on which were the names of the twelve apostles of the Lamb.

15 The angel who spoke to me had a measuring rod made of gold so he could measure the city, its gates and its wall. 16 The city was actually four-square, being as broad as it was long. Well, he measured it with his rod and it was three hundred and forty five miles in length, the breadth and height being the same.

17 Next he measured the wall which was two hundred and ten feet high according to the human measure the angel was using. 18 The wall was

Revelation 21-22

enclosing wall jasper, and the city pure gold like clean glass. 19 The foundations of the enclosing wall of the city having been adorned with every precious stone. The first foundation, jasper, the second sapphire, the third chalcedony, the fourth emerald, 20 the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst. 21 And the twelve entrance gates twelve pearls, each of the entrance gates was out of one pearl, and the broad way of the city pure gold, clean as transparent glass.

22 And I did not see a sanctuary in it for [Lord] [YHVH]* God the Almighty is its sanctuary, and the Lamb. 23 And the city has no need of the sun nor of the moon so that they may shine in it, for the glory of God illuminated it, and the Lamb is its lamp. 24 And the nations will walk by its light and the kings of the earth carry their glory into it. 25 And the entrance gates may never be closed by day, for night will not be there. 26 And they will carry the glory and the honour of the nations into it. 27 And never may enter anything vulgar into it, nor those doing a foul smelling thing and a lie, only those having been written in the Lamb's booklet of life.

Chapter 22

And he showed me a river of water of life, bright as crystal proceeding out of the throne of God and of the Lamb, 2 in the middle of her broad way. And by the river from here and from there, a wood of life producing twelve fruits according to each month rendering its fruit, and the leaves of the wood for a cure of the nations.

3 And every put-down will be no more. And the throne of God and of the Lamb will be in her 4 and his slaves will serve him and they will see his face, and his name will be on their foreheads. 5 And night will be no more and they have no need of lamplight and sunlight because [Lord] [YHVH]* God will shine upon them and they will reign for the ages of the ages.

6 And he said to me: "These words are faithful and true and the Lord, the God of the [spirits] [breath] of the prophets dispatched his angel to show to his slaves which it is necessary soon to occur, 7 and look I am coming soon, sublimely happy* the one observing the words of the prophecy of this booklet."

8 And I John, was the one hearing and looking at these things. And when I heard and looked at them. I fell to prostrate before the feet of the

constructed of jasper, but the city was of pure gold, as clear as glass. 19 The foundations of the city wall were embellished with every sort of precious stone. The first was of jasper, the second of sapphire, the third of chalcedony, the fourth of emerald, 20 the fifth of sardonyx, the sixth of cornelius, the seventh of chrysolite, the eighth of beryl, the ninth of topaz, the tenth of chrysoprase, the eleventh of hyacinth and the twelfth of amethyst. 21 The twelve gates were made from twelve pearls, each of the gates being made from a single pearl, while the main highway of the city was of gold, pure as clearest glass.

22 I saw no temple sanctuary there, because Jehovah God the Almighty is its sanctuary, as is the Lamb. 23 Neither is there any need of the sun or the moon to provide light, for God is its light, and its lamp is the Lamb. 24 Nations will walk in its light, and rulers of the earth will contribute their splendour to it. 25 The gates will never be shut by day, and night will not exist there. 26 So the honourable and splendid things of the nations will be brought into it. 27 But anything vulgar and those with repulsive habits as well as those who tell lies will never gain entrance, only those who have been written in the Lamb's book of life.

Chapter 22

Then he showed me the waters of life, clear as crystal, issuing forth like a river 2 from God's throne and that of the Lamb, and flowing down the middle of the city's main highway. Here and there along the banks of the river are the trees of a wood that produce life-giving fruit, each bearing twelve crops, one every month. Even the leaves are used to bring healing to the nations, 3 for everything harmful has disappeared.

God's throne and that of the Lamb are right there in the city, 4 so his slaves can serve him personally, and bear his name on their foreheads. 5 Night is no more, so there is no need of lamplight or sunlight; Jehovah God is their light, and they will rule for all time to come.

6 The one who presented all these things assured me: "These words are trustworthy and true, because the Lord God who inspired the prophets, sent his angel to reveal to his slaves the things that must shortly come to pass. 7 So watch out! for soon I shall come, and whoever takes heed of the prophetic writings in this book will be the truly happy one."

8 It was I, John, who heard and saw all these things, but at the time I heard and saw them I fell down and prostrated myself at the feet of the angel who

Revelation 22

angel, the one showing these to me. 9 And he is saying to me: "See thou do not! I am thy fellow slave and of thy brothers, of the prophets, and those observing the words of this booklet, prostrate to God."

10 And he is saying to me: "Thou may not seal the words of the prophecy of this booklet for the due time is near. 11 The one acting unrighteously must act unrighteously yet, and the filthy one must be made filthy yet, and the righteous must perform righteousness yet, and the holy must be made holy yet. 12 Look, I am coming soon and my recompense with me to repay to each as his work is. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end. 14 Sublimely happy* those washing their garments so that their authority will be over* the wood of life and by the gates they may enter into the city. 15 Outside, the dogs, and the drug* users, and the fornicators, and the murderers, and the idolaters and everyone liking and practising a lie.

16 "I Jesus, sent my angel to testify these things to you on the congregations. I am the root and the progeny of David, the bright morning star."

17 And the spirit and the bride are saying "Come", and the one hearing must say "Come", and the one thirsting must come, the one willing must take life's water as a gift.

18 I myself testify to everyone hearing the words of the prophecy of this booklet; if ever anyone may lay upon them, God will lay upon him the plagues, those having been written in this booklet. 19 And if ever anyone may take off from the words of the prophecy of this booklet, God will take off his share from the wood of life and out of the holy city of the things having been written in this booklet."

20 The one testifying to these things says: "Yes, I am coming soon". Amen, come, Lord Jesus.

21 The gracious favour of the Lord Jesus Christ be with the holy ones.

showed them to me. 9 "See that you never do that again," he chided, "I am but your fellow slave and that of your brothers, the prophets, and those who heed the message in this book. Worship God alone."

10 Then I was told: "Do not keep the prophetic words of this book to yourself because the due time is near. 11 Whoever acts unjustly, let him get on with it, and whoever has a filthy mind, let it be made worse. But let the just man continue to be just and the holy man be made more holy. 12 For I will arrive shortly with a recompense to pay back to each according to his deeds, 13 because I am the A and the Z, the first and the last, the beginning and the end. 14 Then all who cleaned themselves up will be very glad they did, for they will have the power to administer life from the life-giving trees, and they will enter through the gates of the city. 15 Outside are the perverts, the dabblers in the occult, the immoral, the murderers, the idolaters, and everyone who likes hearing and spreading a lie.

16 "I Jesus, the life-source, yet also the offspring of David, the bright morning star, sent my angel to testify all this to you, for you to pass on to the congregations."

17 But now the spirit as well as the bride are saying "Come;" and anyone who hears them must say "Come"; in fact all who are thirsty should come, and any who wish should freely take of the life-giving water.

18 But now I myself must give a warning to everyone who hears the words of the prophecy written in this book. To anyone adding to them, God will add those plagues recorded in this book, 19 and to anyone taking away from the prophetic words of this book, God will take away his share of the things here written about the trees of life and the holy city.

20 He who testifies to all these things says: "Yes, I am coming quickly." May it indeed be so, come Lord Jesus!

21 May the gracious favour of the Lord Jesus Christ be with all the holy ones.

Translation Notes

****** This passage does not appear in the oldest most reliable manuscripts.

Acquital Literally 'letting go'. Often translated 'forgiveness' but there is not necessarily a sound basis for one to forgive another. Acquital implies a legal process with a proper legal basis. In this case it is the shed blood of Jesus Christ which provides the legal ransom price required by Divine justice.

Adulterating The alternative rendering given at 2 Cor 2:17 for 'peddling'. Although the Greek word literally means peddling, the practice of peddlars was to add impurities to their wares to increase profits and so the term had a strong connotation of adulterating. In view of the contrast with purity in this verse, and the fact that Paul was not discussing money the term 'adulterating' is preferred and this thought is given in the free rendering.

Affected Usually translated 'suffering' at 1 Cor 12:26. The Greek word means to be affected, either good or bad. However, being contrasted with the following term 'being glorified' may imply a bad significance.

Age The Greek word *aion* means an age which is an indefinite period or a period of a length unknown by the writer. The terms 'as far as the age' or 'age-lasting' usually indicates that 'everlasting' is meant and is thus rendered in the free translation. In some cases though, our understanding must be influenced by what is taught elsewhere in the scriptures, a far ranging context as it were, and the more literal meaning must be enforced. Where the priesthood of Christ is described in Hebrews as 'as far as the age' a finite time must be understood. His office as priest or intercessor to God on behalf of sinful mankind lasts until they have been ultimately raised to perfection, beyond that there will be no need of a priesthood. In Hebrews 7:3, the phrase 'a priest to perpetuity' must be taken with the context '...nor end of life', so in this case it refers to his length of life rather than his office as priest.

Age-old The Greek term is for an indefinite period as shown above. This could be in the future or in the past. Usually it is for the future and so is rendered 'everlasting' but in 1 John 1:2, John uses the past tense "which was with the Father" and so is rendered here 'age-old'. The allusion is obviously to the pre-human existence of the Son of God, which was indeed age-old.

Artemis The goddess of the Ephesians is the Greek name that appears in the Greek texts. The Roman name was Diana which appears on the coins of Ephesus and is better known. It is therefore the name used in the free rendering.

Translation Notes

Asia Not the continent of Asia, but the western part of the Roman province of Asia Minor. It included the districts of Mysia, Lydia, Caria and Asian Phrygia. The city of Ephesus was included along with the port of Troas on the western shore.

Babies (those too young to speak) Babies is the meaning from general usage of the Greek term but the latter phrase is the original literal meaning. This contrasts with the phrase 'out of the mouths of' as used in the Septugint from which our Lord quoted.

Beginning, a In Greek there is no indefinite article 'a', so one is usually added in translating into English where no definite article 'the' appears in the text. In most translations John 1:1 is rendered 'in the beginning'. however as there is no definite article 'the' in the Greek text here, the indefinite 'a' should be added.

There were many beginnings: the begetting of the Logos; the creation of the angelic hosts; the creation of the Universe; the preparation of the earth for man; the creation of life on earth; and the creation of man. So which beginning is here meant? As the Logos was used in the creation of 'all things' this seems to be the starting point referred to by John, -the beginning of all creation. Hence it is so specified at John 1:1 in the Free translation.

At Hebrews 1:10 there is a word-for-word quotation from the LXX version of Psalm 102. It is usually rendered 'at the beginning' or similar. However, the word used here is in the plural, hence 'beginnings', the preceding *kata* can thus be understood distributively, 'beginning after beginning' which is a common use of the term (Luke 13:22 et al). This is a clear reference to the beginnings of each creative day as recorded at Genesis.

Benefactor A title of honour bestowed on those who performed some service for the state, or on princes and rulers.

Believing The same Greek word is used for belief and faith, so the translator renders it as most appropriate to the context. At Acts 16:15 it is usually translated 'faithful', but Lydia hardly had time to demonstrate that she was faithful, although she could certainly claim to be believing. The latter word is therefore preferred in this verse.

Bless, blessed, blessing Although familiar, these terms are vague. They are usually considered to describe unspecified favour shown by God to man, yet we ask for food to be blessed, but how? also projects and enterprises. In some texts believers are also said to bless God, again how can they grant favours to God? The terms are translated from the Greek word *eulogia* from which our English

Translation Notes

eulogise. It consists of *eu* which means 'well' and *logos* which is 'word', hence it means simply to speak well.

So in the *21st. Century New Testament* the words 'bless', 'blessed' and 'blessing' do not occur, but a suitable expression according to context which conveys the idea of speaking well. Among these are: 'commend', 'offer praise' 'speak well of' 'hail' and 'give thanks' although there is a specific Greek word for the latter.

Boiling The majority of translations render the terms at Revelation 3:15-16 as merely 'cold' and 'hot' However, the Greek words mean cool and boiling. The background for this was the aquaduct which brought water to Laodicea from the hot spring at Hierapolis and there was also a cool spring at Colossae. By the time the water reached its destination, it was lukewarm and unpalatable. While boiling water would not be drinkable, it is a good figure of the fervent zeal that the Laodicean Christians should have been manifesting. Better that they should be cool and refreshing like the water from the Colossian spring, than lukewarm, not entirely devoid of Christian works but without zeal.

Bonds The term found at 2 Peter 2:4 in Greek is *seirais* according to many MSS, others have the word *seirois* which means pits. It is easy to see how the words have been confused. Of the editions, Westcott and Hort favour *seirois*, whereas Nestle-Aland prefer *seirais*. Either are acceptable in this context, but the latter seems more likely. The fallen angels or demons were not confined with physical restraints because they were active in Jesus' day, so their condition is a spiritual one, cut off from the light of God's favour. 'Pits' strongly suggest physical restraint in some particular location, but the term 'bonds' is often used metaphorically. The term can also be rendered 'chains' and is so rendered in the A.V. and other translations. However, this too suggests physical restraint. 'Bonds' thus seems to be the best rendering. It is noteworthy that in Jude's account of the angelic rebellion he uses the word *desmois* which also means bonds.

Bosom of Abraham The position when reclining at a meal table, when one's head covered the bosom of the next person, hence next to Abraham.

Bread, breaking It is assumed by many that the several references to breaking bread in the book of Acts allude to celebrating the Last Supper. This is not so. Bread was not sliced as it is today, but broken for a normal meal. It seems that Jesus broke bread in a certain manner that was immediately recognized by the disciples who encountered him on the way to Emmaus after his resurrection (Luke 24:35).

Translation Notes

At Acts 2:42 breaking bread refers to the sharing of meals by the Judean Christians with the large influx of visitors to Jerusalem at Pentecost who then became Christians. This is confirmed in vs 46 which refers to it as 'partaking food'.

At Acts 20:7-11 the disciples at Troas gathered to hear Paul on the last day of his visit and to 'break bread'. This was nearly three weeks after the Passover when the Lord's Supper would have been celebrated (Vs 6-7, the days of unleavened bread were observed for a week following the Passover). Furthermore it was the day after the sabbath when some say the Lord's Supper should be celebrated. On this occasion the breaking of bread was relegated to second place after hearing Paul and after the unfortunate accident to Eutychus (vs 11) when it was said they did so until 'having eaten enough'. Evidently this was no more than a farewell meal for Paul and his companions.

At Acts 27:35 Paul is shown giving thanks, breaking a loaf and eating it amid non-believing sailors during a storm at sea. Again, obviously merely a partaking of food.

At 1 Corinthians 10 and 11, the reference to breaking bread does refer to the Lord's Supper because the context clearly indicates it.

Break, take a The Greek word here denotes a temporary cessation of labour.

Breakfast The Greek word originally meant breakfast but was later used for the midday meal.

Bury my father Not at that time. Burials took place on the same day as the death, so if the man's father had died he would be attending to the burial then, not listening to Jesus. Furthermore as it was then evening the burial would have been over. He meant, 'let me look after my father in his old age, then when he dies I will follow you.' Jesus discerned this to be an excuse and answered accordingly.

By At Revelation 3:21 the AV and other translations render it "...sit with me in my throne...as I sat with the Father in his throne." If the first statement is questionable, the second is even more so. It suggests a usurpation or at least sharing the Father's unique sovereignty, and by reason of the first statement, one shared also by his disciples. However in numerous other places in the Revelation there is shown only One occupant of the Supreme Throne, while the elect are spoken of as each having his own throne (Rev 20:4). The Greek preposition *en* (in) used here is dative and can also be rendered 'by', as it is in many other texts. This makes better sense, and is preferred in this passage.

Translation Notes

Captivity Following this word at Revelation 13:10, the Alexandrian MS and a few others add “into captivity he is going away”, and most translators render it as such, giving a fatalistic sense to the verse. Other more ancient MSS omit the phrase, and this seems to give the better sense. Rather than a statement of fatalistic inevitability, the verse is a warning not to resist if being taken prisoner for the faith.

Carrying the stake for himself John alone gives the impression that Jesus carried his stake to the execution place on his own (John 19:17). The three other evangelists appear to state that one Simon of Cyrene was impressed to carry it for him. Some have tried to reconcile these accounts by saying that Jesus carried it part way, but weakened by his scourging was unable to complete the journey and Simon was made to carry it the rest of the way. Yet John’s account seems to indicate that Jesus carried it all the way to Gogotha.

A careful examination of the Greek provides a possible solution. The word used by John for Jesus means ‘to bear’ or ‘to carry’, whereas that used by Matthew and Mark in the case of Simon, means ‘to lift up’. As the stake was long to accomodate an outstretched man with extra length for insertion into the ground it inevitably dragged on the ground when being carried by the condemned. This would have considerably impeded progress. As the Jews were in haste to finish the execution before the start of the sabbath in the evening, Simon was probably impressed into lifting the end clear of the ground behind Jesus. Likely he then also had it hoisted on his shoulder as Luke records that “they put the stake on him to carry it behind Jesus” In this manner both then carried it to the place of execution. This seems the most likely explanation.

Catechize This English word is derived directly from the Greek which literally means to sound down or sound into the ears.

Cephas The name is Aramaic for ‘rock’ while ‘Peter’ is the Greek form. In the account at 1Cor 1:12 Paul criticizes the divisions that have crept in to the Corinthian congregation where different ones were saying “I am of Paul,” “I am of Apollos,” “I am of Cephas”, and “I am of Christ.” It would first appear that they were saying that they were followers of these. Yet there is no record that Peter ever got as far as the Grecian city of Corinth so as to gain a following there; Syrian Antioch seems the furthest west that he travelled (Gal 2:11). His mission was principally to the Jews, leaving Paul to evangelize the nations (Gal 2:9). A further problem is the inclusion in Paul’s castigation of those who say “I am of Christ”, surely all Christians should be able to say that.

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The most likely explanation was that these believers were referring to those who brought them into the faith and therefore were claiming a special relationship. Paul certainly was responsible for a large number due to his missionary work in Corinth, and Apollos later preached there no doubt converting many (Acts 19:1). In the case of Peter, likely many Jews from Corinth made the journey to Jerusalem on the day of Pentecost and were among the diverse ethnic groups that listened to Peter and believed on that day, although not specifically listed at Acts 2:9-11. The same possibility exists in the case of Christ. Corinthian Jews may have been present at the temple in Jerusalem on the feast days when Christ preached there and so were first introduced to the faith by Christ himself. They could thus have adopted a superior attitude to other Christians.

Charge, bring The term carries the thought of legal proceedings not a mere public condemnation.

Chief priest At John 18:19 the chief priest referred to is Annas. Caiaphas was the actual chief or high priest for that year, they officiating on a yearly basis. Annas the father-in-law of Caiaphas was the retiring chief priest and continued to be called by that title. His previous office and his relationship with Caiaphas gave him considerable influence. Jesus was thus taken to him first for questioning which allowed time for Caiaphas to hastily convene other members of the Sanhedrin.

Childbearing, saved through The statement by Paul at 1Tim 2:15 has been commonly misunderstood by considering it out of its context. It appears to say that faithful Christian women will be saved, i.e. come to no harm, during childbearing, and some free translations reflect this view. Yet many have died in childbirth.

The context in discussing the subordinate role of women, refers to Adam and Eve. Adam was not deceived but Eve was, so if she had not taken matters into her own hands when Adam was apparantly absent, and waited for Adam's decision, the Fall and all its subsequent misery would have been avoided. So according to the literal Greek, she 'side-stepped', that is she came out from the headship of her husband Adam, and took over his role of decision maker.

Some Christian women may have a tendancy to dominate their husbands, but Paul advises that by having children, this energy can be expended in the natural and proper exercise of maternal authority over young children. Thus she will be saved from the error of Eve.

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Childbirth pains This expression suggests two things: their intensity and their inevitability. One or both of these would seem to be implied rather than the subsequent birth of anything.

Children, to our At Acts 13:33, the Received Text reads 'to us, their children' and many translations render it so. However the three oldest MSS (Sinaitic, Vatican 1209, and Alexandrian) all read 'to our children' so this is certainly the correct rendering which is followed by the RV and many modern translations.

Circumcision, out of The phrase at Titus 1:10 is generally taken to mean 'from the circumcision' that is Jews, but 'out of' could also mean 'not of the circumcision'. In verse 12 Paul writes "one of their own prophets said: 'Cretans...'" This would suggest that the subjects were actually Cretans. A possible and most likely explanation is that they were Cretan circumcised proselytes and this has been adopted for the free rendering.

City The city made by God mentioned in Hebrews 11:10,16 is not a literal one as there were many in the land promised to Abraham. He could have taken up dwelling in the city of Salem ruled over by the king and priest of God, Melchizedek, just as Lot his nephew dwelt in Sodom. He was a stranger who had nothing in common with the people of the land, so wandered about living in tents. The 'city' he looked for was mentioned in contrast with his temporary dwellings, and so must be understood as a permanent future abode under God's Kingdom arrangement. It is thus so rendered in the free translation.

Clad, insufficiently. The Greek word used at Revelation 16:15 can mean naked as it is often translated, but can also mean poorly or insufficiently clad. As it was only the outer garments that were at risk, it must be the latter in this case. It refers to the practice of stripping and destroying the robe of any temple guard found asleep at his post.

Cleansing all that is eaten. This is the literal rendering of this passage, usually translated 'he thereby declared all foods clean' or similar. While this is plausible it does not readily fit the context. Jesus had not been discussing the difference between clean and unclean foods as stipulated by the law of Moses, and would not have declared clean those proscribed as unclean, as this would have been encouraging his disciples to break that law which was still in force. Ceremonial washing was not a part of the law but of Pharisaic tradition. His point seems to be that food ingested into the body undergoes a cleansing, the unclean waste passes out, leaving the remainder to be digested to nourish the body. So one should not be too fussy over the ingestion of dust from unwashed hands as the body will get

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rid of it. It is evil thoughts which lead to evil acts that really defile a man and should be of chief concern.

Cloud-bank There are two words in Greek for a cloud, one signifies a cloud with a definite outline, hence a small cloud, the other a mass or bank of cloud which covers most or all of the sky. The latter is used at Hebrews 12:1, and so emphasizes the large number of examples of faith.

Come alongside Nearly always translated 'pass by' or similar. The Greek stem *elth* can mean either 'to come' or 'to go' depending on the position of the observer; the prefix *para* means 'by' or 'beside', hence the common rendering to 'go by' or 'pass by'. The term is in fact commonly used to express this meaning in Greek texts. However, our Lord came to them because he saw them in difficulties, what then would be the purpose of him passing them by? As he was approaching from the land, 'to come' would be the appropriate meaning of the stem in this case. Combining this with 'beside' or 'alongside' thus gives the nautical expression to 'come alongside' which is surely more in keeping with our Lord's intent and the context.

Completely forgot Intensive form of verb to forget.

Completely obliterated Intensive form of to wipe out.

Confessing in full An intensive form of the verb 'to confess'

Congregation At 1 Peter 5:13 the Greek text just has the definite article in the feminine form, hence the rendering 'she'. However, the Syriac, Latin Vulgate and other MSS add the word 'congregation'. Peter often omitted frequently-used words and it would appear that this is the case here. Peter would hardly have sent greetings to congregations in Pontus, Galatia, Cappadocia, Asia, and Bithynia (Ch1:1) from some unnamed woman. His description as 'jointly chosen', also suggests that the sender of the greetings was a congregation like the recipients.

Convict The Greek word signifies to rub on a touch-stone, hence to put to the test. It originally referred to a judicial trial with subsequent conviction and imprisonment. As torture was often used in the trial, the word later acquired the meaning 'to torture' as it is often translated.

Cover The passage at Acts 9:34 is somewhat obscure. The first word can mean either spread or cover, and the second 'yourself' has a dative ending and so can be rendered 'to yourself' or 'for yourself' among others. The first term is often

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associated with beds, bed coverings etc., and so the passage is usually rendered 'make your bed' or similar, although one renders it 'spread a meal'.

While it is true that food was often prescribed for those raised from the dead, a spread suggests a feast rather than some essential nourishment, and is nowhere else recommended for cures apart from those resurrected. However the alternative 'make your bed' seems equally unlikely in spite of the association with beds. Would the first action of someone who had been lying paralysed for eight years be to make his bed when cured, especially if the bed was just a mattress with little if any covering? It was the practice of the time to sleep covered with outer garments for warmth, hence the law that if taken as a pledge they must be restored before nightfall (Ex 22:26). The most likely meaning of 'cover to yourself' is 'get dressed' and it is so rendered in the free translation.

Criterion -ia A literal rendering of the Greek word *kriterion* and *kriteria* at 1 Cor 6:2 and 4. Often translated as judicial cases or matters, but as in English the reference is to a standard for judging and is so rendered in the free translation.

Cut themselves off This expression at Galatians 5: 12 is variously rendered 'emasculate', 'castrate' or 'mutilate'. Some translations though render it as removing themselves from the company of the congregation, a disassociation. However, there are various Greek words for separation or disassociation, none of which are used here. The term is the same as used elsewhere for a physical cutting off (Mk 9:43,45; John 18:10,26; Acts 27:32). Its precise nature is not revealed but as Paul is discussing circumcision it would appear to be some form of genital mutilation.

Dead, baptized over the. The text at 1 Cor 15:29 has been said to be the most difficult in the whole of the N.T. It appears to indicate vicarious baptism, that is someone being baptized as a proxy for someone else.

Although the reading of the text seems strongly to suggest this view, and although most modern translators and commentators accept it, the practice would be contrary to the teaching concerning baptism expressed elsewhere. The baptism performed by John indicated that the subject had repented and reformed. According to Matt 18:19 Christian baptism was performed only after the subject had been made a disciple. All recorded cases of baptism were of those who had changed their life pattern. In no case was it done in behalf of another; nor could it be valid even done with their consent, and certainly not without it.

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There is a record of various sects who performed vicarious baptisms after the apostolic period, but it would seem they did so on the basis of this verse, and so cannot be taken as examples of the practice in apostolic times. Indeed if it had been the case in Corinth, the apostle would surely have corrected it as a wrong practice, as he did many other matters in his letter.

How then can the verse be understood? One authority lists no fewer than 36 possible explanations! One translation reads: "...they do who are being baptized for the purpose of being dead ones?" That is to say they are being baptized with the object of submitting to a death like that of Christ as shown at Romans 6:3.

The Greek preposition *hypo* which basically means 'over' can be rendered in various ways. It is true that in the Attic dialect one of these is 'for the purpose of' in the genitive case, but it is usually followed by an infinitive which it is not here. Additionally an extra word is introduced which is not in the Greek, so the above rendering seems rather forced.

A further objection to this view is that Paul uses the third person in referring to these, implying that certain ones but not all of the Corinthian congregation were thus being baptized, otherwise he would have used the second person 'you', as he did elsewhere in addressing the whole congregation. Yet the baptism into the death of Christ should have applied to all at that time.

Paul frequently wrote of death and resurrection in his letters but no similar reference can be found elsewhere. This strongly suggests that it applied only to the Corinthian congregation, and in view of his using the third person, a small group within that congregation.

A likely explanation is as follows: Certain ones in the Corinthian congregation had died suddenly, possibly by martyrdom, thus jolting others who had not yet been baptized to do so quickly, not knowing if their end may be similarly close, and not wanting to die in the unbaptized state. They thus were baptized 'by reason of' or 'because of' the dead, which renderings are also permissible for the Greek *hypo*. Paul's testimony of his own nearness to death in the next verse supports this view. This satisfies the criteria that the application was only to the Corinthian congregation, that it was to a group within that congregation, it is grammatically correct, and does not involve manipulation of the text. Paul's argument was that such action would be pointless if there was no resurrection of the dead, since in what way would they be benefited?

Death At Revelation 6:8 Death and Hades are spoken of as killing by means of the long (military) sword, famine, death, and wild beasts. The third of these, death,

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is usually translated plague or pestilence. Authority for this is obtained from Ezekiel 14:21, where God's four 'sore judgements' (AV), are listed. It is thus rendered 'disease' in the free translation.

Death, The (Rom 5:12,21; 1Cor 15:26 etc.) See Sin the.

Delusions, subject to Literally 'mind deceivers' at Titus 1:10, but one authority believes the deception to be subjective fancies. This is likely as the term is linked with 'futile talkers'.

Devoted The Greek word *hosios* is often rendered 'holy' or 'righteous', but another word *dikaios* is also so rendered. The distinction seems to be that *dikaios* has the basic meaning of justice, fairness, things permitted, especially (though not exclusively) with reference to human laws, whereas *hosios* denotes a devotion to, and things permitted by Divine or natural Law. Some authorities though give other distinctions.

The term is thus rendered as 'devout' in this translation, when referring to humans. At Revelation 15:4 and 16:5 it is applied to God himself. It is thus translated by the phrase 'devoted to what is right'. At 15:4 it is qualified by the word *monos* which can mean 'alone' or 'only'. The phrase is often translated 'you alone are holy', but this infers that His Son Jesus Christ was not, along with the 'holy ones' rendered so by Christ's blood. The problem is resolved by the rendering 'thou are only devoted to what is right', i.e. cannot do any wrong. This fits with the context because it is given as a reason for creatures to fear and glorify His Name, as it surely is.

Dicing The dice or cube which the Greek word literally means, was then as now, used by tricksters playing games of chance to deceive and defraud the unwary.

Dieties, deity Literally demons. The Greeks viewed demons as lesser gods hence deities. Paul, speaking to Greeks could thus say they were devoted to demons without giving offense as it was understood in a neutral rather than a bad sense.

Did away with Often rendered killed or murdered. The Greek word means basically 'to take away'. In view of the subsequent mourning it is obvious the children were killed.

Different sort Two words are used in Greek for 'another', one denotes number, the other, type. The latter is used here.

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Dignity, speaking aptly with elegance and dignity. Two passages in Acts chapter 2 uses an unusual Greek word used only in one other place, at Acts 26. It is usually translated speech, utterance etc., but conveys more than that. It implies a higher level of speech than the ordinary; apt, elegant, dignified, without excess verbiage. This would be expected of a product of the holy spirit, and is marked contrast with the modern hysterical ramblings of the 'speaking in tongues' phenomena with the undignified conduct that is sometimes reported.

Dine, the after Four cups were traditionally used at the passover meal, three were drunk at various stages of the celebration, the fourth was drunk at the conclusion and was known as the 'after dinner cup'. It was this one that the Lord used to represent his blood according to Luke.

Disciples, the At Acts 9:24 some translations have 'his disciples' The form in the Greek is: 'having taken but the disciples of him'. The phrase 'of him' after a noun is the usual way of writing 'his' hence the usual translation. However, Saul, a new convert could hardly be said to have disciples, and the writer Luke would know that all are disciples of Christ not of any man. So the passage must be understood differently. The term 'of him' is translated from the a single Greek word meaning 'him' but with the genitive ending; it indicates the grammatical relation to its associated subject and it may not need the additional word 'of' in English. Here it can apply to the complete term translated 'the disciples having taken' rather than just 'the disciples'. As the word 'but' is never the first word of a sentence in Greek although it is in English, it is properly placed at the start of this sentence which then becomes 'but the disciples having taken him...'.

Disciplinarians The term at 1 Cor 4:15 refers to slaves entrusted with the supervision and discipline of boys. Their discipline would be stricter and more severe then that of fathers, hence Paul's contrasting the two. He also uses it at Galatians 3:24 to show the harsh effect of the Law which prepared them for the fatherly gentleness of Christ.

Double-meaning, vulgar At Ephesians 5:4 the Greek word is usually rendered as obscene, coarse, filthy talk or similar. However the basic thought seems to have been generally missed. It is that of a witty turn of speech, which in a bad sense is a vulgar joke with double meaning. These are often related with the excuse that it is only the bad-minded that see any harm in them. However Christians are to avoid even these.

Drove him Emphasized form of the verb 'to lead' implying violence.

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Drug abuse The Greek word used at Galatians 5:20, Revelation 9:21; 18:23; 21:8; 22:15. is *pharmakoi* from which comes the English word pharmacist. Those described by this term were practitioners of occult rites in which drugs were used to induce trances. The two are thus closely linked.

Eaten See 'Cleansing all that is eaten'

Encumbrance Often rendered as 'weight' at Hebrews 12:1, but there is another Greek word for that. The word used here signifies bulk or mass, and so in the context is more accurately rendered as 'encumbrance'.

Endured/ing tenaciously Strengthen form of the verb 'to endure.' Also rendered 'resolutely' and 'steadfastly endured' as context requires.

Estates At Ephesians 2:6 there is no noun after the adjective 'heavenly', one must be supplied. Many translations insert 'places', or render the adjective as a noun, 'heavens'. However the context shows that Paul is not discussing the resurrection of the literal dead to the literal heavens but the raising of believers from the deathlike state of sin to a favoured position in union with Christ, which is further shown by the use of the past tense. It is thus to a heavenly condition or estate that they are raised. As the adjective is plural then the implied noun must also be plural.

Execution stake Usually translated 'cross'. The Greek term signifies an upright stake on which criminals were executed, with no suggestion of a cross beam. In the Latin versions the term 'crux' was used, but according to Livy of the 1st century B.C., the word meant no more than an upright stake; it was only later that crux came to mean a cross. Josephus relates how 2,000 were crucified at one time ("Antiquities" book 17; 10:10) hardly practicable if crosses had to be made for each one. There are Greek words which denote a cross, but none of these appear in any of the four gospel accounts of Jesus' execution. At Galatians 3:13 Paul refers to the instrument as 'a timber' (A.V. a tree) a reference to the upright stake on which the bodies of criminals were hanged under the Mosaic Law (Deut 21:22), and which Jesus fulfilled by his death.

Some have contended that the Romans did use crosses for execution at that time although Livy refutes this. Even if this were so, the Romans were also careful to observe local customs as far as possible to avoid unnecessarily upsetting the populace, and so likely would have modified their method to conform to the Jewish practice. A rough upright stake would be in any case less trouble to produce than a hewn cross with a joint strong enough to bear the weight of a man.

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Christians are sometimes disturbed to learn that the cross, considered for centuries as a Christian symbol, had its origin long before Christ and was actually used in pagan mythology. It was the symbol of the god Tammuz and was associated with Bacchus, and the Egyptian Osiris. It was worshipped by the Celtic druids and worn on necklaces by the Vestal Virgins of Rome ("The Two Babylons," Hislop). As the Greek text shows that Christ was not executed on a cross, that symbol can be regarded for what it is, a pagan corruption of Christian worship introduced in the early centuries of our common era. Thus in harmony with 2 Cor 6:15 although long cherished, it is something that Christians should shun.

Eye, hit me under the This is the literal meaning of the Greek word. Many translators seemingly feel this is an inappropriate expression and so render it with an implied metaphorical sense. However our Lord was not sanctimonious or strait-laced as is shown in many other passages: His nick-naming John and James 'Sons of thunder' when they wanted to call down fire from heaven on an inhospitable village (Mark 3:17); his send-up of the Greek Hades myth (Luke 16:22-26); his pun on Peter's name (Matt 16:18); the lame excuses offered in the parable of the invitees to the evening meal, [one bought a field and had to go and have a look at it, another bought some bulls and had to go and test them out -after dark! another married a wife, no comment given as to why he couldn't come!] We can imagine the twinkle in Jesus' eye when he said these things, and so also in this case. We have rendered the modern equivalent colloquialism in the free translation: 'give me a black eye'.

Fellow workers At 1 Cor 3:9 many translations give the rendering "God's fellow workers" however, the term "fellow workers" could equally apply to Paul and Apollos being fellow workers with each other. The preceding verse refers to them both having their reward, so the context thus favours the latter thought. The term "God's fellow workers" also seems presumptuous, as though they were on an equal footing with God; this is quite the opposite of the point Paul has been making in the previous verses.

Figs The Greek word literally means to show figs, and alludes to persons in Greece who informed on those illegally exporting figs from Attica. They often demanded bribes to keep quiet, so the term denotes an informer or extortioner according to context.

Flattery At Galatians 3:1 most translations render 'who has bewitched you' or similar, where we have put 'who has led you astray by flattery'. The Greek word literally means to speak evil, and so can be rendered 'to slander', 'to injure by false praise', 'to delude' or 'to cast a spell'. The latter is a common usage, but seems hardly an appropriate term for an apostle to use in connection with those

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who were possessed of the holy spirit. The false apostles who were trying to mislead the congregation would almost certainly have used flattery to gain their ends, so this is the rendering adopted here.

Foul-smelling The Greek word *bdelugma* variously translated 'abomination' 'disgusting' 'appalling' 'awful', literally means foul smelling, (*bdeo*, to break wind). Something disgusting or abominable can be ignored or turned away from, but a foul smell cannot be escaped without leaving the area. A strong figure showing how detestable the object is.

Forgave (see kindly forgave).

Founding The Greek word used at Colossians 1:16 is usually translated as 'creation' and in most places this is an acceptable rendering, as in the preceding verse. However the term is here applied to the Logos, Christ Jesus in his prehuman existence, whereas God the Father of Christ Jesus is the unique Creator, bringing into being the matter of the universe by a stupendous display of energy. The Logos then formed and arranged it according to his Father's design as would a master workman his materials (see John 1:1 and reference, also Prov 8:22-30).

The term 'creation' is therefore unacceptable in this case, although some translations overcome the difficulty by inserting 'God', such as 'by him God created all things...' even though this does not appear in the Greek text. The Greek word actually has the basic meaning of 'founding' or 'laying down' rather than creating. So by sticking to the actual meaning the correct thought is brought out, that of a founding or building work.

Fragrant oils Often translated 'spices' This term could be misleading as spices are often associated with food. The term here used '*aromata*' is never applied to edible spice but products of aromatic herbs.

Frankincense The term 'copper frankincense' is unknown outside of the two occasions it is used at Revelation 1:15 and 2:18, where it appears as a composite Greek word. Frankincense is a costly white gum and so seems to be here used as a symbol of finest quality.

Fringes Fringes were worn on the bottom of all outer garments according to the law of Moses, to distinguish the Jews from other races. Pharisees wore wide fringes to underline their compliance with the law hence their piety.

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Fulfil The basic meaning of the expression that appears at Ephesians 4:10 is to 'fill all' using the verb 'to fill'. Hence many translations render it 'to fill the universe'. However the context shows that Christ ascended from the earth to a high position over the heavens. Having thus vacated the earth he could hardly then be said to fill the universe. It may be argued that it is his influence or rule that fills the universe, but in saying 'he ascended', that is he left the earth, Paul here clearly refers to his actual presence, not influence.

The Greek term has many associated shades of meaning, one common one being to 'fulfil' that is to fill or make a thing complete, such as to fulfil prophecy. As Paul directly quotes a prophecy, which Christ only fulfilled by his ascension and subsequent giving the 'gifts in men' to the congregation, it is evident that it was the complete fulfillment of this prophecy that Paul meant.

Fulness The Greek word so translated at Colossians 1:19 means just that, but Paul does not expressly state of what that fulness would consist. Translators have added various thoughts to try to clarify this, while most just leave it as it is, as it appears in our literal translation.

In the context Paul lists the many things that the Father had entrusted to his Son, the stupendous task of forming the rest of creation; oversight over a kingdom, for which God drew subjects and handed them over to him; he made him head of the congregation; made him the first to be resurrected; and gave him the task of reconciling estranged mankind back to God, so bringing peace to the universe.

The context thus makes clear that the Father empowered his Son to perform many major tasks, then after his supreme test on the execution stake and resurrection, added authority over all things in heaven and earth (Matt 28:18). Thus the fulness of divine power and authority now rested in him.

This is confirmed at chapter 2:9-10 where the term used is 'fulness of the Godship'. It is followed by the statement that believers were likewise filled by Christ. As Jesus promised his disciples before his ascension, they would be endowed with 'power from on high' (Luke 24:49). Paul follows this with the remark that 'he is head of all rulership and authority' thereby enabling him to empower his disciples. The fulness then is clearly power and authority emanating from God and subsequently passed on by Christ to his disciples.

In harmony with the context, this is the thought given in the free translation.

Gallon Authorities differ greatly as to the modern equivalents of ancient measures. The quoted equivalents of a bath measure range from 4 to 8 English

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gallons, so an average of 6 is given here. The cor measure was equal to ten bath measures.

God a, John 1:1 is one of the most controversial verses in the NT, but not because of its meaning or grammar which is quite clear, but the ological dogma. Greek has no indefinite article 'a' or 'an'; the definite article 'the' is used for most proper or specific nouns, even names. So we find: 'the God', 'the Jesus', 'the Jerusalem', 'the Peter', etc., and in translating into English, these are naturally dropped. Where the definite article is omitted in Greek, the indefinite article is assumed and inserted. So for example in John 1:6 the Greek says: "Man came to be...sent from God", translators therefore render it "A man came to be..."

There are some exceptions to this. Grammarian E.C. Colwell formulated a rule in 1933, that when a predicate anarthrous noun (a descriptive one without the definite article) preceeds the verb (as in John 1:1), it is implied and should be supplied by the translator; only when it follows it should the indefinite article be used. This holds good in many cases, but there are so many exceptions that it can hardly be called a rule. Colwell himself stated that the rule applies "only when the context demands it". In John 1:1 the context states twice that the Word was *with* God, thereby indicating two persons. This is confirmed throughout the rest of John's gospel where our Lord said that "I am not seeking my own will, but the will of the One having sent me"; "the Father is greater than I"; "I am going away to the Father; glorify me beside thyself with the glory I had beside thee before the world (came) to be"; "the sayings which thou gave to me I have given to them"; and "I am ascending to my Father and your Father and to my God and your God." (John 5:30; 14:28; 16:10,28; 17:5; 17:8; 20:17.) So the context does not justify the use of 'the' but rather the indefinite article 'a'.

Many translators render the noun 'god' here, as an adjective such as "divine", "godlike", "same nature as God"; or a verbal clause "shared his nature". By this they would appear to recognize the above principle while seeming reluctant to assign the term 'god' to anyone other than Almighty God. However there is no need for such inhibition. When Jesus was refuting the Jews' accusation that he was making himself a god by calling himself the Son of God, he quoted the Hebrew scriptures which referred to the disobedient Israelites as gods (John 10:33-36). Incidentally, vss 34 and 35 of this text should have the article inserted according to Colwell's rule, which would put the Israelites on a par with God!

Whatever his creed or belief, a translator of God's Word must render the text as accurately as possible according to the text itself, its grammatical structure, and the context. Hence the given rendering of John 1:1.

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Gracious favour This term is used to translate the Greek word *charis* variously rendered as 'favour' 'blessing' 'gift' 'undeserved kindness' and 'grace'. *Charis* includes all of these but embraces more in most of its uses in the NT. It is a favour undeserved by the recipient, a benign kindness expressed by a superior to an inferior. None of these renderings give this fullest meaning. The most common 'grace', is less than satisfactory as it often merely denotes charm, attractiveness, goodwill, or favour. The words 'gracious' and 'gracious favour', do convey the complete meaning including that of an expression to an inferior, being often used in connection with royalty.

Grasp The Greek word is usually translated 'touch' but although such a rendering is possible the basic meaning is to attach or adhere to, so indicating more than a mere glancing contact with the finger tips as suggested by the word touch. It is thus rendered 'grasp' 'hold' 'laid hands (fingers) on' as appropriate to the situation. These renderings are often confirmed by the context. Most are in connection with the cures performed by Jesus. In one case the raising of Jairus' daughter the word is in the intensive form and so the word 'firmly' has been appended.

Great faith An intensive form of 'faith'.

Greet it The traditional Jewish greeting was Shalom, meaning 'peace be to you'.

Hades Jesus used popular Greek myths of immortality at Luke 16 to make an illustration, but at the same time he also 'sent them up' as is evident by the details. How could a damp finger tip on the tongue assuage the supposed torments of one being tormented in a perpetual flame? His listeners would not take the illustration literally as the Jewish hope of future life lay in a resurrection at the last day after a sleep in the memorial tombs. (John 11:24). Unfortunately many Christians have been misled into doing just this.

Hail (see Rejoice).

Held off The Greek word so translated at Luke 15:20 can mean 'distant' when used intransitively and is usually rendered thus. However, as it follows the term 'a long way off' it then becomes a tautology. As the father of the prodigal runs to meet him it strongly suggests that the son was 'holding off' hesitating to make the final approach out of shame. Seeing this, the father makes that approach easy for the one who had already come so far, by himself going to meet his son (Jas 4:8). Thus is seen a valuable lesson in God's love and mercy.

Translation Notes

Hold, caught hold see 'Grasp'

Household The Greek word originally meant all inhabitants of one's house including one's family, but later was applied only to house servants.

Idols, food offered to It was the practice for food to be offered to idols in their temples, and consumed by their worshippers. What was left was sold in the public meat markets. A controversy arose as to whether it was proper for a Christian to purchase and eat such food. Paul's argument is that as an idol is nothing, the food cannot be contaminated and so can be bought and eaten, providing it is regarded merely as food. However to eat such food actually in an idol temple, or to eat it because it was offered to an idol was a different matter. A new Christian could be shocked by seeing others eating so apparently condoning idol worship, or could be led to think that eating as an act of idol worship was acceptable. Mature Christians while having the right to eat if they wished should thus be careful that it did not have a damaging effect on fellow Christians.

If... At Hebrews 3:11 and in 4:3,5, God swore regarding the disbelieving Israelites "if they will enter into my rest". This seems incomplete and in fact it is. It is a usage borrowed from Hebrew of an oath consisting of a protasis and apodosis (a conditional clause and a dependant clause, i.e. 'if you set foot in this house, my name is not Jim Smith').

The apodosis was often omitted leaving just the protasis, 'if...' A similar though not equivalent English expression is the threat sometimes made to children, "You'd better be back before midnight or else..." The consequences are left to the imagination. An omitted apodosis appears to be the case in these texts. They are usually translated by the negative "they shall not enter into my rest" which although valid loses something of the impact. As God swore by himself (6:13) the full phrase could be rendered 'if they will enter into my rest, I am not the Almighty'. In the literal translation the protasis is literally rendered and the missing apodosis indicated by an ellipsis. In the free translation, the above apodosis is supplied.

At Hebrews 6:14 a similar construction involving an oath is found. This is a positive rather than a negative promise and in this case the word 'if' followed by a positive affirmation 'truly', introduces the omitted clause. This is evident from the preceding verse which refers to God swearing by himself, and yet no such oath follows. The completed oath was probably: 'If I truly am the Almighty, speaking well I will speak well to thee and multiplying I shall multiply thee.' (see Grimm/Thayer, ei I/5).

Translation Notes

Incision At Philippians 3:2-3 Paul contrasts those who merely practice circumcision of the flesh with those who practise spiritual circumcision. He does not use the term 'circumcision' for the former, instead in a play on the Greek words he uses a similar word which just means cutting away. The word 'incision' used here thus preserves this play on words.

Into Reformation The baptism of John preceded reformation. The crowds heard him, resolved to reform, then were baptized as a token of their intention. With Christian baptism which replaced John's (Acts 19:3-5), the change to becoming a disciple comes first (Matt 28:19).

It At Revelation 13:1 the received text reads "I stood on the sands of the sea and I saw...". This appears to introduce what follows, the emergence of the wild beast from the sea. However the oldest MSS read "it stood on the sands of the sea", so seeming to conclude the previous description of the dragon warring against the woman's seed. For this reason many translations append it to the previous chapter and add an extra verse, an eighteenth.

The Greek word for "it stood" is *estathe*, whereas the word for "I stood" is *estathen*. It is easy to see that it is more likely that the final letter n was dropped in copying, rather than one being added. The passage certainly fits better as an introduction to chapter 13 than a conclusion to chapter 12. So, in spite of the authority of the ancient MSS the traditional rendering "I" has been chosen for the free translation

Jerusalem, into The Received Text reads: "out of Jerusalem," but the oldest MSS, the Sinaitic and Vatican 1209 read "into Jerusalem", which is followed in the Westcott and Hort and other editions, and so is the one given here. However the context must rule in this case, Barnabus and Saul had travelled to Jerusalem to deliver famine relief supplies from Antioch (Acts 11:30) while shortly afterward they are spoken of as being back at Antioch (Acts 13:1). So it is evident that they returned from Jerusalem having completed their mission. Thus the free translation is at variance here with the literal.

Kindly forgave The Greek word means more than just forgiving which could be done grudgingly, it carries the thought of benevolence, kindness.

Kyria There is doubt as to whom John's second letter is addressed. The Greek is *kyria* which was a not uncommon name at the time, but the meaning is 'lady'. This is not just a polite mode of address but is the feminine form of 'lord', i.e. one who has authority or position. The doubt is whether this was an actual person or is a figure for a congregation.

Translation Notes

She is described as 'chosen' or 'elect' a term often used for the body of believers collectively, it can also be an expression of esteem. John starts by using the singular pronoun 'thee', but changes to the plural 'you' part way through, then finishes with the singular. This is found not only in the Greek MSS but also in the Latin Vulgate. The singular greeting and conclusion could apply to a congregation, and the counsel in the plural, to its members. On the other hand, the greeting includes her children who, if literal, could account for the plural forms. The conclusion sends greetings from the children of her sister also described as 'chosen' or 'elect', but not the actual sister. This omission would be unusual if a literal person was meant, just as it would be for the sister not to be mentioned by name. If a congregation was meant, the greeting would naturally be from its members or 'children'. However, being addressed again in vs 5 seems more in keeping with a letter to a person than a congregation. There can then be no certainty on this point but on balance it seems that the intended recipient was a congregation.

Lady See Kyria.

Laid hand (fingers) on see 'Grasp'

Leisure Hall Often translated 'school' at Acts 19:9, but this was not a school as we would know it. The Greek word literally means a place of leisure, that is where leisure time was spent listening to the lectures of philosophers. Nothing is known of Tyrannus. He may have been the former owner of the premises, or a philosopher that hired out the hall when he was not himself lecturing.

Lend on interest The Greek word *daneizo* means to lend on interest. Another word *kichremi* is used for lending as an act of friendship, without interest.

Level The Greek word means to straighten either horizontally or perpendicularly. When Eastern rulers went on a journey they often sent men to fill in depressions and level hills before them. See also the prophecy at Isa 40:4

Light-bringer The term at 2 Peter 1:19 which literally means light-bringer is usually translated morning or day star, and is understood to be the planet Venus which sometimes rises over the eastern horizon before dawn. Of itself it has insufficient illumination to take the place of a lamp, and it may be wondered whether the term may rather apply to the sun. However, the bright morning star in the pre-dawn serves as a herald of the coming day. The allusion is to Christ (Rev 22:16) who first appeared and thus heralded the coming 'day' of restitution.

Translation Notes

The phrase 'in your hearts' in this verse refers to Christians holding fast to the prophetic word, not to where the light-bearer arises. The section: "...as to a lamp shining...light-bringer may arise" is parenthetical and in some translations appears in brackets. To clarify this, the phrase has been here transferred to the earlier position.

Locusts The term here refers to insects not the pods of the locust tree or carob pods.

Long hair With non-Hamatic races a woman's hair will grow on average twice the length of a man's if left uncut.

Lord At Hebrews 1:10, the writer quotes Psalm 102:25 in which the founding of the earth and the heavens is attributed to God. However, the whole of the context of Hebrews chapter 1 applies to Christ Jesus, so the writer is evidently attributing the Psalm to him as the 'masterworker' (Prov 8:30), and the 'Marshal' of John 1:1. This is quite correct as 'apart from him not a single thing that exists came into being'.

Love, the At 1 Cor 13, Paul expounds on the subject of love. For the first three verses he shows that without love as a motive great works or accomplishments mean nothing. From verse four on he prefixes the term with the definite article 'the love', and so suggests a particular love, a love beyond that normally encountered among mankind, and indeed the qualities he describes are rarely found. They should and would be common among true Christians, so 'the' love has been rendered in the free translation as 'Christian' love.

Love feasts The Greek word used at Jude 12 is simply the plural form of 'love'. The feast is suggested by the following phrase 'feasting themselves'. However the practice is not described here and is mentioned nowhere else in the scriptures. Tertullian records them (Apology 39, 16-18) as being occasions when Christians would meet to offer prayer, eat and drink in moderation, and sing songs. Tradition has it that they were put on by affluent Christians for the benefit of the poorer ones.

Malicious accuser Greek *diabolo*, literally devil. Generally a slanderer, but more precisely an accuser. Usually the accusation would be false, but as in Luke 16:1, it could be true but made with malicious intent to harm the subject.

Man The same Greek word is used for both 'man' and 'husband'.

Maniple A band of 200 soldiers, there were thirty maniples to a legion of 6,000.

Translation Notes

Maranatha An Aramaic expression meaning 'the Lord is coming' It was probably a watchword used by all Christians, even the Greek speaking ones. Paul uses it in the conclusion of his first letter to the Corinthians after his warning that those not having a liking (not love) for the Lord would be accursed.

Marshal The Greek term *Logos* used at John 1:1, is almost universally translated 'Word', and so has become one of the recognized titles of our Lord. The expression refers to Jesus Christ in his prehuman existence before the start of Creation, as the following verses make clear. The role has been likened to the Abyssinian Kal Hatze (Word of the King) an official who would stand on a balcony in front of a curtain and communicate to others the message of the king who was concealed behind the curtain.

While the term 'word' accurately translates the Greek *logos*, and the corresponding verb *lego* is used almost universally in connection with verbal speech, questions arise as to this use here. All the titles of God and of his Son are meaningful, so the question must be asked as to how it could apply if there were no other creatures then existing with whom he could communicate. Furthermore, in the accounts of conversations in the heavenly realm (Job 2:1-6; 1 Kings 22:19-22) no intermediary or spokesman is indicated, the angels spoke directly to God.

It may be considered that his role as intermediary between man and God was anticipated. Yet nowhere else apart from a similar passage at 1 John 1:1 and one reference in Revelation which does not involve communication, is he referred to as the Logos, even when a discussion of that role would warrant it. The inference is then, that the Logos was a title that applied to his pre-human existence and to a role that he then performed which did not necessarily involve communication.

The original meaning of *lego* was 'to lay, arrange or put together'. The arrangement or putting together of thoughts result in speech, hence the verbal meaning. However, as the *Logos* put together the entire universe under his Father's direction, this original meaning of *logos* would seem to be the primary one intended here, rather than any form of communication at that time. He was the Great Marshal, marshalling all the resources that his Father had placed at his disposal. This orderly arrangement is clearly seen in the creation of the earth as described in Genesis 1. Einstein's famous formula reveals the tremendous energy locked up in even a tiny amount of matter. The stupendous energy needed to create the entire universe is quite unimaginable and could only have emanated from God himself. So the Logos marshalled and put in order the matter created by his Father, who is therefore uniquely the Creator.

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To abandon a title which has so long been accepted by so many is not a decision to be taken lightly. However, in view of what are believed to be valid reasons as described above, and in the interests of greater clarification and de-mystifying of the sacred account, that decision was made. The term 'Marshal' which complies with the basic meaning of the Greek word and is appropriate for the context has therefore been used in John 1:1 and 1 John 1:1. It is also an appropriate as the highest military title in the account in Rev 19:13 where he is shown to be the leader or Field Marshal of the heavenly armies.

Me At Romans 8:2 the oldest MSS and most modern editions read 'you' in the singular (Greek *se*), while later MSS including the Alexandrian read *me* (Greek *me*). It is easy to see how the one Greek word could be mistaken by copyists for the other. While older readings are usually more accurate and are preferred, in this case the context would seem to rule against it. Paul in addressing the whole congregation at Rome consistently uses the plural 'you', there is no reason why he should suddenly switch to the singular in this one case. Also he had previously been using himself as an example throughout the previous chapter, so the reference to himself follows naturally. Modern translators are about equally divided on this issue.

Merciful The Greek word at Acts 13:34 means 'holy', 'pure' or 'pious'. However this word is used in the LXX to translate the Hebrew 'mercies' at the passage Paul quoted from Isaiah 55:3 and in other places. Yet in the following vs 35, its meaning in quoting from Psa 16:10 is evidently 'holy'. In the context Paul quotes twice from the Psalms of David so the 'holy things of David, those trustworthy' must be the quoted prophecies concerning the Messiah.

Messenger(s) At Revelation 1:20; 2:1,8,12,18, 3:1,7,14, the word *aggelo* (pronounced *angelo*) is usually translated angel, as it so appears in the rest of Revelation. The basic meaning is messenger, and it is almost exclusively applied to the heavenly spirit messengers. In these verses though this application would be illogical. Why should messages be dictated from the spirit world to John, to write down in human language with physical writing materials, if intended for spirit messengers? Furthermore the messages were to be sent directly to the seven congregations concerned (1:11). So it is evident that the messengers addressed were human, ones having authority in the congregations to correct the defects described. So, while most translators render the term 'angels', a few render it otherwise. (Ferrar Fenton, messenger; Weymouth, minister; Schonfield, representative). It is here rendered according to its literal meaning 'messenger' in the literal translation, but 'overseer' in the free.

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Minds The Greek term at 1 Cor 14:20 is a broad one which could include any mental activity. It is therefore often rendered as 'thinking' 'understanding' etc. However in the context Paul is contrasting speaking under inspiration of the spirit, automatically in tongues, with speaking with the mind, that is with intelligent reasoning to upbuild or convince others. So in this verse he exhorts his readers to reason like adults with benefit to hearers. It is thus rendered 'power of reason' and 'ability to reason' in the free translation.

Minister At Romans 16:1 Phoebe is described as a minister of the congregation at Cenchreae. In view of Paul's prohibition of women teaching in the congregation (1 Cor 14:34) she is not to be understood as a presiding minister or one officiating. Rather she was providing some unspecified service as did the women who ministered to the needs of the apostles (Mark 15:41; Luke 8:3).

Moron From the Greek *moros*. Basically dull or stupid, but considered here to be a term that impugned the morality and character hence more serious than the previous imprecation.

Newly-born The Greek word is usually translated infant, but actually means a foetus or one newly-born; an infant can be much older. The instruction of Pharaoh at Exodus 1:16 was to kill the new-born males.

Offering Literally a gift, here a gift to the temple which absolved the donor from supporting needy parents according to Pharisaic tradition.

Order, set in The Greek term does not necessarily mean chronological order but rather topical order. Although roughly chronological, Luke's account does give a slightly different sequence of events from that of Mark's which does seem to be strictly chronological.

Outspokenness Entrance into the Most Holy compartment of the tabernacle or temple was strictly forbidden on pain of death to all except the high priest, and he could only enter once a year bearing the blood of sacrificial animals. Such a thing would therefore not even be contemplated by any Jew. Yet at Hebrews 10 the writer shows that entrance into the greater spiritual Most Holy has been opened up by Christ's sacrifice. It is therefore a prospect that can be freely spoken of as verse 19 shows.

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Over, authority. At Revelation 22:14 most translations render the phrase 'approach the tree of life', 'eat of the fruits of the tree of life', 'the right to the tree of life' or similar. The thought conveyed is that those described partake of the tree of life. However, such ones are also stated as entering the heavenly city and so are of those who according to Paul (1 Cor 15: 50-54) are raised to immortality and so would have no need of the benefits of the trees of life. If the trees of life (they are spoken of as a wood) are the same as those referred to in 22:2, they are for the healing of the nations.

As the literal Greek phrase is "authority over the wood" the implication is that this authority would enable the inhabitants of New Jerusalem to administer the benefits of the trees of life to the nations. This is in harmony with their role as kings and priests (Rev 5:10; 20:6) who share in the first resurrection.

Passover, eat the Some have found difficulty in understanding how it could be said of the Pharisees and priests that they intended to eat the passover on the following day after Jesus' arrest (John 18:28). Some have surmised that Jesus must have ate it a day early, as he had done so on the evening of his arrest. Others have concluded that the eating by the Pharisees would be of the unleavened bread which was consumed during the week following the passover, and was part of the festival.

However, it must be remembered that the Jewish day started at sunset, so Nisan 14th, the day of the passover, counted from the evening before Jesus' arrest, included his celebration of it, and continued the whole of the next day up until sunset. Thus his appearance before Pilate and execution all occurred on the same day, Nisan 14th.

It was the duty of the priests to slaughter all the lambs brought to them at the temple by the population of Jerusalem after sunset of Nisan 14th. It was forbidden for anyone to eat of any lamb not so slaughtered. This task must have taken the priests a considerable time, after which Judas arrived to lead them to Jesus. Then came the arrest, the illegal nighttime trial before the hastily convened Sanhedrin, then the further early morning trial to lend the cloak of legality to the proceedings. It is thus very likely that the priests had not had time to eat their own passover meal, but intended to do so on the following day, which was, as we have seen, still Nisan 14. There is thus no difficulty in understanding this passage.

Phylacteries Small cases containing passages of Scripture, worn by devout Jews. The Pharisees enlarged theirs to appear more pious.

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Place together The term used regarding Phoebe at Romans 16:1 is often rendered 'commend' or 'recommend', which could mean that Phoebe was already in Rome and that Paul was recommending her for special consideration. However, the Greek word means 'place together' that is to put one toward the other or introduce, and this is the expression used in the free translation. It clearly implies that Phoebe had just arrived or was about to arrive, and may even have been the bearer of Paul's letter to them.

Pleasing Many translations render the Greek term at Acts 7:20 describing Moses as 'beautiful', 'exceeding fair', etc. all referring to his physical appearance. However the term has a wide range of meanings such as 'witty' 'clever', 'dainty', 'neat', 'good'. It is really a general term of approbation. In this case the term is followed by 'to God'. Outward appearance is of little consequence to Him, but he could see in the incipient personality and character, one who would be suitable to lead his people out of captivity. The term 'pleasing' thus expresses how God viewed him, yet still allowing for physical comeliness. It also appears at Hebrews 11:23.

Practising At 1Cor 9:17 most translations render this as the preaching of the Good News because Paul had referred to this in the previous verse. The result is rather confusing and it is difficult to see just what he is trying to say. The reference to preaching though is merely an aside, the main tenor of the whole chapter is that of Paul not accepting or asking for material support although he had the right to do so. If the verse is rendered as applying to his being willing or unwilling to accept support, as it is in the free translation, then all becomes clear.

Presence The literal meaning of the Greek word although it is usually translated 'coming'. Such rendering blurs the distinction between the two stages: the actual coming, and the 'presence' or 'nearness' which is a prelude to it. During the presence, great distress among nations is foretold, persecution of Christians and deceptive false Christs, these constitute a 'sign' to identify it, which would be easily recognized by those on the watch, just as lightning is seen, and a carcass spotted by far-sighted eagles. The subsequent actual coming accompanied by supernatural events would need no sign, being evident to all, believers and unbelievers alike.

Press upon An intensive form of to give, hence insisting that he accept.

Privileged Observers The term used at 2 Peter 1:16 was one used by the Greeks to denote those attaining the highest level of the Eleusinian mysteries, and considered a high privilege. While the term can just mean an eye-witness, the

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circumstances for which Peter used it -the transfiguration, would seem that he intended to invest it with more than the ordinary significance. It is the only time it appears in this form in the Greek scriptures, although Peter uses the verbal form twice in his first letter.

Promise At Ephesians 1:13 most translations give the rendering 'the promised holy spirit'. However, the Gentile Christians to whom he was writing were not promised the holy spirit, this was made only to the Jewish disciples who were present at the ascension, (Luke 24:49). The context shows the promise to be that of salvation which the holy spirit sealed or guaranteed.

Prostrate Usually translated 'worship'. The Greek terms can embrace worship, homage, and kissing the hand. However, it especially describes the Oriental practice of prostrating oneself before another.

Purchasing, urgently An intensive form of 'to buy'.

Python, spirit of Python was the mythological serpent said to guard the oracle at Delphi and to live at Pytho at the foot of Parnassus. Anyone having the spirit of divination was said to have the spirit of Python, but the girl so described at Acts 16:16 actually was possessed by an unclean spirit as the subsequent recorded events show. The term was also applied to a ventriloquist.

Recently killed The expression is used at Hebrews 10:20 and is usually rendered simply by the word 'new', which coupled with 'living' is applied to the way into the spiritual Most Holy. It seems strange that the writer would use such a term if he meant only 'new'. However, according to the context, the way is inaugurated or opened up by the blood of Jesus, so it is more likely he meant that it was Jesus who was recently slaughtered, so making the comparison with the sacrificial animals that were slaughtered on the spot to provide the blood needed by the high priest to make his entry into the Most Holy. To show the difference though, the writer adds 'and is living'.

Recompense, part Usually translated 'wages' at Rom 6:23 but a different Greek word is used for 'wages' in all other places. The one used here refers primarily to food and provisions, especially as supplied to recompense soldiers for the part of their wages not paid in cash. So although closely related to wages, the writer evidently intended a distinction here. Death is only one part of the consequence of sin, there being many other unhappy ones.

Reform, Reformation Generally rendered 'repent', but this English word can mean nothing more than feeling sorry for a past wrong. The Greek term is

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stronger, implying a change of mind or purpose. (see also note on 'into reformation')

Rejoice The literal meaning of the term. It was a common greeting similar to 'hail'. In modern speech perhaps we would say 'hello'.

Rest, enter my At Hebrews 3:11 the rest was the rest from oppression and wandering that could have been obtained in the Promised Land given by God, although later in chapter 4 the writer applies it to the Christian rest from works of the Law, drawing on God's seventh day sabbath rest as an illustration.

Romans Paul was a Hebrew and brought up as a Pharisee (Acts 23:6; Phil 3:5). Yet he claimed to be a Roman (Acts 16:37). Although the freedom of the city was given to Paul's birth town Tarsus by Augustus Caesar this did not confer Roman citizenship on its inhabitants. Yet Paul's Roman citizenship was not bought as was the case with some, but was his by birth (Acts 22:28) It must therefore have been conferred as a hereditary privilege on his father for some service to Rome.

Roman empire The Greek word literally means 'inhabited earth' but was used by them to mean the world occupied by Greeks as distinct from barbarians. Later the Romans used it to designate that part subject to Rome.

Royal The word denoting diadems on the seven heads of the Revelation 12 beast has a regal connotation. A different Greek word is used for crowns, and while it too can refer to royal crowns, it can also mean the oak leaf wreaths used to crown victors in the games. The term 'royal' has thus been inserted here to establish the distinction.

Sabbath light As the Jewish days began at sunset, the sabbath started with a period of dusk. This would be the sabbath light, not dawn as is sometimes rendered. All tasks had to be completed on the previous day -the day of Preparation, with three hours before sunset as a safety margin. The removal and interment of Jesus' body had therefore to be accomplished quickly.

Sabbath, one (twice) of the. An idiomatic expression. Here the sabbath signified not only the sabbath day but the period to the next sabbath, hence the phrase means first day of the week, or in the case of twice, twice between sabbaths.

Sacrificial victim The Greek word applied to himself and the other apostles by Paul at 1 Cor 4:13 literally means 'refuse' but was also used by the Greeks to denote criminals who could be offered as a human sacrifice at the outbreak of a pestilence or other calamity, to make expiation for the people.

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Sanctuary Often translated temple. However a different Greek word is used than for temple. The temple referred to the whole building and its precincts, whereas the sanctuary was the two most sacred rooms, the Holy and the Most Holy, particularly the latter where the presence of God was represented in earlier times by the sacred Ark.

Satisfaction, have found Tense of the verb indicates a completed action, so the Son had already proved pleasing to his Father.

Seed collector A derisory term of comparison to a crow, denoting one who lives by collecting and begging from others, a scrounger. Also one who tries to appear learned by presenting ideas gathered from the sayings of others, a plagiarist. The latter sense was the one used against Paul at Acts 17:18.

Send on The Greek word used at Titus 3:13 can mean simply to send on one's way, to accompany the traveller part way, or to provide provisions for him to use on the journey. Here the context indicates the latter, which is adopted in the free translation rendering.

Separated The Greek word *apekrithe* occurs over 240 times in the N.T. and is usually translated 'answered' or 'replied'. It is used to denote a response to (1) a direct question, or (2) a statement made by another which needs a comment but is not a question, and (3) an incident occasioned by another, needing a response. For this reason the verb is in the passive voice.

At Revelation 7:13, none of these apply. The elder initiates the conversation with John by himself asking a question. The usual rendering is therefore unsatisfactory. *Apekrithe* can also mean to separate, and this is the more logical meaning in this context. The elders are depicted as seated on thrones around the throne of God, from which (vs11) they have just prostrated themselves. To speak to John who was observing, one would necessarily have to be separated from the others and make an approach. This is the only time *apekrithe* appears in Revelation.

Service At Acts 1:17 Peter states that Judas being counted among the apostles "upon him fell the lot of this service". This is usually translated by 'share in our work', 'a part of the ministry' etc. But was it the ministry of an apostle that Peter referred to? Indeed Judas did share that, being earlier among the rest of the twelve when they were sent out by twos. It was also his appointment as apostle that Peter went on to suggest was awarded to another by lot.

However, this standard rendering does not fit well with the immediate context. Peter had just referred to Judas fulfilling the words of David (at Psalm 41:9)

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which foretold that a trusted friend would betray the Lord, and describes him as acting as guide to those arresting him. Then comes the reference to 'this service', and following it he says "this one therefore procured a tract of land out of the reward of the unrighteousness", so the acquisition of the land followed as a result of 'this service'. Then Peter continues with the account of his suicide. Because of the incongruity of this following passage, some put it in parentheses as if it is an interpolation. However, the 'service' would really seem to be more connected with the betrayal in fulfillment of scripture, than his assigned ministry. This is supported by the associated phrase: 'upon him fell the lot' which is the basic meaning of the Greek text although it is usually rendered to fit the idea of the service being his ministry.

So, although the standard interpretation and rendering is to some extent valid, the latter understanding seems more probable, hence passage is rendered: "this role thereby fell to his lot" in the *21st. Century New Testament* free translation.

Set apart At Luke 14:33 the Greek word *apotasso* is usually rendered 'forsake', 'take leave of', 'renounce' etc. While these are valid, the basic meaning is to 'set apart' to 'assign specially'. Thus it can be inferred that a Christian does not have to dispose of all his possessions and so reduce himself to abject poverty, but rather dedicate them to the service of his Master.

Seventy/seventy two The two most ancient and reliable MSS differ on the number quoted at Luke 10:1, and others are similarly divided. As the organization both of Israel and spiritual Israel involved twelve and its multiples we may deduce that 72 is the most likely.

Short swords Not a full-length sword such as used by a soldier, but a short sword like a dirk that would be used by civilians.

Show figs (see Figs).

Silver The account in Acts 19:19 gives the value of the books that were burned as 5,000 pieces of silver. There were four silver coins in common use, the denarius, the drachma, of similar value, the didrachma (2 drachmas) and the tetradrachma or stater (4 drachmas). As the later two are multiples of the drachma, it is most likely that the unit quoted was the single drachma or the similar-value denarius. The latter was cited as payment for a day's work by a labourer (Matt 20:2), so the 5,000 silver pieces would be equivalent to nearly 14 years wages.

Sin the At Romans 5 and elsewhere, the nouns 'sin' and 'death' are in some cases preceded by the definite article 'the'. Its use in Greek as in English, signifies

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the associated object is a proper noun rather than a common noun. Unlike English it is also used in Greek before names, so it is customary when translating into English to drop the definite article, so 'the Peter', 'the Jerusalem' becomes just 'Peter' and 'Jerusalem'.

However in this case the common nouns 'sin' and 'death' are transformed into proper nouns by the addition of the article. The writer evidently wishes to distinguish them from anarthrous nouns as specific. It is not general sins or wrong actions but the disposition or propensity to do wrong inherited from Adam to which he calls attention, *-the sin*, and *the death* is that which comes as the penalty, not death by misadventure. Where the article is not used the nouns 'sin' and 'death' appear to be general terms not directly related to this special meaning. Also when the article is used in the plural, 'the sins', it appears to mean general sins and not specifically inherited sin.

The article is therefore preserved here in the literal translation, while the idea of an inherited propensity for wrongdoing with death as a specific penalty, is conveyed in the free rendering. This distinction seems to have been overlooked by most translators who drop the article as seemingly superfluous as it is with names. Ferrar Fenton and Young are two translators who do preserve the article.

Single spirit Paul concludes his letter to the Philippians at chapter 4:23 with the phrase '...with your spirit'. The pronoun is plural but the word spirit is singular. So a spirit shared by all the Philippians is indicated, hence the term 'single' is inserted in the literal translation. The free translation renders it 'the spirit of your congregation.'

Sleeping The Greek word as its English equivalent, is used for both natural sleep and also death. At 1 Cor 11:30 most translators render it to mean death in view of the context of weakness and infirmity. However it is given as a consequence of improperly eating and drinking at the Lord's supper. If this was literal death it would be as an execution by the holy spirit as was that of Ananias and Sapphira (Acts 5:5,10). In such a case the term 'sleeping' would not seem appropriate. Also some were merely 'weak' and 'infirm'; did the holy spirit discriminate, inflicting death on some but mere weakness on others?

The answer would seem to be that Paul meant spiritual weakness and infirmity, and the death was inactivity as Christians. This thought has therefore been given in the free translation.

Slopes An expression denoting a particular area of earth's surface, perhaps equivalent to our latitudes.

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Smoke “made to smoke”, a colloquial expression meaning drawing attention to oneself with conceit.

Sounds The Greek word *phonai* used in Revelation 4:5 is usually translated ‘voices’ and is properly so rendered in most other places. However, it can also be translated as ‘sounds’ which is in fact its basic meaning. For voices to be emanating for the throne of God suggests other occupants, and also confusion, if heard at the same time, yet God is not a God of confusion (1 Cor 14:33). It seems then that other unspecified sounds accompanied the thunders, adding to the awesomeness of the Presence. Hence it is so rendered in the free translation.

Spectacular (display) Intensive form of the verb to display.

Spirits, discernings of A rather obscure term at 1 Cor 12:10. It appears to be part of a couplet of which the other part is the gift of prophecy, just as the next pair are a couplet, the speaking in tongues and exposition of tongues. If this is so it must mean understanding the prophecies as indicated at chapter 14:29.

Sprinkled The ancient Sinaitic MS has ‘sprinkled’ at Revelation 19:13, whereas other MSS have ‘dipped’. Although the weight of MS evidence would seem to be with the latter, reason would appear to support the former. The rider on the white horse is a warrior going out to battle, it is more likely that his garments would be sprinkled or splashed with the blood of his enemies rather than they were dipped in blood.

Stake (see Execution stake).

Synagogue The use of this term at James 2:2 is significant. It is concealed in the majority of modern free translations by the use of the terms ‘meetings’, ‘gatherings’ ‘assemblies’ and similar. This is quite legitimate for a free translation as it is in fact rendered in the accompanying free rendering, but it does demonstrate how important points can be lost in such translations.

James addressed his letter to ‘the twelve tribes that are scattered abroad’. It has been argued that this could not mean to all expatriate Jews as the content clearly applies only to those in the Christian congregations, hence the term must apply to ‘spiritual Israel’ (Gal 6:16) to a ‘Jew in the inside, circumcised in his principles’ (Rom 2:29) hence to Christians of any race.

However, the term ‘synagogue’ for a meeting place is peculiarly Jewish and would not be used by Gentile Christians, some of whom may even have been unfamiliar with it. It thus reveals that James was writing principally for natural Jews who

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were also Christians, scattered throughout the Roman empire and perhaps attached to various Gentile Christian congregations. Similarly Paul wrote to Jewish Christians who apparently were in Judea, in his letter to the Hebrews. Of course the counsel it contains can be profitable to all Christians as can the rest of the scriptures.

Taken up Many translations add the words “to heaven” to this phrase in Luke 9:51 although they do not appear in the Greek text, the assumption being that they refer to the ascension. This may not be so. The context shows that the time “for the days to be completely fulfilled” for his ‘taking up’ had arrived, yet the ascension was not for over 40 days hence. Furthermore the focus of his attention then was Jerusalem whereas the ascension took place at Bethany.

The immediate prospect before him which did take place at Jerusalem was his trial and execution. Several times he referred to this as being “lifted up”, hence one translator renders Luke 9:51 “When the days previous to his crucifixion were drawing to a close...” (Ferrar Fenton). However, the Greek word used for his being ‘lifted up’ for execution is quite different from that translated ‘taken up’ in this verse, and the latter is often directly used to describe the ascension. So the verse is ambiguous; hence the words “to heaven” have not been added either to the literal translation as they do not appear in the Greek text, or to the free rendering as there is doubt as to intended meaning.

Talent The Hebrew talent was a unit of weight and money, the equivalent weight being about 75 lb. The Greek talent was less, being about 45 lb. This is the one likely meant in Revelation 16:21.

Tartarus The only occurrence of this term in the NT is at 2 Peter 2:4. It is a place according to Greek mythology where the lesser gods, the Titans, were imprisoned, as far below Hades as Hades is below heaven. Being a myth it is not an actual location, but Peter uses it as an illustration of the greatly debased condition of the fallen angels. As these were active in Jesus’ day it could not refer to a place of physical imprisonment. (see Bonds)

Tax Three taxes are mentioned as levied by the Romans: the *kensos* a census or poll tax; the *telos*, a toll or custom tax on goods; and the *phoros* a property tax, which was also a tribute levied on subjugated peoples. In Paul’s letter to the Romans the *phoros* was obviously the former. The Jews also levied a two-drachma temple tax.

Temple The temple in Jesus’ day had been rebuilt by Herod, but the construction of its complex of courts and buildings was not completed until about 64 A.D.,

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over 30 years after Jesus death. His disciples were thus able to point out recently built parts.

Tempt, severely. An intensive form of the verb to tempt.

Tender branches The Greek word describes young shoots such as used for grafting. Many translation do not make this distinction, but if mature branches were used, the animal could have tripped and fallen.

Tent of David A derisory term, the family of David was so depleted and ruined as the context describes, it could no longer be called a 'house'.

Testify Usually rendered 'confess' which generally has a connotation of shame. Testifying for Jesus is a matter of honour not shame.

Thanked At 2Cor 1:11 many translations render the verse as if many would give thanks because of the favour shown to Paul. However the Greek verb is not in the active voice but the passive, so the correct thought is that many would receive thanks. Evidently Paul is giving thanks to the many who prayed for him.

Theatre The theatre at Ephesus (Acts 19:29) was a large open air semi-circular area on a hillside, with benches rising in tiers from the stage. There were 66 rows that could accomodate an audience of about 25,000. The acoustics were so good that even the furthest rows could hear comfortably.

Themselves, destroyed The verb 'to destroy' at 1Cor 15:18 is not in the passive voice 'to be destroyed', but in the mid voice 'destroy themselves'. So those who died had not died a natural death but had done something to bring an untimely death on themselves, which undoubtedly was as Christian martyrs. The expression 'fallen asleep' may seem to denote a non-violent end, but it was also used in the case of Stephen's martyrdom (Acts 7:60).

Paul's argument here is that if there is no resurrection, those who have submitted to martyrdom have destroyed themselves, virtually committing suicide with no prospects of future life. This is the thought preserved in the free rendering.

They (Matt 27:53) not the bodies which had been thrown up out of their tombs by the earthquake. If they had in fact been brought back to life why should they wait until after Jesus' resurrection before leaving their tombs and entering the city? The 'they' must refer to passersby who saw the exhumed bodies and reported it when they entered Jerusalem. That the bodies were not seen by travellers before then fits with the fact that the day after the earthquake was a sabbath when

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travelling was not permitted.

Three men Some MSS including the Vatican 1209 give 'two' at Acts 10:19 as also do some editions of the Greek text including Westcott and Hort. Other MSS including both the Alexandrian and the Sinaitic state 'three'. Cornelius actually sent two servants and a trusted bodyguard (Acts 10:7-8) and Peter's report at Acts 11:11 states three.

Times The time,(1) times (2) and half a time or 'due times' referred to at Revelation 12:14 total 3½ times. This period is equated at vs 6 with 1,260 days, which is 3½ lunar years of 360 days as used by the Jews ignoring the periodic intercalary months inserted to keep step with the seasons. They are thus rendered as 'years' in the free translation.

Torment The word literally means to examine or test as metals were tested by a touchstone. It thus described a judicial examination at which torture was often used, hence just judgement or the execution of a judicial sentence. This could be a prison term of which torture could be a part. It can thus also mean merely a period of restraint or bondage.

Truth The truth referred to in 1 John 2:21 would not appear to be truth as an abstract quality, otherwise the statement "every lie is not out of the truth" would be stating the obvious. In this case the term 'truth' would seem to refer to the body of Christian teaching, as John previously said "I did not write to you because you have not known the truth". So he is saying that Christian teaching can admit no falsehood, possibly calling to mind the statement of our Lord to the woman at the well which only John recorded: "true worshippers will worship the Father in spirit and in truth" (John 4:23).

Turned up The expression at 2 Corinthians 1:12 literally means 'turned up', or alternatively 'conduct'. Most translations opt for the latter, rendering it 'conduct ourselves'. However, this is the middle voice whereas the Greek verb is in the passive and also in the aorist tense. So it is here rendered 'were turned up' or 'guided' in the free translation.

Unprovokably mild The term implies more than mere mildness or meekness which could be due to weakness. It rather carries the thought of mildness due to strength, self control, a resolve to remain mild whatever the provocation.

Until In Acts 1:8 the Greek word often translated 'to' is usually connected with time, hence the rendering 'until'. So in the free translation it is rendered 'until you reach...'.

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Vessel The word which is literally translated 'vessel' at 1 Thess 4:4, is rendered as 'body' by some translators, and 'wife' by others. The accompanying verb means literally 'to acquire', though it can be rendered 'to possess'. If the former is preferred, then 'wife' must be the intended meaning. The context warning against fornication is similar to 1 Cor 7:2 where the acquiring of a mate in marriage is advised as a safeguard. The context also exhorts the expression of sanctity and honour toward the vessel, which seems more appropriate when applied to a wife. There is a parallel passage at 1 Pet 3:7, where the counsel is given to honour one's wife, and where the term 'vessel' is also used. For these reasons it seems that a wife was the intended meaning here, and is so rendered in the free translation.

Virgin The passage at 1 Corinthians 7:36-38 is a problem, and translators read it differently. The difficulty is in determining what Paul meant by 'his virgin'. Some render it as 'his virginity' that is the single state of the subject. However the Greek word used here is *parthenon* -a virgin, not *partheneia* for virginity. Furthermore it is qualified by 'if ever she may be over the prime' using the feminine personal pronoun.

Another view is that fathers are being counselled concerning their virgin daughters, whether or not they should be married off, in which case 'his virgin' refers to his daughter. However the language of the following verse 37 hardly seems appropriate for fathers 'not having necessity' 'to be keeping of himself a virgin', but rather one who was a potential suitor. Nothing in this passage suggests a father/daughter relationship.

A further rendering is 'his fiancée' which is preferred by many translators. This too is subject to objections. An engagement among the Jews was a binding legal agreement as can be seen from Joseph's dilemma when he found that his fiancée Mary was pregnant (Matt 1:18-20). Paul is here recommending that the parties would be better not to marry. He would certainly not be advocating the breaking of a legal agreement.

Another option, is that 'his virgin' referred to a young woman companion in a platonic relationship. This was common at the time as indeed it is today. So a chaste girlfriend who is not actually engaged seems the most likely meaning of Paul's words. The context lends itself more readily to this view than any of the others and so is adopted in the free translation.

Voluntary service/worker The Greek term used at Philippians 2:25,30 denotes a voluntary public servant, one who worked in a government or civic capacity. Especially at Athens these were often not only unpaid but served at their own expense. It is this aspect that seems appropriate in the case of Epaphroditus

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serving the needs of the captive apostle Paul, he was not in public service but was self-sacrificing to the point where it nearly cost him his life, as Paul relates. This then is the point emphasized in the free translation. In verse 17 it is equated with a voluntary sacrifice or offering.

Vulgar The Greek word strictly means being common or shared by all; everyone's hands are dirty until washed, so indirectly in this context, dirty. The English word 'vulgar' has both connotations.

Warmly embrace The Greek term here is often translated 'greet'. Literally it means to draw to one, and is in the intensive form, hence a warm embrace. As an embrace was a common form of greeting, and given the affection that Christians felt for each other it is an appropriate rendering. However, in some contexts it seems inappropriate, in which cases the term 'greet' has been used.

Waters, many. Ancient Babylon straddled the great river Euphrates, and there were many connecting canals. The great harlot, Great Babylon, of Revelation 17 is thus stated to be "sitting upon many waters".

We At Acts 16:10, the narrator uses the personal pronoun for the first time. This suggests that the narrator Luke joined Paul's travelling companions there at Troas, and went with them to Philippi. From then on the personal pronoun disappears until Acts 20:6, where Paul is again at Philippi, so Luke obviously stayed there and rejoined the party on the return journey.

Weak, weakness The expression used in 2 Corinthians and elsewhere can mean any form of weakness, moral, spiritual, or character as well as physical weakness. It is thus rendered in the free translation as best suits the context, often as 'faults' 'failure' and 'failings'

Well bred The Greek word at Acts 17:11 literally means 'of good generation'. Translators seem to have found difficulty in expressing this and there is a wide variety of renderings, most containing a thought of nobility. It would seem that the upbringing and ethos of the Berean Jews put them in a different class to that of the Thessalonians. They were open-minded, not prejudiced, and so readily accepted Paul's teaching. Although this conferred a certain nobility of character on them, this term has other connotations which are not entirely appropriate in this context. The expression 'better class' seems nearest to the original meaning and has been chosen for the free rendering.

What to us and to you? A common colloquial retort, similar to our 'what is that to do with you?' or 'what have we got in common?'

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Whom The phrase rendered 'but who' or whom at Jude 23 occurs once in the Sinaitic MS and twice in the Vatican 1209 and Alexandrian. Of the editors, Westcott and Hort follow the Sinaitic and Nestle and Aland the Vatican 1209.

This would be of little consequence, but most translators read the phrase to mean 'and others'. This with vs 22, gives the impression either of two classes as in the AV (although the text here is the TR), or of three. Yet there is nothing in the context to justify this, in fact to so briefly delineate three separate groups is out of character with most of the Greek scripture writing, some elaboration would be expected. By rendering the word by the relative pronoun 'whom' which is its literal meaning in the Greek, a single class is indicated with accompanying instructions. The free translation makes these clear.

Will The Greek word *diatheke* can mean either a will, or a covenant between two parties. So *diatheke* can be translated by either 'covenant' or 'will' according to context. At Hebrews chapter 9 the writer is discussing the covenants between God and Israel, natural and spiritual, but in vss 16-17 he clearly refers to a will to illustrate his point, it being particularly apt being the same Greek word.

Wives, their own At Ephesians 5:28 the word 'own' is omitted in the majority of translations although the equivalent expression appears in the Greek text. It may be thought that the phrase 'their wives' is explicit enough, but inclusion of the term 'own' emphasizes that it is in fact one's own wife and not someone else's that should be loved.

Woman The same Greek word is used for both 'woman' and 'wife'.

Worthy The intensified form of this adjective is used at Luke 20:35 and is so rendered 'totally worthy'.

Written, it is At Romans 3:10-18 Paul quotes a passage from Psalm 14 only part of which is found in the Hebrew text, hence in our Old Testament. The complete passage is to be found in the Greek LXX (Septugint) at Psalm 13.

YHVH The name of God represented by the four Hebrew letters YHVH occurs some 7,000 times in the Old Testament yet not at all in extant copies of the New. The reason for this is not theological but actual.

Around the time of Christ the Jewish copyists began to leave off writing the Divine Name in their Hebrew MSS and substituting the titles Lord and God. The reason was the development of a tradition of superstitious fear over pronouncing or writing the Divine Name. Old worn-out MSS were not destroyed but were

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buried, because they contained the Name. One Jewish tradition credits the miracles of Jesus to his possessing a writing containing the Name that he stole from the temple. Each time scribes wrote the Name they reverently wiped their pens, some even took a bath! Little wonder that the copying of the Name was eventually dropped altogether by Jewish scribes.

Jesus was no respecter of Jewish religious traditions (Matt 15:3,6) especially when his Father's Name was at stake (John 17:26). So he and his apostles would scarcely have approved or followed this practice. In the original Greek Septuagint version of the Hebrew Scriptures as used by the apostles, the Name appeared in the form of the four Hebrew letters. This is shown by its appearance in ancient fragments of the Septuagint such as the Fouad 266 papyrus of the 2nd century B.C. It also can be seen in Aquila's version of the second century A.D., in Origen's Hexapla of the third century, and is attested to by Jerome in the fourth century. It can also be seen in the Dead Sea fragment of Habakkuk in Greek.

The Divine Name would thus have been spoken by Jesus and the apostles whenever they quoted from the Hebrew Scriptures, either directly or from the Greek version, and so would have appeared in their writings when they made such quotations. However, its disappearance from Hebrew MSS in the early centuries of our common era led to its being dropped in the Greek versions also, and thence in copies of the Christian writings. Non-Jews would be puzzled by the four Hebrew letters, and Origen tells us that the ignorant called them Pi-pi from their resemblance to these Greek characters.

So our oldest extant major MSS of the Septuagint and New Testament, the Sinaitic, Alexandrian and Vatican 1209 of the fourth and fifth centuries A.D. do not contain the Divine Name but the surrogates Lord and God. However, over a score of Hebrew translations of the N T from the sixteenth century and since, include the Divine Name, their translators obviously not suffering the inhibitions of the Greek copyists. Because most of these are translations from the Latin or Greek and their late date, their authority must inevitably be considered slight, but there is one that is noteworthy, that of Shem-Tob of the 14th century.

Shem-Tob wrote an anti-christian document which quoted Matthew's gospel in Hebrew. Matthew originally wrote his gospel in Hebrew which was later translated into Greek, most likely by Matthew himself. Shem-Tob's quotation appears not to be translated from Greek or Latin MSS of the time but from a much older source, possibly from a copy of Matthew's original Hebrew gospel. Instead of the Hebrew Adonay or 'Lord' he wrote 'The Name' or an abbreviation 19 times in the quotation. Evidently, while unwilling to actually write the four sacred letters, he

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did not resort to the surrogate 'Lord' in use at the time, for fear of being accused of misquoting. So, his ancient source must have contained the Divine Name.

In view of all the forgoing, the four letters YHVH have been included in square brackets in the literal translation as an alternative to 'Lord' in those quotations from the Hebrew Scriptures where the Name occurs.

The exact pronunciation is not known because the vowels were omitted in Hebrew writing, just as often found in legal documents today. While the form Yahweh is thought by many scholars to be closer to the original, this is not certain, but Jehovah is the form familiar to English readers from the 14th century onward. It uses the vowels from the Hebrew Elohim (God), and Adonai (Lord), and while these are unlikely to be the originals, they are acceptable in the absence of the originals, because of their sacred originations. Jehovah is thus used in the free rendering. Although some may object because it is incorrect, the same is true of the name Jesus. The most likely original form was Jeshua, yet no objections are raised to the use of the inaccurate form, Jesus.

The view has been expressed that as Christians worship the only true God, the name is superfluous, and so it has been omitted in many translations even in the Old Testament, in spite of it appearing in ancient extant MSS. Yet the same was true of the Jews, they worshipped the only true God, but were authorised to use his Name by God Himself, and they did so. Today, the spread of eastern religions across western lands makes it more imperative than ever that Christians use the Divine Name to distinguish the true God from the many false ones.

There is strong reason to believe that the Greek Scripture writers used the Divine Name freely, just as did their Hebrew predecessors, and not just in their quotations from the Hebrew scriptures. Yet as there is no actual textual evidence of this, apart from the late Hebrew translations which, except that of Shem-Tob, cannot be considered unassailable due to their lateness, such use has been confined to quotations or allusions to the Hebrew scriptures in this translation.

Zechariah son of Barachiah The last martyr recorded in the last book of the Hebrew Bible, which we call Chronicles. (2 Chron 24: 20-21).